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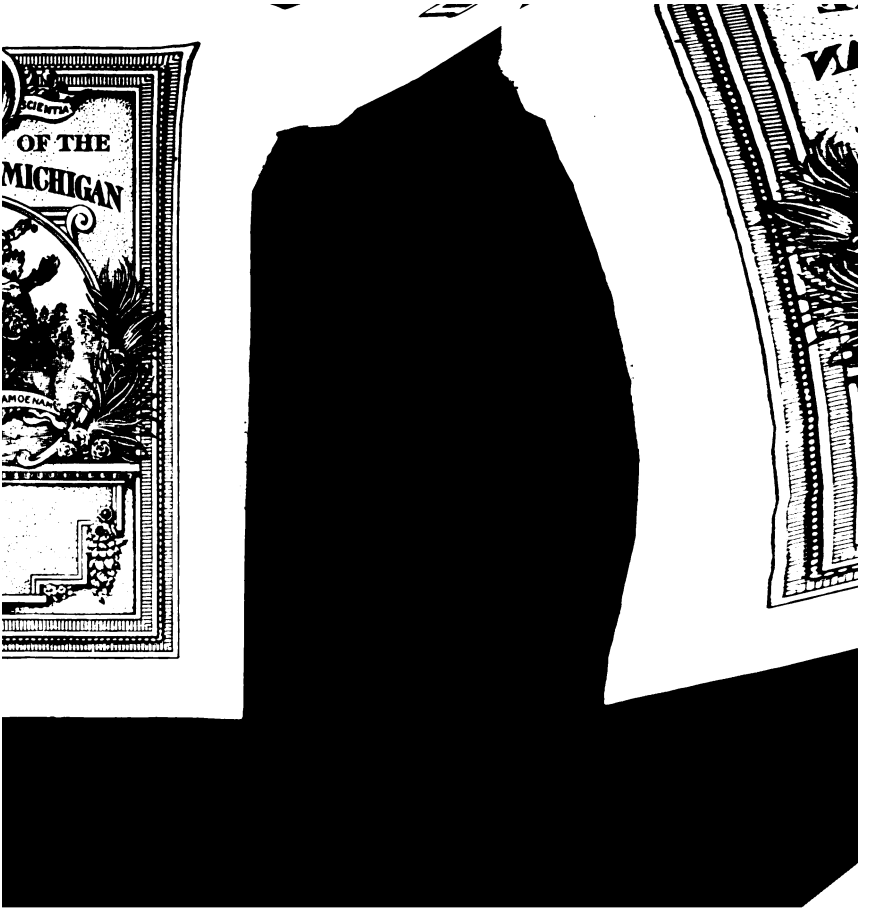
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A CYCLOPÆDIC DICTIONARY

OF THE

MANG'ANJA LANGUAG

SPOKEN IN

BRITISH CENTRAL AFRICA

BY THE

REV. DAVID CLEMENT SCOTT

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CHURCH OF SCOTLAND, BLANTYRE

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PREFACE.

THE MANG'ANJA

form part of the great River and Lake branch of the Bantu race, and Chimang'anja is the language of the River or Lake (*nyasa*, *nyanja*, *ng'anja*, *nyanza*, meaning lake, river, or water). The dialects of *Chikunda*, *Ambo*, *Chipeta*, *Anguru*, are but slightly modified Mang'anja.

The Mang'anja are related more closely to the Zulu, Kaffir, and Congo tribes than they are to the Coast tribes, as represented by Swahili, migrative Yao, Lomwe, and others; and their River and Lake descent is well indicated by their name. The first general outlines of the movement and branching of the race are seen in the relation of the languages above mentioned. The movement seems to have been from North Central Africa along Lake and River to the south, and the separation from the Coast tribes must have been long anterior to the comparatively late separation of Zulu and Congo tribes, and the quite recent branching of Mang'anja into its various dialects. The history of the people is written in their languages,

and the elucidation will come in reverent comparing of this "scripture with scripture."

Enough is known of the languages to get at the heart of the people. We wholly believe that language is the poetic or creative attempt of a people to incarnate will and spirit in sound and word, and that it is neither a copy of nature, nor an unconscious reproduction of it, nor spasmodic sound. The consciousness by which it is formed is poetic and prophetic, not interpretative; it remains for the spirit bevisioned of a Christian civilisation, in the faith of the Son of man and the ministry of the Spirit, to interpret these voices for the salvation of the world.

GUIDE TO THE DICTIONARY,

PHONOLOGICAL AND GRAMMATICAL.

CHIEF CONTENTS.

THE MAIN ROOT-MEANING OF THE WORD is given in Roman capitals, and the other meanings follow in order of use and importance. The Mang'anja is printed in italics.

Following the discussion of each important word come SENTENCES to show its application and shades of meaning. As these sentences are thoroughly native and idiomatic, help is afforded by them for the mastery of native expression; and as the endeavour has been made to embody native ideas as well as idiom, they also present pictures of native life. Whenever the importance of the information contained in the word seems to demand it, NOTES are added in small type, giving an account of the native custom, industry, occupation, relationship, ideas, belief, or superstition, as the case may be. By reference to these notes, many of which are accounts by the natives themselves, chapters in African history may be read. Notes about DERIVATION and SYNONYMS are to be found under the individual words.

A few selected notes for reference may guide to the chief biological facts, and others are apparent, to any desiring to go further, upon the face of the dictionary itself:—

1. **Religious beliefs** may be found under such heads as *Mulungu*, *Mpambe*, God; *kachisi*, temple; *nsembe*, sacrifice; *nkalango*, thicket; *mlauli*, prophet; and *takadzo*, creation or descent (footsteps).

2. **Superstitious customs** and ideas, under *mzimu*, spirit; *manda*, the grave (with *maliro*, mourning; *mtembo*, corpse; *mdzukulu*, rela-

tions who bury); *ula*, lot; *ombeza*, to try lots; *lodza*, *sudzula*, *mfiti* and *ufiti*, witchcraft; *mwazi*, blood; *mwabvi*, ordeal poison; and *mabisalila*, witch-finder.

3. **Initiation ceremonies,** under such heads as *bvinitsa*, dance; *chinamwali*, ceremony; *namwali*, girl; *ndagala*, the house in the ceremonies; *mwambo*, instruction.

4. **Industries,** as follows:—*nsaru*, cloth; *mkua*, *nsambo*, wire-drawing; *njinga*, spindle; *tonje*, cotton or thread, in thread-making; *nkwende*, bark-cloth; *ng'anjo*, furnace; *mlaza*, fan-palm (which has various uses); *mchere*, salt; and *ngalawa*, a canoe.

5. **Daily native life** may be found under *mudzi*, village; *munda*, garden; *mlandu*, discussion; *bwalo*, village court; *moa*, beer; *sewera*, to play, and *masewera*, game; *nsima*, *sera*, *pika*, for foods and cooking; *mbeu*, for sowing.

6. Examples of **native proverbs, riddles, and songs** may be found under *ntanu*, *mwambi*, *nyimbo*; while *njoka* (snake), *nyama* (game), *mbewa* (mouse), *tsitsi* (hair), *mkanda* (beads), *ng'oma* (drum), *mubvi* (arrow), *mkwangwa* (axe), have under them collections of various kinds.

7. *Ntenda* gives a list of **diseases**; while *mankwala*, *sula*, speak of the *sing'anga's* art. *Mleme*, a bat; *nadzikambe*, a chameleon; *mono*, a fish-basket; *njobvu*, elephant; *njuchi*, bees or honey, are also more or less important.

Sixty or a hundred more or less lengthy notes might be added, but these will give the main drift of the content of native life here expressed.

PHONOLOGY.

There are scattered throughout the dictionary DIRECTIONS FOR THE FINDING OF ANY WORD sought for, but a few general directions may be of use. The initial letters of the syllable may be learnt from a consideration of the phonology of the language; the letters which begin the noun, and the syllables which begin the verb, will be seen under the heading "Grammar."

Bantu syllables are always open—*i.e.*, they always end in a vowel (*e.g.*, *msanga* is divided *msa-nga*, and always so pronounced, never *msang-ga*, as most English people pronounce it). The consonants, therefore, congregate at the beginning of the syllable or word, and are subject to certain well-defined rules in regard to their collocation.

The simplest form of syllable is *pa*, or *ta*, or *ka*; but *pa* may be modified by the nasal *m* to form *mpa*; *ta* can form *mta* or *nta*; *ka*, *mka*, *nka*, or *ng'ka*. Or the syllables *va*, *fa*, *sa*, *za*, for instance, can be hardened to form *bva*, *pfa*, *tsa*, *dza*, and these double consonants

may be made triple, by the addition of nasalising *m* or *n*, as *mbva*, *mpfa*, *ntsa*, *ndza*.

The following classification of consonants, with rules for their combination, shows the word-building of the language:—

	I. Labials.			II. Dentals or Alveolars.			III. Palatals.			Gutturals not developed.
	Simple.	With Throat.	Aspirated.	Simple.	With Throat.	Aspirated.	Simple.	With Throat.	Aspirated.	
Explosives	p, w*,	b	bh	t	d	dh	k	g	gh	
Continuants	f	v	vh	l, r, s,	z		ch	j		
Nasals	m		mh	n		nh	ng'		ng'h	
Breathings	w			y				...		
Vowels	o, u,			i, e,			a, h,			

1. **Nasalising of consonants** by *m*, *n*, *ng'*. *M* comes before the letters in its own class No. I., and Nos. II. III. following (*mp*, *mb*, *mf*, *mv*, *mt*, *md*, *ms*, *mz*, *mk*, *mg*, *mch*, *mj*); *n* comes before the letters in Nos. II. III. (*nt*, *nd*, *ns*, *nz*, *nk*, *ng*, *nch*, *nj*); *ng'* only before letters in No. III.

2. **Hardening of the continuants.** The continuants *f*, *v*, *s*, *z* are hardened each by its own explosive, thus *pf*, *bv*, *ts*, *dz*; but *ps*, *bz* are also found in the dialects.

3. The **doubled letters** formed by the hardening above expressed can themselves be **nasalised**, hence *mpf*, *mbv*, *mts*, *mdz*, *nts*, *ndz*, also *mps*, *mbz*.

4. All the sounds, simple, or of double or triple combinations of consonants, can be followed by *w* or *y*; as *pwa*, *pfwa*, *mwa*, *mpwa*, *mpfwa*, and so on. This may be called **mouthing.**

5. *L* and *r* are interchangeable, but *e* and *i* prefer *r*, just as they also change *k* into *ch*, and *g* into *j*. They are scarcely nasalised, *l* becoming *d* when preceded by *m*; sometimes they are followed by *w*, more frequently by *y*.

This almost exhausts the syllable. A tendency to put *w* and *y* before the plain vowels is very marked (*werenga* instead of *erenga*, *yera* instead of *era*).

The formation of the noun depends upon the tendencies above indicated—*e.g.*, *enda*, *wenda*, go, *mwendo*, a leg; *soka*, be confused, *tsoka*,

* This *w** is a sound in no known language—see Dictionary, under *w*.

misfortune: but there are also tendencies to slip in the nasal, or harden a consonant, or mouth it with a *w* or *y*, in many words and in syllables in the middle of words. Such a tendency, however, is not at the will of the individual, but is a growth in each separate word, and changes by common consent.

The changes of *bv* into *bs*; *p* into *b*; *l* into *d*; *l* into *r*; *p* into *pf*, &c., are indicated in the body of the work. Words are thus easily found.

GRAMMAR.

Mang'anja, like the other Bantu tongues, is called a prefix language; but the prefixes are not so much initial syllables as modulations of the first letters of the noun, the echo of these modulations being caught up by the attributes of the noun and by its verb. The use of these is the first distinctive feature in the language. When we come to consider the making of verbs and nouns, we find that suffix changes are also used to express various modifications of the original root meaning; other particles are grouped after the prefix and before the verb to express tense modifications, and the prefixes are set free to connect noun with attribute or noun with verb. They may be called connective or adjectival particles in the case of the attributes, representative or pronominal particles in the case of the verb. Roots hang between the verb and the interjection—the verb being sometimes made from the interjectional adverb, and the interjection as often being made from the verb. In fact, the root is not born apart from its modal forms, but sometimes the mode, sometimes the idea, has the greater prominence.

An idea is sometimes expressed broadly, having regard to the poetic feeling rather than to the grammatical position and syntax of the word—hence such a number of words as *mbe*, clear, light; *mbu*, white; *ga*, hitting; *dodo*, stammering, &c.; *pu*, many, soft; *se*, smooth. But an idea is also conceived in syntax dress and form—hence the noun proper, as *mfumu*, chief (*fuma* = be great); *ndodo*, staff (*dodo* = action of walking); *nkono*, arm (*kota* = bend).

In being made a noun the idea accepts an initial impress. The first letters of the noun show the character and meaning of that impress; and the impress is repeated as a detached particle to claim the attributes belonging to the noun, and the verb which speaks for it.

The noun dressed in its modes of office commands the sentence, and commands in virtue of its office rather than by its root personality: its staff of office is, as it were, carried before it through the sentence, as u*fumu* u*ache* u-*kula*, his chieftainship is great. But when not syntax or office is in question, then suffix modifications are used—hence we recognise the verb by its final *a*. Further, *chita*, do, be-

comes *chitira*, do for; *chititsa*, do thoroughly, or cause to do; *chitika*, be doable; *chitidwa*, be done. Similar suffix modifications are also found in the noun when the meaning of the noun itself is in question, as *mwendo*, leg; *mfunzitsi*, teacher; *mfunzitso*, teaching; *mfunzitsidwe*, manner of being taught. And generally, suffix modes concern the meaning of a word, prefix modes concern its grammatical relations.

While changes in the *meaning* of the verb are found in its final *-a*, *-era*, *-ira*, *-eka*, *-etsa*, *-ula*, &c., tense changes are grouped in hailstone-like particles between the prefix particle representing the noun and the verb proper, as *mwana a-ka-da-gwa*, the child would have fallen. Such modifications are, the negative (*si*), the particle of the potential mood (*nga* = may, can), the past (*na* = did), future (*ka* = am about to, *dza* = shall or will), conditional (*ka-na* = would have), besides the auxiliary (*-li-ku* = is, *-na-li-ku* = was).

It seems to me that it is a question whether the verb is a verb at all, in our sense of the word. I should be inclined to call it an attribute joined to the noun by its representative particle.

This is strangely borne out by the consideration of the two kinds of particle. One is broadened out by the vowel *a*, as *wa*, *ya*, *cha*, &c.; the other is clear and demonstrative, as *u*, *i*, *chi*, &c. The *a* in *wa* (= ua), *ya* (= ia), *cha* (ch-a), occurs in the more closely adjectival expression, and is found in that tense of the verb which expresses action in its broadest and most complete form. It answers in fact to the Hebrew perfect, where the picture is presented as complete before the eye. Perhaps the *a* may belong less to the particle than to the noun or verb following. The more demonstrative particles *u*, *i*, *chi*, &c., occur with the definite tenses present, past, future, &c., and would class them together with the demonstrative pronouns as pointing out distinctly the activity of the noun.

The verb thus becomes an attribute, and falls into the two kinds represented graphically in the "scheme of the language,"—those which bind the attribute closely as adjectives to the noun, and those which answer rather to demonstratives. The distinctions of transitive and intransitive, and many others, fall properly and naturally away, and the genius of the language stands out as presenting a scene in some dramatic *tableau vivant*.

I. **Noun classes.**—The noun may be massed roughly into two main divisions—namely, those in common use, and those consciously coined according to apparent rules. Those coined follow the initial changes of the common noun and the final changes of the verb.

The modes in which a root becomes a noun are (as will be understood by reference to the Phonology on page ix): (1) **nasaling**—*i.e.*, prefixing a close nasal *m-* to initial labials, *p*, *b*, *f*, *v*, *m*, *w*—or *n-* to initial dentals, or *ng'* to initial palatals. (2) Prefixing a loose and almost separately pronounced *m-*, sometimes *mu-*, and even *mw-* and

mwa-, to any initial letter, the proper plural being *mi-* (but person plural is *a*). (3) Prefixing *ch-* or *chi-*, with plural *z-* or *zi-*. (4) Hardening the explosive initial of a root. (5) Prefixing a distinct syllable, as *tsa-*, *na-*, *na-nka;* also diminutives *ka-*, *ti-*, singular and plural; also the prepositions *pa*, at; *ku*, to; *mu*, in.

(1) Take for examples, *mtengo*, tree (from *tenga*, carry); *ukulu*, greatness (*kula*, increase); *chintu*, thing; *nyumba*, house (*umba*, *yumba*, build, mould): here *m*, *u*, *ch*, *n*, are all merely letters which mark the noun-making.

M is the lip nasal, its vowel is *u*, and when the plural is to be expressed *m* narrows into *mi-*: hence *mtengo*, tree; *mitengo*, trees. *Chi* is a real substantive prefix, and narrows into *zi* to form the plural. All nouns are more or less abstractly formed, hence the singular is in these two cases broader than the plural; *chi* is also abstract. *Mu-*, *mi-*, *ch-*, *z-*, are the only two interrelated singulars and plurals. *U-* is abstract and has no plural of its own; it therefore borrows *ma* (*uta*, bow, *mauta*, bows). *N-* is collective and simply nasalises the root (unlike the labial nasal *m*); it borrows *zi* for its plural (*nsomba*, fish, singular; *nsomba*, fish, plural, with particle *zi* for plural).

(2) A further set of nouns consists of those with hardened stem, such as *pale*, potsherd; *dziko*, country; *kasu*, hoe. These have no plural of their own, therefore they take *ma; mapale*, *maiko*, *makasu* (dropping the hardening *h* or *t*, or *d*, or *p*, as the case may be—*phale*, *mapale; tsiku*, *masiku; dzomba*, *maomba; pfulu*, *mafulu*).

(3) Plurals are formed in *a* or *ma*, to express greatness, &c.; but *a* is confined to the plurals of nouns expressing persons or offices or living creatures—as *antu*, people.

(4) There is an *m-* person class, which consists of—several nouns in *m*, *mu*, *mwa;* the pronoun *iye*, he, she, it; and many nouns with other initial letters from other classes treated as living agents: *nkazi* (*n-* class), woman, *akazi*, women; *mwamna*, man, *amuna*, men; *muntu*, person, *antu*, people; *tsabwalo*, court-keeper, *atsabwalo*, plural.

(5) The *m-* class proper consists of—those nouns in *mp*, *mb*, *mf*, *mv*, &c., where the *m* is pronounced almost separately, and of all others in *m*, except the few lifted up into the person class.

(6) There are, however, many nouns in *mp*, *mb*, *mf*, *mv*, in which the *m* is a close nasal, and these belong to the *n-* class properly (*np*, *nb*, &c., being unpronounceable).

(7) The diminutive prefix *ka*, as in *ka-kasu*, a little hoe, has its independent plural *ti*. They are not so closely attached as *m-*, *chi-*, &c., but are closer than the prepositions—*e.g.*, *ka-kasu*, singular, *ti-makasu*, plural, little hoes, not *tikasu*. In such a word as *tintu*, little things, the *ntu* is of the *n-* class with no plural of its own; hence *kantu*, a little thing, singular, *tintu*, little things, plural.

II. **The particles belonging to these various classes of noun**

are also various, and represent the make of the noun. There is an attributive or adjectival particle, and also a representative or pronominal particle for each class.

Thus, m*tengo* (*m* the nasal of *u*) and all nouns in **m** (not of the personal class—see below), as well as u*kulu* and all nouns in **u**, take **ua**—*i.e.*, **wa**—for the adjectival connective prefix, and **u** for the pronominal. Similarly, ch*intu* takes **cha** and **chi**; z*intu*, **za** and **zi**; hard or aspirated stem, takes **la**, **li**; plurals, a*ntu*, ma*kasu*, &c., take **a**, **a**; n*yumba* and its nouns, mi*tengo* and its plurals, take **ya**, **i**.

For example, nouns in *m* and *u* make their attributive particle *wa*, their verb-representative or pronominal particle *u*—as *mtengo wa-bwino u-li* = the good tree is: literally, the tree (*mtengo*) of (*wa*) good (*bwino*) it (*u*) is (*li*); and so on for all the other classes, which, according to the following table, may be conveniently remembered:—

Initial Letters.	Particles.		Examples.
	Attributive.	Representative.	
m and u	wa	u	**m**tengo, or **u**ta, **wa**-bwino **u**-li
chi	cha	chi	**chi**ko **cha**-bwino **chi**-ri
zi	za	zi	**zi**ko, or **n**yumba (pl.), **za**-bwino **zi**-ri
hard stem	la	li	pale **la**-bwino **li**-ri
n and mi	ya	i	**n**yumba, or **mi**tengo, **ya**-bwino **i**-ri
a and ma	a	a	**a**ntu, or **ma**kasu, **a**-bwino **a**-li

(*a*) To this scheme must be added the **m-** or person class. Just as in English "he" and "she" gather under them more than the pronouns really cover, so in Mang'anja *iye* (he, she, &c.) with its particles may be used for animals, offices, and names from other tongues and dialects. Those in *n*, *m*, *mwa*, *mu*, are limited in number, and need in no way confuse the clear application of the rule to the noun proper in *n* and *m* (viz., that *m* modal takes *wa* and *u*, *m* close nasal and *n* take *ya* and *i*), if they are understood as really being taken up into the particles of *iye*, he.

They are chiefly *muntu*, person; *mwamna* (*muna*, *mna*, male), man; *mwana*, child; *mlamu*, brother-in-law; *mlongo-*, sister; *mnjira-*, elder brother; *mpw-*, younger; *ma-*, mother; *mdzukulu*, grandson; *mfumu*, chief; *mbuye*, master; *mkonzi*, friend; *nkazi*, woman, &c. &c. Those in other initial letters—*e.g.*, *tsabwalo*, court-keeper (with a whole

list in *tsa*), *nakafumbwe*, weevil (and a list in *naka-*; *fumbwa* = to be decayed); *nankabai*, a hawk, *nankasonje*, an eye-tooth (and others in *nanka*; *ba* = to steal, and *sonje*, sharpened); *katundu*, a burden (and others in *ka*; *tunda* = gather together)—are quite easily kept apart from the other nouns.

Thus we obtain the rule that nouns of the *m-* person class (containing nouns in *na-*, *tsa-*, *nka-*, *naka-*, *nanka-*, *ka-*, &c.) take, as does *iye*, he, *wa* for the adjectival particle, and *a* for the pronominal—*e.g.*, *mwana wanga a-li wa-bwino*, my child is good. The plurals of *mwana*, &c., are—*mwana, ana*; *muntu, antu*; *mwamna, amna*; *nkazi* or *mkazi, akzi*; *mlamu, alamu*; *mlongo, alongo*; *ma-, ama*; *mnjira-, anjira*; *mpwa, apwa-*, &c.: while the others are mostly formed by simple addition of *a, tsabwalo, atsabwalo*; but *mfumu, mafumu, mbuye, ambuye*, and others, as learnt from practice.

(*b*) The general ideas contained in the prefixes are tolerably apparent. *Chi-* makes a substantive, a thing, as *chintu*, thing. *N-* generalises the idea in the root by the simplest nasalising; but as *n* cannot come before *p* or *b*, *f* or *v* or *w*, many words in *m*, and which seem really to belong to the *m-* class, are in reality of the *n-* class: these are only learnt by practice, but most of the *mp-*, *mb-*, *mf-*, *mv-* nouns are of the *n-* class. *A-* and *ma-* are the open mouthing of largeness or honour, as *a-*, also used in polite address. The hardening of the stem is another means of expressing the noun from the root idea. *Mi-* extends the conscious lip *mu-* into the thinner numerical idea. The idea of the plural, therefore, is complex, and not primarily or principally numerical; while the singular is primarily the abstracting or concreting of the root idea, by mouthing, nasalising, dentalising, throating, or exploding.

(*c*) The class of nouns coined at pleasure are such as *makalidwe*, nature, fashion—from *kala*, be, *kalidwa*, be made, with *ma-* plural. But it can also be expressed *chikalidwe, nkalidwe, mkalidwe, mikalidwe*; only that *chikalidwe* also means something made, and *nkalidwe*, if a word, would convey some collective idea of things created. The other moods of the verb (*-idwa* is passive), *-era*, *-etsa*, &c., can all be made into nouns. These are, of course, not entered in the dictionary, being practically innumerable, as the permutations and combinations of them at once show.

A few examples will show the general drift of noun-making—*kasemedwe, msemedwe*, mode of adzing; *mduliro* (*dula, dulira*), cutting of hair; *mpfunzitsi* (*pfunza, pfunzitsa*), a teacher; *chisesero* (*sesa, sesera*), a broom; *ufumu*, sovereignty, *ufumu*, chief; *ukazi*, feminine, *mkazi*, woman; also *chikazi*; *kabvumbulu* (*bvumbuluka*), a whirlwind; and many more, some crystallised past discovery, others in process of hardening, others freshly made, and thousands possible.

(*d*) Noun phrases may be made with prepositions and the infinitive. The only prepositions are *pa*, at; *mu*, in; and *ku*, to, which is also the 'to' of the infinitive; *ndi*, with, is confined to conjunctional use, or use as the substantive verb. Examples—**pa** *banja* **panga pa-li pa-***bwino*, my house is good, literally, at-my-residence it is good. The prepositions adhere very closely to some nouns, as *pa-kamwa panga*, my mouth; *pa-mero panga*, my throat; *m'mbuyo mwanga*, my back, &c., which show accurate thought; but *pa-nyumba panga* is just as readily *pa-nyumba yanga*, where the preposition does not override the ordinary class particle. In general, unless the preposition adheres closely or is emphatic, it is best to use the ordinary class prefix; but if the place where, on, or at is the more emphatic, use the prepositional particle.

(*e*) The variety of form (*m- chi-, u-, mi-, zi-*, &c.) of noun with similarity of meaning gives a class of nouns which furnish to the ruling noun any form it may prefer. Such words are *-kazi*, feminine; *-muna*, male; *-tali*, distant; *-fupi*, near; *-wisi*, green; *-kulu*, great; *-n'gono* = small; *-nyinji*, many, &c., which become with the various particles, *wa, ya, la, cha, za, ta, ka, a, mwa, kwa, pa; muntu wa-mtali*, tall person; *mtengo wa-utali* (*wotali*, diphthong), tall tree; *ndodo ya-itali* (*i* for *n;* pronounced *yetali*, diphthong); *mitengo yetali*, tall trees; *kasu la-litari*, long hoe; *chiko cha-chitali*, long gourd-cup; *ziko za-zitali; timitengo ta-ting'ono*, small trees; *ka-mtengo ka-ka-ng'ono*, small tree; *antu aukulu, okulu*, great people; *pa-kamwa pa-pa-kulu*, a big mouth; *ku-dziko kwa-ku-fupi*, to the near country.

III. **The attributes of the noun** consist of all words which in any way describe the noun, and they are joined to the noun by what we have called the connective particles. Their position is after the noun, and as there is no adjective in the *Bantu* tongues, they may consist of nouns (*e.g., antu a mfumu*, the chief's people); adverbial nouns (*nyumba ya ngwiro*, a clean house); infinitives of verbs (*muntu wa ku-patsa*, a generous person). The connective particles may therefore be well translated by the English **of**.

But seeing we have also ventured to class the verb among the attributes, and reduce the whole language to the most simple and natural ruling idea, we must add to the adjectival particles (= of), also the pronominal or demonstrative particles (= it), when they connect not only demonstratives and relative sentences, &c., to the noun, but when they annex the verb.

But there are many words in which the prefixes are inseparable from the word—such as (1) *-nse*, all; *-mwe*, self; *-ka*, alone; *-tani*, what kind of: (2) the demonstrative; relative, *-mene;* interrogative, *-ti, ngati;* one, any, *-ina*, and the numerals. Of these, the first set being more adjectival, take the connective *wa*, &c., 'of,' while the others take *u*, &c., 'it,' as seen in the scheme.

Thus, *wanga*, *yanga*, *zanga*, &c., mean my according to whether the noun they qualify belongs to the *m-*, *n-*, or *zi-* class: as *munda wanga*, my garden; *nsomba yanga*, my fish; *zintu zanga*, my grain.

In the same way, *chintu chomwe* means the very thing; *masiku onse*, every day; *kasu lotani*, what kind of hoe; *ine ndeka*, I myself; *iye yemwe*, just he; *inu nonse*, you all. See the table.

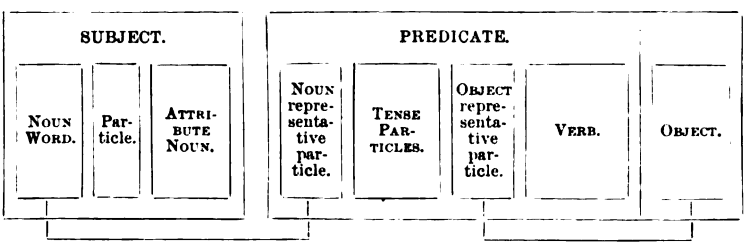
Wo, *yo*, *zo*, &c., are used for *wa-ku*, *ya-ku*, *za-ku*, &c., and connect thus infinitive nouns: as *njoka ya-ku-luma*, or *yo-luma*, a snake that bites.

The demonstratives are simply doubled pronoun prefixes, *uu* or *uyu*, this; *ichi* (*chi* made substantive with *i*); *ii* or *iyi*; *ili*, &c.

All these attributes come after the noun: as *muntu uyu*, this person; *nyumba iyi*, this house; *m'mono umu*, in this fish-basket; *pa-malo apa*, in this place here. Any of the attributives can stand alone; but the prefix is ruled by the noun understood.

IV. We may thus now formulate the

UNIT OF MANG'ANJA SPEECH.



Examples.—*Muntu* | *wa* | *bwino* || *a* | *na* | *m'* | *sunga* || *mlendo*.
person | of | good || he | did | him | keep || stranger
—*i.e.*, the good man helped the stranger.

ine | *ndeka* || *ndi* | *dza* | *chi* | *tswanya* || *chiko*.
I | myself || I | shall | it | break || the cup
—*i.e.*, I shall break the cup.

ife | *a* | *mfumu* || *ti* | *ka* | *ku* | *menya* || *inu*.
we | of | chief || we | shall | you | beat || you.

V. **The composition of the verb** is in keeping with the principles already enunciated. The particles are grouped at the beginning, the final syllables being modified to express different meanings of the verb—that is, as far as grammar is concerned, different words. In the grouping of these particles, the representative of the noun comes

first, the tense particles next, the object particle next just before the verb, and then the verb itself. The verb ends always in *a*. The object particle may be dispensed with, the subject representative particle never. The tense particles are attrited and unchangeable. The model of a Mang'anja sentence is '*the man he speaks;*' '*the man he it does;*' '*the man he did it do.*'

A. (1) **Various examples** are as follows:—

Muntu a-li, the person is.
Muntu a-nena, the person speaks.
Muntu a-li-ku-nena, the person is speaking.
Garu a-li-ku-ua, the dog is barking.
Mtengo u-li-ku-gwedera, the tree is shaking.
Mwana uyu a-na-dia, this child ate.
Zirombo zija zi-na-boola mtengo, those insects pierced the tree.
Ine ndi-dza-ku-patsani ichi (supply *inu*), I shall give you this (*-ni* in *patsani*, is enclitic *inu*, of honour).
Mwamuna uja wo-limba a-li-ku-dza ku-gwetsa nkabvu-yo, yon strong man is coming to knock that hero down.

(2) **The subjunctive and negative imperative** change final *a* in the verb into *e*.

Examples.—*Ine ndi-chi-nena ichi*, I say this.
Ine ndi-nga-chi-nene ichi, may I, or I may, say this.
U-sa-nene choinchi, you must not speak thus.

The order is also changed slightly; the negative *si* coming before the noun particle in the indicative, but after it in the imperative and subjunctive: as *si-ndi-funa*, I do not want; *u-sa-fune*, you must not want. *Sa* is used instead of *si* in imperative and subjunctive prohibitions.

(3) **The perfect**, or complete present, uses *wa-*, *ya-*, &c., instead of *u-*, *i-*: *wa-fika*, it has come; *u-fika*, it comes; *ya-ta*, it is finished; *i-ta*, it finishes. See table.

(4) **Imperative.** *Ta-kala apa*, or simply *kala apa*, sit here; *ta-ima*, wait; *imani* (plural, or singular respectful), stand; *i-cha*, pluck; *u-linde pano*, or *mu-linde pano*, you must wait here.

(5) **Tense particles.** These are expressed in the table, and in the body of the dictionary. *Ka* is a near future; *ka-mu-itana*, go and call; *mu-itana*, stand where you are and call him. *Ka* and *ta* are of great use in dependent sentences: *a-ka-dza kuno ndi-dza-m'pa*, if he comes here I will kill him (literally, he is about to come here); *a-ta-nena choincho ndi-kana ine*, if he says so I refuse. *Ka* is also used as a plain past, but its common use in past time is for continued action. *Ma*, *mba*, or even *ba*, express continued present action. *Nda* is very commonly used for *na*.

(6) **Narrative tense.** Just as in Hebrew, an action once stated in its proper time throws the halo of that time round all the clauses dependent upon it in thought; and the verbs of these clauses accordingly take a simple present with the gentle "*vav*-conversive" *n* or *ni: iye a-na-dza, na-nena, na-nena-be, na-pita na-enda*, he came and speaks and speaks on, and passes and goes on his way.

(7) **Several suffixes,** *-be*, continuance; *-tu, -di*, truly; *-ko, -po*, there; *-nso*, again; *-nji*, how, or why; as well as the particles pronominal, can be attached to the verb. Examples: *a-lira-be*, he goes on crying; *wa-fa-di, wa-fera-tu*, he is really dead; *choka-po*, go away from here; *ndi-pite-ko*, do I go this way? *bwera-nso*, come back again; *a-chita-nji*, what is he doing? *a-nena-zo*, &c.

(8) **Questions** are asked by **kodi and ko.** *Kodi u-li-po*, are you well? *mu-li-mo kodi*, are you in? *a-ti ko*, does he say it?

(9) '**Not**' is often expressed by *be* or *bi* or *je*. He is not here, *a-li-be;* he has none, *a-li-be; ndi-ri-be* (or *ndi-ri-je*) *ku-dziwa*, I don't know; *a-li-be mau*, he has nothing to say, or *a-li-be ku nena*. There is not, he is not there, &c., is expressed by *pa-li-be; mu-li-be*, for 'in here'; *ku-li-be;* also *mwa-be, pa-be*.

(10) **Ti** is the only word not ending in *a* which is still a verb. *Ndi-ti*, I say; *a-ti*, he says; *ti-ti*, we say; *ta-ti*, say or do; *ta-tini chete* (plural), be quiet, do quiet; *i-ti choinchi*, do thus, say thus; *kuti*, saying or doing, becomes the conjunction 'that' (see conjunction and body of dictionary).

(11) **The substantive verb** *ndi, ni*, or *li*, is often combined with the particles inseparably: as *nga-ku-ba*, they are thieves; *icho ncho-limba*, this is strong; *ili ndo-fana*, this is like; *zomwe nza bwino*, these are the good ones. See Dictionary, *ndi, nga, li, ndo, ni*, &c.

(12) **Auxiliaries** are, *li, nga, dza, nka, fa, ta. Nda-ta-ku-nena*, I have spoken; *ndi-nka-ku-gula malonda*, I go to buy; *chi-fo-tero*, it is so, &c. See Dictionary, under the various words.

B. **The moods of the verb** are expressed by final additions, such as *-era, -etsa, -eka, -edwa, -ana*, or *-ira, -itsa, -ika, -idwa*, according as the vowel in the body of the verb is *e, o*, or *a, i, u* (*nenera, folera; palira, fikira, pukira*). The vowel does not properly belong to the termination, because syllables are always open, but serves to connect the real addition *-ra, -tsa, -ka, -dwa, -na*, &c., to the body of the verb by modifying the verb's last vowel: they are conveniently written, however, *-era, -eka, -etsa*, &c.

These terminations are characterised by certain letters which bear characteristic meanings, and may be called **verbal letters.** The moods above mentioned take meaning not from grammatical division, but from the root idea or force of these verbal letters. It is evident, therefore, that there are really as many moods as there are characteristic consonantal sounds used in the verb-making. And so there are;

but *-era*, *-etsa*, &c., are so clear and condensed that they may be considered grammatical moods, fading off into such terminations as *-ula*, *-utsa*, *-udwa*, still modal, but less formally so; *-ata*, *-aza*, *-ama*, still less modal, till we come to such letters as *ng*, *nk*, *nd*, &c., where the modal or grammatical force is almost altogether lost.

The letters *k*, *r*, *z*, *n*, although belonging to *-eka*, *-era*, *-eza*, *-ana*, for their respective moods, are yet used in the derivation of the verb from its simple root as formative letters—*e.g.*, *che*, *cheka*, cutting, cut; *le*, soft, *lera* and *leza*, nurse; *pa* (as in *pata*), gripping, *pana*, grip.

The letter *l* or *r* belongs to *-ela* or *-era*, *-ila* or *-ira*, as a mood form; to *-ula* as a more distant mood form; to *-ola*, slightly further removed than *-ula*; and to *-ala*, in which (the mood being still fainter) the formative root-power of *l* is strongly felt.

Similarly we have *eka* and *ika*, distinct moods, though occasionally simply indicating root derivation, rather than a 'mood' or modification of a verb; *-uka* and *-oka*, generally of the reversive set of moods (*i.e.*, the forms that undo what the simple verb does: *manga*, bind, *masula*, loose; *pakama*, stick up, *pakamuka*, fall down); *-aka*, simply a verbal root form. *K* and *l* answer to each other in the relation of intransitive to transitive.

Similarly we have *-etsa*, *-itsa*; *-utsa*, *-otsa*; *-atsa*; as *petsa*, *fitsa*: *-eza*, *-iza*; *-uza*, *-oza*; *-aza*.

Other terminations are *-ema*, *-ima*; *-uma*, *-oma*; *-ama*; *-eta*, *-ita*; *-uta*, *-ota*; *ata*; *-esa*, *-isa*; *-usa*, *-osa*; *-asa*.

Other verbal letters ring the vowel-changes, and bear their distinct meaning, such as *n* (*-ena*, *-ina*, *-una*, *-ona*, *ana*), *d*, *p*, *w*; and the doubles *ng*, *nd*, *mp*, *nk*, *nt*, &c. &c. Yet no word can be formed at pleasure: it must bow to usage and wont. However clear the formation of the language is (and it is really translucent to the last degree), one must serve the language, not create it; Carlylese is only possible within well-defined and permitted limits. One has but to try to make new verb forms to see how futile is any such attempt.

Each of these formative verb-letters has its distinct idea, which gradually appears when one puts together words with similar endings —*e.g.*, *s* gives the idea of shake, rub, movement; hence, *sekesa*, *pukusa*, *tekesa*, *pekesa*, *takasa*, *tokosa*, which all show the same idea.

For examples and proofs of above remarks, see notes throughout the dictionary under the various letters: collections are there made of examples with derivation shown, but they are not extended here for want of space.

The **moods are doubled** in many cases, *folera*, *folerera*; *lemerera*; *letsetsa*; and **combined**, as *yeretsera*, *lemekezetsa*, *terereka*, &c. &c.

Out of the primary use of the moods come many delicate shades of meaning—*e.g.*, *ku kulira pang'ono*, to be a little larger.

A use of the verb very similar to Hebrew infinitive occurs, *ku-cha icha mpamvu-zi*, *ku-pa-ipa*, *ku-patsa-patseni pe*, simply rendering emphatic the idea in *cha*, *pa*, *patsa*: this is the **emphatic infinitive.**

Reduplication plays a prominent part in emphasis and meaning. It may be either full repetition of the word, as *manenanena*; or of the root, *chechetula*; or of the first root syllable, as *zizira*, *zizi*, *papasa*, *palapasa*, *palasa*; just as in the noun, *iye iye* means he himself; *nkabvu nkabu*, a hero indeed; *mapiràpira*, the grain itself as opposed to the husk; *chipanipani*, fire-fly; *magwiragwira* or *manja manja*, theft; *naka naka*, sweet; *mfutifuti*, drizzle; *mtukutuku*, sweltering heat; *kowa kowa*, many stooping or stooping often.

The moods in their meaning, as intensive, passive, reflexive, &c., are very like those of the Hebrew verb, and in sentence-building the construction resembles the "*vav*-conversive" so called, and shows its real simplicity. The analogy between reduplication in the Greek verb and Mang'anja reduplication is striking enough to call forth remark. The whole sweep of Mang'anja grammar tends to break down the blinding and artificiality of the systems which until lately exercised tyrannical sway, and yet points towards the establishment of a grammatical unity of speech and natural thought in all languages hitherto not recognised.

VI. **Sentence-building.**—(1) The SIMPLE SENTENCE is given in the scheme; but there are a few additions and remarks which cannot be there included.

(*a*) **The infinitive sentence.** There is a very easy way of speaking by simply using infinitives, and leaving the intricacies of the ordinary verb alone—*e.g.*, *ku-nka kuti*, where going?—*i.e.*, where are you going? *Ku leka pati*, to stop where?—*i.e.*, where shall I stop?

(*b*) **Self.** *Dzi* and *chi*, self, are embodied in the verb between the tense particle and the verb; as *i-chi-ku-umbudza*, if it (the post, *nsichi i*) knocks itself upon you, that is, falls upon you; *ta-dzi-nena weka*, speak yourself. *Mwini* is also used for self—*a-nena mwini*, he says so himself.

(*c*) **Use of negative** in answering and asking a question. *Si cha bwino* means it is good—literally, Is it not good? The answer to a question refers rather to the sentence embodying the question than to the fact—*e.g.*, are you not better? is answered by *yes* (*i.e.*, I am not-better). Similarly, *kuti zirombo zi-nga-pweteke m'tupi* does not mean that the pains may hurt me inside, but (I mix the *nsima* well, &c.) that pains may *not* hurt me.

(*d*) **Double accusative.** *Njoka ya-dzi-zinga yoka nkata*, the snake coiled itself up. With *-era* this is constantly used, *a-tengera chigoti*

kavalo, he takes-for the horse a stick (not he takes for-the-horse a stick).

(*e*) *-ni*, *-nu*, **enclitic for you,** may come some distance after the verb,—*fatsa naye-ni*, for *fatsani naye*, wait gently for him.

(*f*) *Chita*, **do,** is often used as a sort of auxiliary, reminding one of 'low words "do" creep in one dull line.' Kettelo *a-chita* boil, the kettle boils. But it is fairly and grammatically used—*a-chita ku-ba*, he is stealing.

(*g*) **'Should,' or 'it is better we should,'** is expressed by *bwenzi* or *mwenzi; u-kala u-ta-fika msanga-msanga bwenzi nti-bwera*, if you had arrived quickly we should have had life, or return from death.

(2) DEPENDENT SENTENCES. These generally hang together by apposition; but *ka* and *ta* are frequently used to help out the idea. *U-ka-ti nu-tere*, if you said so, if it were that you said so. *U-ka-ka-ona moa wa teka u-ka-tenge*, if you see a half-full jar of beer bring it. *Mbvula i-ka-ma-gunda*, when it thunders. *Antu a-ka-mba-fa a-dza-pitirira*, if people die they will not come back. *A-ka-bwera, ti-dza-mva*, when he comes back we shall hear. *U-ta-lema u-nena nda-lema, tema*, &c., if you are tired, you say, I am tired, wait a bit, &c. It is also expressed by *ndi, ndimo*, &c. *Ndiko ku-ta kwa maliro ndiye a-meta mduliro*, and when they have buried the body then they shave.

(3) This method of apposition (helped by such words as *nga*, like; *kala* or *li*, be; *-ti*, be or say; *ndimo, ndi*, and *mmene*, then or when, there or where, &c.) leads to the use of the **conjunctions.** They are *kuti, mwakuti, pakuti, chifakuti*, &c., that; *ngati, nkana, nkana kuti, kapena, ku-nga-kale, ku-kala kuti*, &c., if; *monga, chonga, kunga*, &c., like, as; *m'mene, pamene*, when, where; *ku-ngo-kala*, even, although; and many other uses of *kala—u-kala nu-ti*, if you say. Examples will be found in abundance under the various conjunctions in the body of the dictionary. See also *malinga; ona* (*mu-ona, ku-ona*); *chifotero; kawamba, chifukwa, kulinga*, because, &c.

VII. **Derivation.** The genius of the language lies in the living touch each word and phrase has with its root poetical idea. The language moves on, gathers up all its laggards, keeps count of all its treasure, leaves 'not a hoof behind.' It is quite unlike the clothed and encumbered ruler of the world,—it is girded and lithe for service. It is like its equatorial palms rather than the temperate beeches, like ideas in grass and bush rather than permanence in stone. It is 'without law' to them that are 'with law,' and keeps the balance of this rocking world straight and true.

Spirit in order to combine with flesh has an individuality and a personality. In its incarnation it lays hold of rock and tree, beast power and human power, social limitation and necessities, and in these

comes into being upon earth. When it seeks to give account of itself, and to say, "Lo, I come!" it speaks from out a cloud of glory in the words of earth. The idea is ordered, beautiful, divine; its expression is a prophecy, an idyl, an epic; and when we come into converse with it we catch sight of the spirit of free obedience which has created this lovely form.

The unit of speech is therefore a sentence, a thought, perhaps even a paragraph, perhaps a life. The analysis into so-called roots leaves us as far from a root as ever; root is spirit. But comparison of the component parts leads us to see the ways of the spirit in (1) interjectional adverbs, or (2) modal noun, or (3) modal verb; and the play of the language runs through just such a scheme as we have endeavoured to represent and explain.

The language presents us with the idea of ordered unity in loyal subjection to one ruling idea. Read this in the formation of the noun; see how it rules by office, and how it lays its sceptre upon every portion of its kingdom. Africa preaches monarchy. To any who see and really can interpret spiritual indications, African life is the true counterpart of African speech. The language also speaks of repose; it has the fullest expression of the abstract one has yet met with; it is broad and delicate in its conceptions, essentially *suaviter in modo, fortiter in re.* It bids fair for a high place in the kingdom of heaven; and any who would surpass it must be as broad and as courteous as this language and this people declare the genius of Africa to be.

What strikes one born in all the formulas of civilisation, environed by formulas theological, social, political—which, like a veil, conceal the vision of truth—is the living touch of the Bantu speech with its root ideas. It speaks from nature, but it speaks from God. It is the witness of a perfect incarnation. It never loses sight of the meaning of every letter it uses; it changes from time to time as it has a right to do, it throws out branches, it can create fresh forms, it is living in every atom, and yet it never loses the dignity of its spirit birth. It obeys no idol, no fetish; it is in Christ the Word of God made flesh, and we, if we see truly, can behold its glory.

VERB.

RTICLES.

ll (do),

ont to (do),

(I) have (d

o)ing,

ave,

a-,

do),

have,

lo-, -fo-,

xpressed.
with perfect
which it co
the unsurre
a-ngo, na-t

PART I.

MANG'ANJA AND ENGLISH

DICTIONARY.

A (broad as in *father*).

1. Insep. pron. of 3d pers. sing. and 3d pers. plu., HE, THEY; also of plu. of classes 1, 5, and 6; *iye* a-*ndiputa* (he provokes me), *iwo* a-*dzera ku Pimbi* (they come from Pimbi).

2. Obj. case 3d plu., *a-na-dza ku*-a-*uza iwo moyo* (he came to tell them of life).

3. Particle of plu. of classes 1, 5, and 6, *antu* a *ku Matope* (people from Matope); *maso* a *ku chenjera* (bright eyes).

4. Prefix plu. of 1st class, *agaru* (dogs), sing. *garu; antu* (people), sing. *muntu.*

5. Prefix of respectful address, *a Masa;* also with *ku* and *che;* of tribes, &c., *Angoni, Achawe, Ambo,* &c.

6. = ah! yes! in comment upon speed. *U-na-mka kumda? a* (did you go to the garden? Yes).

7. a (short *ă* or *ĕ*) = what do you want?

8. Interjection, like *Mai mai! A! A!*

9. It almost forms a class of personal nouns in combination with substantives descriptive — *e.g., amaliwongo* (enemies), *ankondo* (warriors), *amirandu* (adversaries), *a-ku-gombe* (dwellers at the river-bank), *a-kwatu* (people from our village), *aeni* (the owners themselves), *a-katundu* (carriers), *amangawa* (debtors), *a-moyo* (prisoners), *a-malonda* (sellers), *amasewera* (dancers), *a-m'tengo* (hunters), *a-pa-bwalo* (those who wait at the *bwalo*), *a-chabe* (onlookers, &c.), &c., &c.

Abwa, ku, TO ITCH, or cause itching; dentalised, *yabwa.*

Cha-ndi-abwa, it caused me itching. *Nda yabwidwa ndi chiabwi,* I have been stung by the caterpillar.

abw-ira, -itsa, -idwa or **-ibwa,** &c.

[*Chiabwi,* subs.; *yabweyabwe,* adv.; *nyerenyetsa,* syn.: also *pfiika, nanya, nyanya; chitedze, chiabwanyama, mbozi, chiabwi cha nsatsi,* &c., &c., cause itching.]

Ache, HIS, HER, ITS, poss. pron. of 3d pers. sing., with plu. of classes 1, 5, 6.

Madzi acheo mu-li-be m'chiwiramo, the vessel has none of its water.

Adya—see **Aja.**

Adzodzo, those that shoot arrows at once; *mibvi ya dzodzo,* arrows shot at once.

Afisi, those who receive the corpse from the *adzukulu.*

Ai, short form of *iai,* NO. *Ai* sometimes deprecates, while *iai* denies.

Aja, THOSE, of 1, 3, 5 (*mapiri aja,* those distant hills; *antu aja,* those people), those far away, those not seen but spoken about, &c.

Ajere—see **Mjere.**

Aka (dentalised *yaka*, and sometimes labialised *waka;* pronounced *ak'a* or *akka*), CATCH a ball, &c.

Ponyera uyu, ndiye wa ku aka mpira, throw it to him, he is one of the players. *Uyu ngwa ku yakitsa mpira,* he catches well. *A-ka-chimwa ndi-yake ine,* if he fails I shall catch it. *A-da-yaka yaka yakeni pe!* they had quite finished playing.

yak-ira, -itsa, -idwa, -ana.

yake yake, adv.; *yakane yakane.*

Aka, ku (dentalised *yaka*), TO BE LIT, CATCH FIRE.

Moto wa-aka or *wa-yaka = wa gwi-rira,* the fire has caught. *Nkuni ya yaka,* the wood has caught fire.

atsa or **atsya, ku,** TO LIGHT (act.) *Atsa moto,* ignite.

Wa-atsa chiri ndani? who set fire to the bush? *Atsa muni,* light the torch. *Yatsira moto udzuo,* set this heap of grass on fire. *Ka-atse moto, ku yatsa moto; yatsani moto = koleza. Ena a paliza mfuti ndi chikuni cha moto = yatsira mfuti,* to fire a gun by means of a lighted piece of wood.

akika, yatsika, yatsidwa.

[*Yake yake,* adv.; *muako,* subs.; *mwiaki-dwe,* subs.; *nakwiatsa,* one who lights, &c.]

Aka, THIS, dimin. of *ka,* plu. *iti—kantu aka kakang'ono.* Also THIS of *ka* class.

Kantu aka ka-opsya antu, that beast frightens the people.

Ake—see **Ache**; Chipeta form *ake.*

Ako, THAT, as *aka* = this, *q.v.*

Mwini wa ako ka dibwa-ko, the owner of the eaten goods.

Ako, THY, plu. classes 1, 5, 6.

Akuka, those of the Kuka; *moni akuka,* salutation of child to mother, and older relations.

Ala, ku, TO SPREAD, ARRANGE; (or, *ku yala, kwi yala*); *ku yala mpasa, nsaru, udzu, mitolo, mbande; ku yala mpini* = to design tattoo marks; *ku yala mau* = narrate in order.

ala, -ira, -ika, -idwa; also **yalula** = to take up what is spread.

Ka-yale mpasa zatu, go and spread our mats. *Ti-yalike misapa,* let us spread the hanks. *Ka-yalitsa mwana uja mpasa zija,* make the child spread yon mats. *A-yalire mpasa alendo,* let them spread mats for the strangers; *yala pa bwalo; a-yala mpini zabwino mikuo mikuo,* he makes good tattoo marks of many lines *or* different kinds; *a yalitsa mpini, ku tema tupi lonse bi!* he covers the whole body with his tattoo designs.

[*Ku yala pe! mwiyalo, mualo, mwiyalidwe, chiyalo, uyalo, uyalidwe, uyalike, chiyaliko,* &c., &c.]

Alambi, 1, those who come to do homage.

Alemu, 1, OARSMEN; Port. word; sing. *mlemu; ngombo,* proper Mang'. for paddle or oar.

Alila = *alira,* of *ala,* spread, *q.v.*

A-li-po, he is there, he is well, there are those, &c.

A-li-po amene a-li-ku-ndi-chula, there are people speaking about me. *A-li-pobe,* he is still there.

Alitsa, intens. of *ala,* spread, *q.v.*

Aluka—see **Alula** below.

Alula, ku, TO TAKE UP what is laid down; (or *yalula,* inverse of *ku yala,* to spread; to take from a place; take out, as eggs out of a nest; take off).

Ku alula masa ao a mbewa, to take up the mouse nest (when one comes to it in digging). *Alula ana a mbewa pa masa; alula nsima mtanda wa pamwamba,* take off the top lump of *nsima. Yalula mpasa zatu, u-zi-imike ku komako,* take up our mats and set them against the door. *U-ka-sia mpasa zo-sa-alula, malungo sa-limbai,* leave the mats lying, they are not strong.

Alutsa, ku, TO CAUSE TO FOLD UP, TO TAKE AWAY COMPLETELY; (or *yalutsa;* also means as *chepetsa,* to be impertinent to; finish up, as food, stores; finish off, as war).

A yalutsa (or *yalutsitsa*) *anzao,* makes his companions roll up his mat. *A chola kawiri kawiri o-sa-pumulira za-ku-dia, a yalutsa chimanga m'munda mwao,* they are always breaking off maize cobs, they won't stop eating, they finish off the maize in their gardens. *Masiku onse a-ma-zi-pa konko, mbalame zi-alutsidwa,* they are killing them every day there, the birds are being finished off. *Zimbombo izi zi-alutsa munda,* these gluttons eat up the garden. *Ku yalutsa mtundu wa*

antu, sweep off the whole tribe. *Nda-mwi-arutsa, nda-m'chititsa manyazi pa li antu*, I insulted him and made him ashamed before the people. Also *A-na-yalutsidwa* = he was driven mad.

Aluka and **Aruka, ku,** TO BE INSANE; (most likely same word, from idea of going off into the bush, as *yalutse;* also, to drive one mad).

Wa-yaruka uja, that man is insane. *Ku yaluka misala, ku pita na-dia masamba m'tengo*, to be mad. *A yaluka ndi misala.*

aludwa, yalulika, get up one's self, *a yalulika oka;* also **yalukula.** *Mpasa i-aludwa ndi mpepo.*

[*Muyalulo*, 2; *chiyalulo*, 4; *uyalulo*, 6; *mu-yalulidwe; miyalulidwe*, 2; *mayalulidwe*, 5; *muyalukulo*, 2; *muyalulike*, 2; *mayalikidwe*, 5; *uyaluko*, 6; *m'chiyaluko chache*, &c., &c. *Pamene a-da-ta-ku-yaluka yaluke yalukeni pe' ndimo a-da-nka m'dziko langana; yalukula zisa zache.*]

Alukula, ku, TO LIFT OFF; *ku alukula udzu wa pamwamba, mtolo*, &c.; in taking of surface water they say *tetula*, surface *ufa* they say *epula.*

Amaka, 1, SOMETHING DREADFUL; dreadful people; **kamaka, zimaka,** &c., dreadful things (sing. rarely used —more abstract than *zirombo*).

Wa-puta amaka, or *zimaka*, &c., *e.g.*, bees, lion, wild beast, *kantu ka-ka-kali. Wa palamula amaka lero*, he roused up something dreadful.

Amanda, 1, SPIRITS; (those from the grave).

Amanda a-m'gwira, the spirits accosted him, or possessed him. *Adzukulu a-lawira, na-ka-tenga, na-dia, na-ti, ta-dia ndi amanda*, the burying relations eat it, they take it, and eat, and say, we have eaten with the spirits.

[See also *manda* and *mdzukulu.*]

Amba, ku, TO BEGIN; (or *yamba; ku yamba* or *kwi amba;* of stream, to take its rise. *Pakwiamba*, at the beginning. Many phrases occur with *ku yambo*—for *ku yamba ku* = *ku yamba u* = *ku yambo*).

Antu a yamba ku liranso pomwe, the people thereupon begin to wail again. *Ti-ka-yambe ku lima*, let us go and begin to hoe. *Kwi amba nyumba*, to begin the house. *Ambani ku wambala nkokwe*, begin to take grain out of the *nkokwe. Mwana wa-kwi-amba, wa-chisamba*, first-born. *Wa mkulu, ndiye wo yamba ku yamba*, the *mkulu* is the first-born, or *wo yamba* simply = eldest. *Pa-da-yamba mtsinje*, where the stream takes its rise. *Po-yamba*, at the beginning.

ambira, ambana, begin together (to fight, &c.), **ambiza, ambitsa,** *ku-ambitsa masewera*, to begin the dance.

Ti ambize, let us begin quickly. *Uma-ambiza madzi a-ka-li m'mapazi, a-ka-fika m'maondo si-ndi-ta-kwi-enda*, you hasten, the water is the height of your feet, if it reaches to the knees I shall not be able to go.

[Also *ku tanga, ku tanda, ku ambokusa* = *ku amba ku kusa.*]

Ambala, ku, TO TAKE SOME OUT OF; (or *wambala, yambala* [heard once], to take maize out of the *nkokwe* for pounding).

Ka-ndi-ambalire chimanga cha mpali ku nkokwe-ko, take out some maize for making *mpali* for me out of the *nkokwe. Ku ambala mpali m'nkokwe. Ku wambala nkokwe ku turutsira kunja*, to bring it out of the *nkokwe.*

ambal-ira, -itsa, -idwa, &c.

Ambasa, ku, TO FEEL, GROPE FOR.

Ta ambasa m'kwikwiziri-mo, feel under the table. *Ta-imani, ndi-ambase changa cha-gwa*, wait a bit, till I grope for this of mine which has fallen. *Ta-ambasitsa mbali ya uko*, feel well on that side, *e.g.*, in the dark, *or* in water, &c. *Ambasani pansi ku li mdima; ti-ambasira changa.*

ambas-ira, -itsa, -ira, -idwa, &c.

Ambiri, MUCH OR MANY; *madzi a-dza ambiri*, much water comes.

Ambiza, ku, TO DRY OVER THE FIRE; (or *wambiza; ku ambiza nyama*, &c.)

Nsaru i-ta-bvumbwa a-ti, i-wambize ku mbali kwa moto, i-ume msanga, if one's calico is wet, they say, put it to the side of the fire that it may dry quickly. *A-ika mizongo yambiri ya nyama pamwamba pa ulalo ku-ti i-wambize*, they place many strips of meat upon the drying-rack to dry them. *Ambizira fodia uko mbali yina ya moto*, dry the tobacco there at the

other side of the fire. Also **yambi-zidwa**, *i-yambitse i-ume;* it is most probably the same as *wamba*, *q.v.*

ambiz-ira, -itsa, -idwa, &c.

[*A-tenga ntuli* (piece), *na-panga msese* (strip), *na-tka ku mpani* (forked stick), *na-ika ku mbali kwa moto, ndi-uma* (and it dries), *ndiko kwi ambiza.*]

Ambuka, ku, TO FORD; (or *yambuka; ku ambuka mtsinje, ndi ngalawa,* or *ndi myendo,* to cross a river, either with a canoe or by wading).

Ambutsa akatundu m'mtsinji, take the burdens across the stream. *Pa-ku-ambukira,* at the ferry. *Pa-li ngalawa, ni mu-funa ku mka tsija la kwina, u-nena, ti-olotseni, ti-ambutseni,* if you wish to cross over and there is a boat, you say *ti-ambutseni,* ferry me across. *Yambukira pa mtunda-po,* cross over to the bank.

ambuts-a, -ika, &c., **ambuk-ira, -itsa, -idwa, -ika.**

[*Oloka,* is also to cross a river. *Dulitsa,* is to cross a path, &c. *Mwiambutso, chiambuko, a li kwi ambuka yambuko.*]

Amene, WHO, THOSE WHO; (rel. pron., and sometimes stands alone as a demons. pron.; with suffixes *-i, -o, -yu, -ja,* &c., it becomes a demons. pron., **amene-wa,** THOSE HERE, **ameneo,** THOSE THERE, *ameneyu, ameneuja,* &c.)

Iwo amene a-mka komwe, the people who are going there. *Amene a-ta-dzapite apa a-dza-pwetekwa,* those who pass here will be hurt. *Antu amenaja a-ma-funa awa, si awai?* are not these the people which those (people of that village) wanted? *Pa-li-be muntu wa-ku-kamba nkani ngati ameneo,* no one tells a story like him. *Antu amene,* the people in question. *Mamkwala ache ndi ameneo,* that is his medicine.

Amerikano—see **Mlekano.**

Amika, ku, TO THANK, PRAISE; (or *yamika;* to thank comes from the idea of praising a person for blessing received).

A-ndi-amikira kantu kang'ono, ngwa kwi-amikira, he is grateful for small mercies; also, *uja ngwa kwi amika, si-nda-m'patsa kantu ka tatao, wa-ngo-ndi-amika. A yamika mfumu,* he thanks the chief.

amik-ira, -itsa, -idwa, &c.

ku yamukira nkani ya eni, to answer for another in a dispute.

Amuka, ku, TO REBUKE, prob.; (or *yamuka;* also **amula** = *sumulula* and *dzudzula,* also **yamulula**).

Ta yamuka uyu = *ta mwi-amula uyu* = *ku-m'letsa; wa-yamula mnzache kuti a-sa-sewere pamenepoi,* he told his fellow not to tread there in playing, *e.g.*, upon plots in playing ball. *A mwi-yamulula mnzache a-sa-ponde pa fodia,* he tells his fellow not to tread upon the tobacco-plants.

Amutsa, ku, TO SET UP ON END; (*e.g.*, sick man, or a burden = *ku kaitsa muntu tsonga, ku m'dzutsa wina*); also **amula, amuka.**

Ta-mwi-amutsa mwana, set the child up. *Wa-yamuka* = *wa-dzuka.*

Amwa, ku, TO SUCK THE BREAST; (or *yamwa; ku yamwa nkaka* = milk, general term for beasts and human beings; *ku yamwa bere* = milk of woman).

Mwana a-yamwa nkaka. Mache wa-yamwitsa mwana, the mother gives her child the breast. *Ndi-yamwitsa mwana bere,* I give the child suck. *A-amwa bere la amache. Sa-da-mwi-amwitsa mwana,* she had no milk.

amwits-a, -ira, &c.

[Proverb—*a-da-amwira ku bere* = he learned it from his mother; synon. for *amwitsa, ku m'tayo bere m'kamwa; ta m'tayo bere m'kamwa a-tontole* = give the child drink that it may be quiet.]

Anai, FOUR; *antu anai; makasu anai.*

Andama, ku, TO FLOAT; (or *yandama*). *Pesi ndo beruka ya-ngo-ti yanda,* the stalk floats, it may be said to be *yanda! Ponya pa madzi-po, ta-ya-ndamitsa pa madzi,* cause it to float upon the water. *Ku andamira pa-mwamba kuti tasa!* to float flat on the water. *Madzi a-andamitsa mtengo,* the water floats the tree.

andam-ika, -ira, -itsa, &c.

Andamula, ku, TO RAISE UP AND HELP TO FLOAT; *ta-mwi-andamutsa mnzakoyo sa-ta-ku-sambirai,* help your companion to float, he can't swim.

-uka, -utsa, -udwa.

[*Ku beruka,* synon.; adv. *yanda.*]

Andika, ku, BE NEAR; (also *wandika* and *yandika*, be near, adjoin; very gen. **andikira**; also **andikiza,** TO BRING OR PUT NEAR; **-ana, -itsa,** &c.)

Nkondo ya-andika, i-ri pa-fupi, war is near. *Manga nyumba yako, i-wandikira pa-fupi ndi yangai*, build your house near mine. *Yandika pompa*, put it close there. *Yandikitsa ndi ichi*, put it near this. *A-mera ti ti ti a-wandikana wandikana*, the *kanga* grass grows close and thick. *A-da-andikana ndi anje*, they are neighbours to those. *Ta-sendeza apa, ta-wandikira ku-fupi kuno*, move here, come close here.

Andukula, ku, TO LIFT OFF, like *alukula, nsima, udza*, &c.

-uka, -utsa, -udwa.

Anga, ku, I., TO FILE THE TEETH; (or *wanga;* also to notch verandah posts, to file the teeth into nicks in front; also to file them even, file into little points. The teeth are filed with a stone, and the idea of beauty in doing so is regularity. *Mano a mpando wo-sa-wangwa*, are teeth natural; *yanga* is to net over with string, &c.—see below).

A-ka-ndi-wange mano anga, he will file my teeth. *Mano a-ku-wangika*, filed teeth.

angira, -itsa, &c.

[*A-chita kwichi kwichi mano ndi mwala, mano a-to-nga ngati nchene, nsomba i-kala m'madzi i-chita mano cha!*=they file their teeth, *kwichi kwichi* (sound of the filing), with a stone=the teeth resemble the teeth of the fish *nchene*, which lives in the water with its jagged (*cha*) teeth; *ku wanga ngati chitsukwa cha namzeze*, like a swallow's tail—*i.e.*, notched; *a-li-ku-wanga chimwini pando*, notch left between the teeth; *wa-wanga chereru*, straight edge on all the teeth.]

Anga, ku, II., TO NET OVER; (or *wanga*, also *wanjira; anjira anjira*, of climbing plants; to net pots with bark-string, to twine in rows or tiers, of branches to be one above the other in thick foliage; pumpkins are thus netted into a bundle for carrying; some kinds of traps are netted round).

angira, INTERTWINE, of climbing plants, as *chitedze nkundi, chilambe, maungu*, &c.

Mu-yangitse mpika, u-sa-sweke, net the pot over that it may not get broken. *Nda-ta-kwi-yanga yangani ku mangira ku nkolombidzo*, I have netted it all over, fastening it to the end of the stick. *Luzi li-angira a-ngira*, the bark-string crosses and re-crosses. *Wa-angira apa tandaude*, the spider has spread his nets here. *Nda-yangira njinga yanga*, I have wound my spool. *Mitawi i-angira angira zimanga*, the shoots of the creepers twine round and round the maize-stalks. *U-to-enda nako u-yanga, chifukwa pa-li-be potengera, u-nena, ta-angani aka, ti nke nako, u-tenga luzi, ndimo u-kazika pamenepo, nu-ngo-manga*, you travel with anything, which you thus net over because it has no handle, you say net this over that I may take it with me, you take string and set it down there and tie it round. *Kena ka-kala ko-panda cho-mangira chache, ti yange ni ti-dzi-mka*, anything without some hold to tie it with, we must net it over and go with it thus.

angira, angira-angira, -itsa, &c.; also **angula, ku,** to unwind, untwine.

-uka, -utsa, -udwa.

Anga, MINE; *anzanga; mauta anga.*

Angala, ku, TO EXECUTE A WAR-DANCE, DANCE IN RAGE; (or *wangala* or *yangala;* also to dance for other reasons, *antu a-angalira ukondo, ena a-angalira chinamwali*).

Ku wangala pa bwalo, to dance at the *bwalo*. *Akali a-angala ena a-ngo-zuma*, the braves dance, the others utter the groaning responses. *Ku angalitsa ng'oma*, to beat to war.

angal-iza, -ira, -itsa, &c.

[Yao, *jangala—a-tenga chida na-bvina nacho, mmene a-ta-bvina bvina ndi zida zi-ri-ku manja kwache, ndipo a-dza-ponda pa mfumu di!* they take a weapon and dance with it (in their hands), when they have danced with their weapons, they stamp their feet beside the chief, *di!*]

Angalala, ku, TO SPREAD OUT, EXTEND; to extend the wings, as a wounded bird; extend far and wide, as white ants; of cloth, have the threads spread out: as also *tangalala; ku tambasula mapiko; mapiko a-angalala; ku-angalala myendo*, to stand with legs apart; also *dangalala.*

Ang'ana, ku, TO LOOK AT; (also

yang'ana, pron. *ya-ng'a-na*, the *ng'* like *ng* in *singing* = si-nging—to watch, to behold, to govern, to tend, to aim at, &c.)

ang'an-ira, -itsa, -idwa, -ana, -ika; also **ang'aniza as bonetsa** = show, give a glimpse of.

A-da-yang'ana nyama yache, a-napeza pa-li-be, i-ta-muka ndi madzi, he looked after his piece of meat, but there was none, it had gone down the stream. *Ta-ang'ana*, look! = *ta-ang'anitsa icho*, look well at that. *Ta-ang'anira m'nyumba yatu mpika*, look in our hut for the pot. *Mu-ta-sowa zakudia mu-to-ang'anana*, when you have nothing to eat you just look one at another. *Mfumu a ang'anira amache = a sunga amache na-kala bwino m'tupi lache*, the chief looks after his mother. *A-konza mibvi, a-ongola, a-ang'anira za-bwino*, they correct and make straight the arrows and look to see if they can aim well. *Cho yang'anidwa icho.*

[*Ku-ang'ana chigaga! dwi! chidwidwi! ang'anitsana.*]

Angata, ku, TO CARRY IN THE ARMS; (or *yangata;* hold firmly in the arms, carry a child in the arms; carry in the two hands, as a pot, stone, &c., or many together.

angat-ira, -itsa, -ana, &c., also **angatula**, *q.v.*

Mache wa-angata mwana wache, the mother carries her child in her arms. *Yangata za-bwino, zi-nga-sweke*, carry them well for fear they get broken.

[*Yangata = nyamula ni mikono iwiri pa chifua.*]

Angati, HOW MANY?—*antu angati?*

Angatula, ku, to put down what one holds in one's two hands, or to lift up easily with two hands; (or *yangatula;* take one thing with the hands off the top of another, lift up a stone with many hands together, &c.)

Nkana i-kala nsengwa, nkana zi-kala zimanga, ku funa ku tapa zimanga za mfundo za mu mtanga, a-nena, yangatula za pamwamba-zo, u-tenge ndi zako, if it be a basket, or maize tied in bundles in the *ntanga*, they say *yangatula*, lift them off the top and take them with you. *Mwi-yangatulo mwalao*, lift up that stone. *A-ka-u-tenge onse pamodzi, a-nena, a-ti, mwi-yangatule mwako*, if all take it together. *Yangatula yangatu chi ri pamwambacho*, take one thing off top of another adhering, as *gambatula.*

angat-uka, -utsa, -udwa.

Ani, WHO? (generally **-ani**, sometimes **yani**).

Yani ko? who called? *Ti-ka-uza ani?* whom can we tell? *Wa-ona-ani* or *yani?* whom did you see? *Ko mba nenani*, or *nena ani*, or *nena yani?* of whom did you speak? *Iye a-ti mu-damva ani?* who told you so?

[It is used enclitically generally, but often stands by itself.]

Anika, ku, TO SPREAD TO DRY; (or *yanika*).

A-mwi-anika fodia pa dzuwa, they spread it out (the tobacco) to dry in the sun. *Pa njala a-yanika madea na-sinja, na-ka-sinja na-dia*, in scarcity they spread out the refuse meal and pound it, and when they have pounded it, eat it. *Ta-ti-anikira nsaru yangayo*, spread that calico of mine for me. *M'zi-ka-anika nyama-yo pa mtanda-po*, do you yourself spread that meat out upon the cross-stick. *Anikitseni, i-ume bwino*, spread it well, that it may dry well. *Pangani mbwalizo mwa-anike i-ume nyama-yo*, make the rack and spread it out that that meat may dry. *Tieni, anikira ndi moto nyama, ku-li-be dzuwa*, come, dry the meat at the fire, there is no sun.

anik-idwa, -ika, -itsitsa, -ira.

[Parboiled meat *or* beans thus dried, &c.]

Anja, ku, TO LOVE; (also *yanja; anjana* = to love one another, to be friends with, at peace with one another; *anjanitsa* = to reconcile; to agree with; *anga* is to intertwine as creepers).

A-yanjwa ndi mfumu, sa-ti-samala ife, he is friends with the chief, he does not regard us. *A-anjwa anzatu; nyumba i ya-ti-anja*, or *nyumba ya anjidwa iyo*, we like that house. *Wa-anja mntu wa chabe wa-m'leka mbali wako*, you have taken up with a stranger and have left your own brother. *Nzatu-yu a-anjwa, sa-ti-sa-*

mala samala (as above). *Nyamata a-yanjana ndi mnzache, sa-nga-lekane, njo-kondana*, the boy loves his companion, they can't separate, for they love one another. *Nkazi a kondana, anjana, ndi amna a m'tengo*, with strangers. *Nkazi wa mwini sa-anja mwamnache; mnyamata wina a-anjana ni mfumu wache, anyamata ena a-m'da iye chi-fukwa kwi-anjana ndi mfumu-ko*, the favourite of the chief is disliked by his own companions. Translation—*Mulungu a-da-anja ndi antu onse amene*, God loved all men, or *konda*, or *kondana ni.*

anj-ira, -wa, -idwa, &c.

[Proverb—*muntu uyu ndi nkwazi, a-anjana po-lira* or *nkwazi wa-gwira yache njache a-anjana po-lira*=the fish eagle eats by itself, but cries with its companions: synon. *konda kondana zoloverana;* Yao, *syowekana; chi-anjano*=harmony.]

anja—also see under **Anga**—*i-yanga pamwamba*=*yo-koka pamwamba*, skin forming on the top.

Anji? WHAT?—(gen. **-anji**; *nganji*=*ndi anji, ngwanji, nkanji, nzanji*, &c.)

Ndife anji? what do I care? *Antu amene a-dza nao, nganji nao?* what are these people for that are coming with you? *Antuwo nganji? uta wako wa-tyoka, mwini-wache uta a-ti ndi wanji, pa-li-be kantu*, it is nothing, what does it matter?

Anjira—see **Anga**, &c.

Anka, ku, TO ANSWER; (or *yanka;* see also **Ankula** and **Lankula,** to answer in words, reply; *bvomereza* means also response in singing).

Ta-mwi-anka uyo a-itana, answer him, he calls. *Ta-ndi-ankira ine*, or *ndi-ankireni ine*, answer for me. *Atate a-yankitsa mwana, ta-yanka amakoo, mwa ku m'tuma*, the father makes the child answer, answer your mother there, and sends him. *Mau a mizimu sa-yankana ndi mau a antu*, the words of the spirits do not answer to the words of men. *Mzimu u-yanka wo-sa-yankula ndi muntu*, the spirit answers, but his words do not correspond with a man's words. *Nzako nanena, iwe u-yanka m'nyumba, kodi u-nenanji?* your companion speaks, and you in the house answer, 'What do you say?' *Winanso a-nena, iwe u-da-li pomwe, u-na-anka zi-ka-chita nzako-yo.*

ank-ira, -itsa, -ana, -idwa.

Ankasa and **ankasira, ku,** TO TIE LIGHTLY, TOUCH LIGHTLY; (also, hoe lightly; in building a hut, to tie lightly, we shall bind it firmly tomorrow; to bind a captive lightly; of bird hovering over or skimming over the water, to touch in passing).

Mwamna anzanu i-ngo-mwi-anka-sizani, bind him lightly, he is your fellow. *Mbalame i-ngo-ankasitsa m'madzi, a-ku-ona a-ngo-ti, mbalame i-ri-ku-ponda*, the bird hovers over the water, touching it with its feet, they say that it is stepping on the water. *Bwerekani nsengwa-yo ndi ya-nkazizirimo mpali yanga*, lend me your basket that I may dip my broken grain in the water with it.

ankasitsa, also **ankasiza,** &c.

[*Mangitseni, wina a-ti, iai, anna inu, ku-bala kwa chule ndi kwa tesi nkumodzi, mwamna mnzako a-ka-peya ndebvu m'zimire, u-nena, cho-ona mnzako cha-pita mawa cho-ona iwe, wina wo-uma mtima ndi a-ti, mangitseni a-nga-tawe, sa-to-terepa iai, amna ndife amodzi, ndiye wa-ku-mwi-ankasiza*=bind him tightly; but one says, no, listen, the frog and the toad are equals; if your companion sets his beard on fire (*i.e.*, gets into trouble), put it out for him; you say that when that which sees (*i.e.*, has visited) your companion has passed, tomorrow you will be in the same straits; but one is hard-hearted, and he says, bind him fast for fear he will run away; they do not do so (*i.e.*, no, we must not do so), we are men and brothers—he is one who would tie him lightly.]

Ankula, ku, TO SPEAK; (or *yankula* —see also **Lankula,** prob. same as *anka*, perhaps also means to answer; *ku yankulana nai*).

Ndi yankula ine=*ndi funa ku nena*, let me speak. *Ta-yankulira kako*, speak about that business of yours.

yankul-itsa, -ira, -ana, -idwa.

Ankula, ku; [?] *ku ankula mtanda, u-li pamwamba, mpasa*, &c., to spread mat, &c., upon a cross-pole [? perhaps not *ankula* but *alula*].

Ankwa, ku, to be in nervous haste to eat, GREED.

A-yankwa-yankwa ndi chakudia, a-dia na-ntuntumira dzanja, he is in nervous haste to eat, his hand shakes. *A-i-to-funa* (=*a-chita ku-funa*) *ku-ika*

m'mfuno, they would even eat with their nose.

Antinu, YOU PEOPLE = *inu!* or *a-ntuni!*

Anu, YOUR: *anzanu; ana anu.*

Anzuka, ku, TO BE LIGHT OF FOOT, GO SWIFTLY.

Anzula, ku, TO STEP OUT; (or *ya-nzuka, yanzula;* also to be light = *leluka, pepuka*, as *mfuti i-yanzuka* = the gun is light; of a stick, to be light; of one's arms, to swing lightly).

Iye a-anzuka myendo yache, a enda m-anga m-anga, myendo ya! he steps lightly with his feet, and goes very quickly, his legs going *ya!* = *tukula myendo.*

yans-utsa, -udwa, -ulitsa, &c.

Ao, they, THEM, these, &c.; used as *iwo*, also for plu. of reverence instead of *iye.*

Apa, HERE; (*apo* = there).

Ta-ima apa, stand here. *Ya-fika apa*, it reached to here. *Wa-ndi-patsa i-nga-pa*, he gave me so much, measuring by wrist, arm, leg, &c.

[The hand is held flat and horizontal to express how much stuff, meat, &c., horizontal but edgeways to express height or size of an animal, and upright to express the height of a child, man, &c.; measurements of cloth are expressed by stretching it to the wrist, to the elbow, to the chest, from finger-tips to finger-tips of the extended arms, &c.; measurements of size of solids, birds, fish, &c., are expressed by thickness of the finger, wrist, leg, waist, &c.—in all these *apa* is used for so big, also *choincho*, &c.]

Apiro, MADNESS; (*piro*, sing. of class 5).

U-li-ndi apiro or *misala*, you are mad.

Apo, THERE; (*apa, apo, paja*, here, there, yonder; most likely compound of prep. *pa*, at).

Apwitikizi = Portuguese.

Arambi—see **Alambi.**

Aremu—see **Alemu.**

Aruka—see **Alula.**

Asama, ku, TO GAPE, YAWN; (or *yasama;* also **asamula**, TO YAWN).

Ta-asama ti-wone zirondo ku-mmero kwako, ta asamula ti-wone lirume, open your mouth that I may see the sore places in your throat, that I may see your tongue. *Asamitsa, ti-wone mbwalo*, open your mouth wide. *Ta-ona ng'ona wa-bamba wa-asamula ku-kamwa*, we saw the crocodile lying stretched out with his mouth gaping. *Pa-asamidwa pa-kamwa pache*, his mouth was opened.

asam-ira, -itsa, -idwa, -ika.

[*Ng'ona wa-gambatula pa-kamwa pache* = *asama;* of crocodile, lion, &c.]

Asanu, FIVE. *Antu asanu*, five people. *Maungu asanu*, five pumpkins. See **-sanu.**

Atatu, THREE—see **-tatu.**

Ati, WHICH? *Anyamata ati*, which boys? See **-ti.**

A-ti, he says, they say, &c.; **also**, as *mati*, it is so.

Atsa or **atsya, ku**, TO KINDLE—see **Aka.**

Atu, OUR. *Atate atu*, our fathers.

Atulo, DREAM FORMS; (dreams; as also *amanda, azimu; ku lota atulo* = to dream dreams).

Nda-lota atulo usiku monga atulo a-ta-ku-gwira usiku, I dreamed dreams in the night, as one would say when dreams come upon him at night.

[*Nda lota ine ndi-ri pakati pa madzi, wina a-ti, wa-lota nkondo* = I dreamt I was in the middle of the water, one says, then you dreamt about war; *u-ka-lota ndu-uluka, ndi mayo*, a dream about flying is a good dream; *u-ka-lota ngolawa ndi mdodza*, a canoe is ill-luck; *u-ka-lota a-ta-dzola mafuta ndi ku-onda*, oil means leanness; *u-ka-lota sabola wo-fira*, or *matimati, ndi nyama*, peppercorns or tomatoes mean game killed; *u-ka-lota antu a-ta-ku-patsa chakudia, ndi mankwala*, food means evil use of medicine for killing people; *u-ka-lota njoka ndi dzingwe*, a snake means being bound; *uka-lota usaru ya gala ndi mlaza*, white cloth means weeds of mourning. The tribes have belief in dreams, very similar to that common even in England; and strangely enough, dreams are supposed also to "go by contraries."]

Au, *mabusa au* [?].

Auje, SO AND SO.

A-ti atate ndi auje, he says his father's name is so and so.

Awa, ku, TO ACHE, BE BITTER; (or *wawa*, to be painful, &c.; *chiko cha wawa* = the gourd-cup is bitter; *dzuwa la-wawira m'tupi* = the sun's heat is painful; *ku wawa myendo* = to have pains in one's legs; *mau a ku wawa* = bitter words).

Kasipa a-wawa, a-to-pweteka kwene

kwene, ku-sa-leka msanga, rheumatic pains are bad and lasting. *Bza-ndi-wawa lero si-nda-gonai, ndi wawitsa balali, si-ndi-ba tulo,* I am very much pained to-day, I have not slept, this wound is very sore, I get no snatch of sleep. *Zibalo za mtengo zi-wawa,* the fruits of the tree are bitter. *Njuchi zi-wawa zi-ka-ku-luma,* the bees hurt if they sting you. *Chitedze chi-wawa chi-ka-ku-nyerenyetsa, chitedze* is painful if it comes with its itchiness upon you. *Wa-wawitsa mtima wanga, wa-ndi-kwiitsa,* he has grieved me very much, he was angry with me. *Sabola a-wawa,* the onions are pungent.

waw-itsa, -idwa, -ira, &c.

Awanya, ku, TO ROB, GATHER TOGETHER AND CARRY OFF; (or *wawanya; ku-ka-a-landa ndiko ku-wawanya kumene* = to rob them—that is, *ku wawanya*).

Kwa-cha ti-ka-wawanye ambiri atu, it is daylight, let us go with our leaders to plunder. *Monga mpala mu-choka m'mudzi, anyamata a-wawanya m'miraga,* as when you go to the head village, the boys steal in the suburbs.

wawany-ira, -idwa, -itsa; (*kutuma antu ena a-wawanye*).

Awili, TWO; (or *awiri* more commonly).

Onse a-sunza mwa awili mwao, all go, or move, two and two. *Salekana mwa awili mwao, mwa atatu mwao,* they always go together, the two, or the three, of them.

awiri—see above.

Azimu—see **Mzimu**; (prob. plu. of honour, *azimu amodzi*).

B

The chief contents under the letter *b* are verbs, with their accompanying verbal adverbs, and the strong initial 5th class with the clear *ma* plural. There are almost no interjectional adverbs, except *ba, be, bi, bo, bu, bwa;* and no connective particle, except the Chipeta form for *u* and *w*—viz., *ba, bu, bwa.* Under *b* are gathered words beginning with *v* hardened into *bv,* and also words beginning with the hardened labial *bw.* A dialectical variety of *z* and *dz*—viz., *bz, bs, bzy, bsy,* or *by*—also appears here. *B* is related with *p, m, w, f, d* in *dz,* in various ways.

Ba, ku, TO STEAL; (*ku ba zintu za mnzache* = to steal his companion's goods; *ku-tenga ku-ka-esa bzache—i.e.,* to take them and make them his; *ku-ba tulo* = to snatch sleep; *ku-ba dzitsa-mba* = to pass round by the clump of leaves; *ku-ba ntunzi* = to take shelter).

bera, beka, bedwa, betsa; also **bewa, biwa, bidwa.**

Wa-ku-ba, a thief. *Ka-be udzu wa utali utali uwo,* pass round by that tall grass. *Zo-beka-beka,* things easily stolen. *Ku-beka msanga msanga zo-sa-m'gwira nazo eniache,* to be easily stolen without the owners catching him with them. *U-psyalanga u-ka-be bsisamba ibso,* you pass quickly to gain the cover of those leaves (*e.g.,* that you may not pay the creditor).

[*Ngomwe a-ononga za pano, a-ona a-m'manga, ngemwe a-ka-ta za pamzi pano, ngati a-ka-da-m'pa pa-da-li-be mirandu* = he is the person who steals (spoils) things here; if they see him they bind him, the one that carries off things from the village here; if they kill him, there is no *mlandu.*]

Ba, I., STRIKING; (of blow upon face, head, &c., not on soft flesh, hitting wood, &c.; *pu!* is of beating body; *pi! ti! di!* other words expressive of hit with clod of earth, &c.)

Pa-mtu ba, crack on the head. *M'gori ba!* beating *gori*-stick, but also tight in the *gori. A-menya ba! pa mchenga,* beating on the sand in fishing.

[Of *babada.*]

II. FULL. *Nsengwa ba!* basket full; *nsima i-ri ba! m'nsengwa,* basket full of *nsima; a-m'gori m'nyumba ba!* house full of prisoners.

III. DIGGING in hard ground; of *bandula* or *ba ba.*

IV. Chipeta form of *wa.*

V. **-ba-**, tense particle of verb, indicating time during which something is done, whilst.

Ta-ka-nyamula aka ti-ka-one, iye a-ba-ka-pala moto, lift up that thing of his that we may see it, while he has gone to get a light (and has left it behind him). *Ba-ndi-bwereka u-ba-ka-samba = bwereka uta wako pamene u-li-ku-nka ku-ka-samba,* lend me (your bow) while you are washing. *Mu-uze a-ba-leka nchito yache a-ambe ku nola lumolo,* tell him to leave off his work and sharpen that razor first. *A-ba-ka-chita,* while he is doing something, as, *ndi ka tenga uta wanga u-ka-da maliza ichi* = while you are finishing this. *Ta-ba-ka-ima ti-ta-ngo-nene mirandu,* wait for a bit, that we may just speak about the *mirandu. A-ba-chita icho,* while he is doing that . . . *Ba-ka-ka-tenga mpeni-wo pamene ine ndi-ri-ku-samba, u-dza-ndi-peza nda-ta-ku-samba,* go and get that knife while I am washing, I'll be ready when you come back. Also *ba-chita icho,* be doing that. *Ba-ka-kalani apa,* stay there a bit. *Ta-ba-ka-kala,* be staying there.

Babada, BEAT on the head, on a tree, on anything hard, not on the body.

-ira, -itsa, -idwa.

Babadula, ku, TO BEAT; (Chipeta more commonly; adv. *babadu,* &c.)

Badakula—see **Badukula.**

Badi, ADHERING TO; (of *badika; badi-badi,* like *pati-pati;* as a flap or patch lies on, not necessarily adhesive).

Chibadi chi-ti badi badi, of the patch worn by the Angoni.

Badika, ku, TO PUT ON A PATCH of wood, cloth, or skin; (stick on, as *patika;* with mud it is *matika; chi-badi* is a patch like *chigamba,* with synon. root idea).

A-badika ka-kungwa aka pompo pa mbuto pache pakale, they stick on the little piece of bark there in its old place. *Cha-badikidwa kale; badikiza pompo pa kansaru ko-booka,* put the patch on there where the bit of cloth is in holes.

badik-idwa, -ira, -ika, &c.; also **badikiza.**

Badukula, ku, TO TAKE OFF A PATCH, &c.; (opposite of *badika;* take off *chipato* or strip of bark, &c., from its place on the tree; synon. with *gaba-dula*).

Kungwa lija la-badakuka, that piece of bark has come off.

badukuka, badukulitsa, &c. Also **bandukuka, bandukudwa,** &c.

[*nd* and *d* are often the same; the *n* seems to slip in.]

Badwa, ku, TO BE BORN; pass. of *ku bala, q.v.*

Bafa, STRIKING; adv. of *bafamula;* also of falling upon the ground, 'thump,' 'crash,' &c.; perhaps also 'full,' as a basket with *nsima.*

Ta-ngo-i-peza nsima i-ri bafa, nsima i-ri bafa m'nsengwa, nsima is put into the basket in large lumps ('dollops'); *bafa* refers thus to the *nsengwa* filled or lumped with these large handfuls.

Bafamula, ku, TO STRIKE, HIT, 'DUMP'; (also of a jar, to fall crash; it is also found *pufumula, bwafamula, pwafamula,* &c.)

Mtsuko wanga wa bafamuka po! my water-jar has fallen and is smashed. *Mu-ta-pika nsima, mu nena, mwana i-bafamula nsima ti-dzi-mka,* when you cook *nsima,* and say, turn out the porridge, child, and we'll go. *A-chita bafa! nsima a-ngo-i-pulira pa-modzi pomwe, i-ri bafa!* he turns out the porridge all at once, it is in the *nsengwa, bafa! A-m'bafamula nayo nkonya m'mimba mbu! na bafamula m'mimba mwache ndi soko,* he hits him with his fist in the belly. *Ta-m'bafa-mula mnzako, a-dza-ku-ona ku-pusa,* strike him, or he will think you a coward. *I-bafamula nsima ti-die ti-dzi-muka,* 'dish' the *nsima,* let us eat and be off.

bafamudwa, strike one's self, &c.; **bafamuka, bafamulitsa.**

Baka, 1, A DUCK or DRAKE; plu. *abaka;* the Yao is *liwata,* and some Mang'anja say *bata,* which is the same word, *li* being a prefix and *b* interchanged with *w.*

Bala, ku, I., TO BEAR; (children, fruits; of animals also; also, to be respected, powerful, of 'good birth'; *ku badwa pamodzi* = to be equal to).

bal-ira, -itsa, -idwa, &c.; **badwa,**

badwira, &c.; **balika** = be near time of bearing.

Nkango u-da-bala anache, the lioness brought forth her young. *Chimanga si-chi-bala bwino*, it is not a good crop of maize. *Zakudia zi-ta-bala zambiri*, when there shall be much grain. *Akulu o-badwa*, the senators. *Muntu wo-badwa*, a powerful man. *A-na-badwa bwino ndi mpamvu; wo-badwira pamodzi*, equals; *akulu ao a-da-badwa. Wam'bala uyu*, he follows close at his heels, in war, play, &c.

[*Zobala* or *zibalo*=fruits; *mabadidwe*=disposition, &c.; *poloza*=to bear a still-born child; *uma*=be barren; *leka ku-bala*=cease bearing; *miruza*=embryo; *tundumiza*=to bear one too soon after the other; *sa-balana, mwini-wache wă-ku-weta mbuzi wa-nka nazo mwazi kumodzi*, the goats bear well, the goatherd's mind *or* blood goes with them.

The phrase for safe delivery is *a-ona moyo m'nyumba lero*, and it is used instead of the plainer word *ku bala; a-li-m'chikuta*=she is confined, the house and the confinement also being *chikuta*, also *ku bindikira m'nyumba; tsiku lo-turutsa nkuwira* = the day after the confinement; *su-m'pita amunai; a-ala chika pansi, na-sanjira mpasa*, they spread a rough mat below, and a mat above that. *Nkazi wamkulu a-onetsa antu moyo, a-balitsa antu*, some elderly woman assists in delivery. After eight days the woman leaves the house, and the child is oiled and brought to the village.

It is common to take medicine to bring on abortion; children not well formed are killed or exposed: *chikuta* is the house in which the woman is kept separate for a good many days, during which time the husband is not permitted to see her; women give assistance, and one woman names the child; *a-li-ndi mimba*=*a-li m'pakati*=*a-li-ndi mwana*=she is with child; *wa-tenga moyo*=she is delivered; *mwana-wa-mafuta* = *mwana-wa-chisamba* = first-born; *belekana* also=to bear many.]

Bala, ku, II., TO BEAR, CARRY; (perhaps Chipeta also=*bereka, q.v.*)

Bala, 5, A WOUND; (or sore; plu. *mabala* or *mălа; nkowo* = large wound; *chironda*=sore, &c.)

A-ka-m'cheka ndi bala, bala li-kakula li-dza nkowo, if it cuts him it is a wound, if the wound increases it becomes *nkowo*. Metaphor. *Nsaru ya bala*, cloth with holes; *mfuti ya bala, kasu la bala*, &c.

Balala, 3, A BUSH-BUCK. *Balala zambiri*, many (better *mbalala*).

Balala, adv., SCATTERED; (adv. of *balalika;* of men scattered, beasts of chase, seeds of plant, &c.; water spreading, &c.; *balala-balala*, many running away; synon. *sakalali, pirimu pirimu*).

A-li balala, a-li-ku-balalikana, a-chita balala=they are scattered. *Chinam-balala*, that which scatters, great scattering. *Mbala za-enda balala*, thieves go thus. *Apo njira za-ngo-ti balala*, many paths diverging and confusing.

Balalika, ku, TO SCATTER; (act. *balalitsa;* with adv., *ku balalika twe!* of a dance, to break up; to scatter seeds, mice in digging for them, enemies in war, &c.)

Mapali ache a balalika twe! the sherds of the pot are scattered *twe! Antu a masewera a-ta-ku-bvina, a balalika, a-nka kwao*, when the people have finished dancing they separate and go to their homes. *Pamene u-ti u-zi-wombere mfuti u-zi-balalitsa nyama*, when you fire the gun you scatter the animals. *Za-balalikira kuti? za-balalika nzi-lowa uko*, where did they (the animals) scatter to? they scattered and disappeared in that direction. *Mbalame i-ri-ku-balalitsa ana ache*, the bird is teaching its young to fly.

[Synon. *mwazika, lekanitsa, balalitsa.*]

Balaluka, ku, TO SEPARATE FROM, SPLIT; (most probably the reverse form of *balalika;* to split wood; of dry wood to split).

balaluk-ira, -idwa, -itsa, balalutsa, &c.

Mnzanga wa-ndi-balalukira pa nkuyu-po, my fellow left me at the fig-tree.

Balamanta, adv., COMING OUT INTO VIEW.

Nda-chi-wona, chi-ri-po-yera balanta! or *balamanta!* I saw it come out into the open, *balanta!*

Balanta—see above, **Balamanta.**

Balazi, 5, THE STEM OF THE MOUTHPIECE of the *ngunda* (pipe) = *biza;* plu. *mabalazi.*

Balitsa, 1, a kind of tree; plu. *abalitsa;* better *mbalitsa*, 2.

Balu, adv. of *baluka*, SEPARATING FROM; in cutting anything off with a knife; taking from, &c., *balu-balu.*

Balula, ku, TO SPLIT, CLEAVE; (as

pot, chip of wood, splitting of iron, of splitting (*ng'amba*) bamboo, in dividing off limb of meat).

baluka, ku, special meaning, TO SEPARATE FROM, as man from his companions, go away by one's self. **Balutsa, baludwa, balukana, balukuka,** separate from.

Uja wa-balukira njira-yo, that man left by that path. *Mwendo wo-balula,* the leg joint of meat without the tail. *Wa-baluka m'kamu,* he separated from the rest. *Ndi-muke njira iti njira yanga ya-ndi-balukira* or *balalukira,* which way shall I take, my path leads me away. *A-m'balutsa m'kamu,* he takes him away from the rest of the company.

Bamba, ku, TO LIE AS A CROCODILE.

Ng'ona a-bamba pa mchenga ku-otera dzuwa, the crocodile lies on the sand to bask in the sun. *Ng'ona wa-ka-tenga mwana wache wa ku-m'bambitsa pa mchenga apo,* to make its young one lie on the sand there. *Wa-bambira apa.*

bamb-idwa, -ira, &c.

[Apparently of crocodile only, for *a-tenga mau a ng'ona na-ninka muntu, na-sekana, na-ti, wa-bamba ngati ng'ona.*]

Bamba, 5, SCALE OF FISH; plu. *mamba; zikadabo* of crocodile, *nkaka,* &c., but *mamba* covers all.

Bambai, adv., WALKING OF A CHILD; (*bambai-bambai;* also of walking with swollen legs or painful feet. *Ku-enda bambai bambai, myendo yo-wawa, yo-tupa;* also *babai, babandi, bambandi*).

Bambala, 5, FENCE ROUND PLANTS; (plu. *mabambala*).

A-zungulitsa bambala pa sabola, they put a fence round onions.

Bambalule, 1 or 3, a kind of fish.

Bambanda, adv., WALKING WITH DIFFICULTY; (as *bambai,* walking with swollen legs).

Bambandira, ku, TO WALK AS A CHILD, or with swollen legs; also **bambandirira,** &c.

Bambo, 1, MASTER; used in address = *mfumu; bambo wanga e;* plu. *abambo.*

Banda, 5, PORCH, SHED; plu. *mabanda.*

Chimsasa cho-sa-kukutizai, a large *msasa* without thatched walls.

[Yao *libanda,* in Chikunda *banda=mtondo.*]

Banda, ku, not used; (*zibandwa, bandula, q.v.*); some=*bamba.*

Bandakula, ku, TO OPEN; (*b. nkokwe,* raising up the lid; *b. ntungwi,* opening double basket, mouth, book, box, lift up lid; *b. mau,* utter words, utter one's mind).

Ku-bandakula ku-kamwa ti-one lirime, to open the mouth, that we may see his tongue. *Wina a-gwira moyo, wina na-gwira moyo, ndimo a-ti, tango-lekerani ao a-bandakule zi-ri ku mtima kwao,* one gets a chance to reply and another, and they say, just let them alone, that they may declare what is in their mind. *Ta-bandakula mau, ti-mve,* speak your mind, that we may hear it.

bandak-uka, -udwa, bandakul-itsa, -ira, -idwa, &c.

[Synon. *gambatula*=to lift off; *brundukula*=to uncover; also=*badakula,* as *gambatula=gabatula.*]

Bandazi, 1 and 5, AN ATTENDANT; a servant, boy or woman, not a slave; a maid. *Wo-sa-kwatai wo-taka-taka; kapena mwana kapena namwali wa-mkulu,* a child or a girl. *Wo-tumika* (plu. *mabandazi* or *abandazi*—from Chikunda).

Bande, 5, TRACK; of men or animals, as warriors on war-path, or buck, elephants, &c., going through the bush; plu. *mabande,* or *mande,* or *mawande.*

[Yao *liwande*—from *wanda,* to lay the grass.]

Bandula, ku, TO CLEAVE, OPEN; (to split, cleave into planks; *b. nsungwi; b. nkuni*=cleave firewood; *b. pansi*= hoe in hard ground; split off, hoe off as in hoeing in the side of a pit).

banduka, ku, TO OPEN; (also of sun through the clouds; break off of brittle things; eyelids, &c.): **bandudwa, bandul-ira, -itsa, -idwa,** &c.

banduk-itsa, -ira, &c.

Mtu wanga u-li-ku-ndi-balula, I have a 'splitting' headache. *Wa-bandulidwa ndi anzache,* he has been beaten by his fellows. *Anzache a-m'bandula; ta-bandula nkuni-yo,* cleave that fire-

wood. *Bandulaponi apa*, hoe here. *Dzuwa la-banduka si-ti-endai*, the sun breaks out, we can't journey. *Cha-banduka chirombo cha dzuwa*, the heat becomes very great. *Bandula pa mbali yina*, hoe on the other side. *Zikope zache zi-banduka, a-oneka maso*, when the eyelids open the eyes are seen. *M'dzi-bandulirani uko mbali i, ku-kumba mbewa*, dig at that side, as in digging for mice.

[Synon. *chenama* = split open = *walula* = cleave. *Banda, bandugwa, bandukula* (open, as book, window, &c.), related.]

Badungwa, 5, PLANK — see **Chibandingwa.**

Banga, 5, A SPOT, A LINE; (also a patch; *banga limodzi* = one spot: plu. *mānga; manga - manga* = spotted, or variegated in colour).

Banga lo-lemba ngati la nyama, a line drawn, as the markings on an animal. *Mbuzi ya banga*, black and white goat. *Mānga a mbidzi*, markings on the zebra. *Nankodzwe a-li banga*, or *ndi banga*, the buck is of variegated colour. *Banga lo yera*, a white spot.

Bango, 5, A REED; a tall reedy grass, used for stems of arrows (*mbvi*); rough mats of whole *bango* reeds (*makangala*); mats of split reeds (*mpasa*); doors and walls of hut (*chitseko*, &c.); rough hurdle (*chika*); square baskets (*mtanga*); and grain stores (*nkokwe*): *Madziabango*, name of a village = the water with the bango reeds.

Bangula, ku, TO SHOUT, ROAR; (*ku bangula tirrr . . ., wo! wo! du du du*, &c., of elephant, lion, &c., of men in war-dance or drinking).

Njobvu zi - bangula m'tengo, m'kutyola m'tengo wo-limba, the elephants trumpet in the bush while breaking down a strong tree. *Nkango u-li-ku-bangula mwini-tengo*, the lion roars the lord of the forest. *Njobvu i-ma-bangula tirrr . . .*, the roar of the elephant is *tirrr . . . Uyu ngwa mkali, wa-pa nkango, na-ngo-mveka, a-pemera mate pamtu pa mfumu, na-bangula wo! tiri-po ife*, this is a brave man, he has killed a lion, and his fame is heard, they spit upon the head of the chief and shout *wo!* we are here. *Na-pita m'njira kaya mwini a-kuta moa na-bangula yo! yo! yeka*, and he takes the road, perhaps he is full of beer, and he shouts by himself (as he goes along) *yo! yo! A-bangula m'ku-taya chirope*, they shout in driving from them the *chirope* or murder-*geist*; also = *kuomba njio.*

Banja, 5, HOUSE, HOME; large permanent house, as opposed to a temporary hut; it can be used for 'house' in the sense of people, family, household, including older sons who sleep in houses of their own; residence, chief's residence, &c.: plu. *mabanja* or *mānja*. Yao, *liwasa*.

Bano, 5, THE SHAFT OF AN ARROW; (made of *bango* reed; the inside, *chirizo*, with the head of the arrow fixed in it, is put inside the hollow *bano*).

Bano li-pana chirizo, the reed of the arrow holds the wooden centre.

Banti, 5, A FLAT SIDE; (plu. *mabanti; cha - mabanti* = flat, with flat sides, also square; *cha - banti* = flat, with two sides).

Cha-mabanti anai, four-sided cube. *Bwerezera a-chita mabanti o-yera*, the minnows have white sides. *Banti ache; diwa la-banti la-bwino*, a trap, with well-smoothed surface.

banti - banti, square or with flat sides.

Bantu, adv., APPEARING OUT OF; of coming out, as a man out of a house, a mouse out of a hole, &c.—from the verb *bantuka*.

Bantuka, ku, TO APPEAR OR BREAK OUT OF.

bantula and **bantutsa**, causative forms = cause to break out of.

Mbewa zi-bantuka, the mice break out at their escape-hole. *Wa-to-bantuka, wa-turukira komo la-li-ng'ono, bantu! ti - da-m'zinga tsere!* he just broke through by getting out at the back door, *bantu!* we surrounded him *tsere! Nyama zi bantuka m'chinga*, the animals break through the fence. *Ku-zi-bantutsa pa una pache mbewa*, to make the mice jump out of their holes. *Madzi a-bantuka*, waters issue forth. *Tieni, ti-ka-zi-bantutse nyama pa tengo-po*, come, let us drive the

game out of the bush. *Ku m'bantutsa* = *ku m'chotsa m'nyumba mwache.*

Banula, ku, TO OPEN PINCERS; or tongs, as a smith at his forge; bracelets, by opening them where the ends meet: it is the reverse form of *pana.*

banul-idwa, -itsa, -ira, &c.; **banutsa, -uka, -udwa.**

Banyi, adv. of *banyira; banyi-banyi.*

Banyira, ku, TO HEM; (to fold the hem and sew it; also = *gundira:* **banyiritsa,** take a large hem or fold, or to sew firmly).

banyir-ira, -itsa, -idwa, -iriritsa, &c.

Banyira nsaru yanga mu mcheu, hem the edge of my cloth. *U-kaponda mu mcheu i-ng'ambika chifukwa njo-sa-banyirai,* if you tramp on the edge it tears because it is not hemmed. *Wa-i-ta-nsaru wa-to-banyiritsa kwa tatao,* you have used up all the cloth in making the hem.

Banza, ku, TO HASTEN; (to begin quickly, to get ready quickly; *ku banza kwi enda,* &c.)

banz-ira, -itsa, &c.

Ti banze o-enda or *ku-yenda,* let us get ready quickly to go. *Ti banze, mvula i-nga-ti-peza,* let us hasten, or we shall be caught in the rain. *Banzatu tsopano apo, mwamna iwe, u-kabvere-ko msanga, kunja kuno nkwa zirombo,* be sure to get quickly away there, ho! you, return quickly, outside here there are wild beasts. *Tabanza, ndi-nga-mve,* tell me quickly that I may hear it. *Ta-imani, tabanza ku-nka,* wait a bit, I have hurried to go. *Ta-ima, ta-banza basa langa-li,* wait, I am hurrying through with my work. *Ti-banze kwi-enda, mbvula i-sa-da-dzae, i-nga-dzi-ti-peze pa njira.*

[Chipeta *manza* is sometimes *banza.*]

Banzi, 5, SHEATH; plu. *mabanzi;* or *chimache; mipeni ya m'banzi yeing'ono,* little sheathed knives.

Bao, 5, EDGE OF A MAT; strip of bamboo which begins a mat, and on which the strings that sew the strands together are tied; (or *bau;* plu. *mabao*).

Bao li-limbikire mpasa kuti zi-sasololoke, the edge-strip is to make the mat firm that the strands may not slip off; *a-esa mabao.*

[*Mawano* is used by some of the Yao; *pana, bana,* or *wana* = to fasten; *bao* perhaps related.]

Bara—see **Bala.**

Bas, INDEED; Chikunda word.

Basa, 5, WORK; (plu. *mabasa* = *mirimo; ku gwira basa,* or *ku gwira nchito* = to work; Yao is *masengo*).

Na-gwira basa a-to-chedwa sa-dzerapo, he lingers working and has not come.

Bata, 5, CALM; (also adv., but *mabata* used; as an adv. it is adv. of *batama*).

Kunja kwa-gwa bata, ku-li zi, it has calmed down outside, it is quiet. *Madzi a-gwa bata,* or *mabata, o-sataka-taka,* also *o-sa-endai,* the water has calmed and is not tossing; also, is still and not moving. *Madzi a bata,* still water. See also **Batata.**

Batata, 5, CALM; (of still water, of hawk's wings outspread and sailing).

Ta-ona batata la m'madzi, see how calm the water is. *Su-onei ku-endai, kwa-enda batata,* you don't see it moving, it goes so still.

Bau—see **Bao.**

Bazi, 5, SCAR; or *dazi* [?].

Bazika, ku, I., TO LADE.

Bazika, ku, II., perhaps TO AID IN BIRTH, and thus TO GIVE A CHILD ITS NAME; (perhaps from *bala,* as also probably *bazika* I., as *mwala* and *mwaza* are connected).

Monga nkazi ndi anzache a-ta-kala m'nyumba, ndimo a-ti wa-m'bazika mwanayo, ndi mdzinako (*mdzina wako*) *chifukwa kuti a-to-m'bazika,* when the woman is with her fellow-women in the house, and one of them says, you helped at the birth of that child, it is your namesake—because she helped to bear him. *Aije ndiwo a-da-m'bazika, ndi mdzinanga,* he is my namesake, it was these people, you know who, who gave him the name. *A-tamu-ona nkazi a-ta-nka ku-ka-ang'anira wa-ku-dwala ku m'bazika ku tandizira,* when they see the woman going to nurse the woman who is ill to aid her in her confinement.

bazik-ira, -itsa, &c.

Be, I., interj. adv., WARM; also *bebe.*
Dzuwa li-tenta be, the sun is hot.

II., interj. adv., NOISE OF BREAKING.
Ku tyola chikuni be, to break the piece of wood so.

III. = *bi!* DARKNESS, *q.v.*

IV., **-be,** suffix particle of continued action.
A-nenabe, he speaks on. *Masiku a-li-pó-be,* the days go on. *A-li-pó-be,* he is still well. *Pamene-pano-be,* continuing to be the same here. *Ku chitabe, ku mkabe,* &c., &c.

V., **-be,** suffix particle of negation; (*je* is another form of the same; when used alone it is *bi*).
Pa-li-be, there is none, or there is nobody. *A-li-be,* he is not there, no one is there. *Pa-be, mwa-be,* &c.

[*Pa-li-je, a-li-je,* also used; to say there is nothing *in* a place, &c., tone says, *mu-li-be;* there is nothing at a place=*pa-li-be;* to or at a place, or in general, there is nothing=*ku-li-be;* all these are used very exactly; *bi* can be used along with *-be* for intensity—*e.g., nda chi sowa bi! pa-li-be bi!* or *bi pa-li-be; pa-li-bi* is often used emphatically, accented on the last syllable, while *pa-li-be* is pronounced *palibe.*]

Bebe, 5, GREAT HEAT; (also=great fear; plu. *mabebe*).
Bebe la moto, the heat of the fire. *Amaliwongo a-tawa a-mva bebe la ine,* the enemy flee at the sound of my name. *Bebe la ine=ku-opsya kwa ine,* the fear of me, or my terribleness. *Bebe lambiri,* great heat. *Ku-anika kuti, nsaru i-mve bebe lache la moto la chabe,* to spread the cloth out that it may get the heat of the fire only. *Muno mu-li bebe ling'ono ng'ono,* it is quite cool in here.

Bebeda, ku, TO NIBBLE; (to make noise of nibbling, of a rat).
Koswe ndi na m'mva apo a-na-bebeda, I heard the rat nibbling there.

Bebede, adv., NIBBLING, of anything hard, by a rat, &c.

Bedula, ku, TO NIBBLE, with the teeth, anything hard; *ku sinula* is to nibble *nsima,* or soft things.

-uka, -utsa, -udwa.

Befu, 5, CATCHING OF ONE'S BREATH; (Chipeta perhaps=*ku puma nkweza*).
A-dietsa fodia ndi-ku-ona a-dza befu, or *a-dietsa sabola,* one takes too big a smoke, or eats too many peppercorns at once, and so he gets breathless.

Beka, ku—see **Ba.** *Nsaru ya-ku-beka,* cloth easily stolen.

Bekera, ku, TO PATCH; (or to mend, *mtanga, kasu, mfuti, ngalawa, chiko,* &c.)

beker-era, -etsa, -edwa, also **beketsa, bekedwa,** &c.
Chi-beketse, patch it well. *Ta u-bekera mtanga; ku bekerera kasu* or *mfuti=ku panga pomwe po-ta ita* (from *ku ta* and *ita*), to mend a hoe or gun where it is worn out.

[=*ku-chi-bwerezera kawira chi-ta-ta.*]

Beleka, ku—see **Bereka.**
Beleswa, ku—see **Bereswa.**
Beluka, belula, &c.—see **Beruka,** &c.
Bembereze—see **Mbembereze.**

Bemberezi, 5, SPACE UNDER THE NKOKWE STAND; (as *kwikwirizi, q.v.;* plu. *mabemberezi*).
Ka-pisa m'bemberezi-mo, put it under the table. *Nkuku i-ichira ku bembereze la nkokwe,* the fowl lays its eggs under the grain-store.

Benda-benda, adv., FETCHING A CIRCUIT; to avoid a place, &c.; *ku enda benda-benda,* from verb.

Bendama, ku, TO GO ROUND ABOUT, fetch a compass.

Bendeka, 5, SIDE OF; (edge of, &c.; *mbali;* with prep. *m'bendeka mwa*).
M'bendeka mwa madzi, of a path by the side of the water. *M'bendeka mwa nyumba,* of the inside wall of a house, wainscot, &c. *Bendeka la nsaru,* the edge of the calico.

[Perhaps more frequently used by Chipeta.]

Bendera, ku, as *bendama,* to fetch a compass.

Benta, ku, to go gently, cautiously, or treat gently, that he may come upon him unawares; *ku bentera nyama,* to stalk game thus, remaining quiet till the animals again forget his presence; *ku bentera mnzache wa mirandu=ku m'fatsira,* to bide his time, wait till his opponent forgets.

bent-era, -edwa, &c.
A m'benta mnzache; muntu a-ta-palamula mirandu, nda-kana ku lipira, wina a-nena kuti, m'fatsitse, m'bente, ndi mu-za-m'gwirira zache bwino, if a man

is involved in a lawsuit, and refuses to pay, some one perhaps says, speak him fair, drive him gently, and (some day when he forgets) you will be able to seize his goods easily. *Nyama za m'tengo zi-bente, u-sa-zi-fulumize*, drive them on gently, don't make them run off.

Bente, adv. of verb above; *bente-bente*.

Bentu, adv., CHIPPING, of *bentuka*.

Bentuka, ku, TO BE CHIPPED; and

Bentula, ku, TO CHIP; (to take a bit out, bite a bit off, of anything hard or brittle, of rat to nibble off).

bentudwa, bentul-itsa, -ira, &c.

Mbali yanga ya-bentuka miromo, my plate is chipped on the edges. *U-ka-gwira mpika pa-mbali pache, u-kala wo-sa-psya u-bentuka*, if you take hold of a badly fired pot by its rim it breaks off. *Bentulitsa li-kale pale, ti-dzi-kazinga dzimanga*, break off a large piece of the pot, enough to make a sherd for us to roast maize. *Mfemvu zi-to-bentula bentu!* the cockroaches do nibble off *bentu! Kantu ko-limba ka-i-tu-lira pa ku-dia kuti bentu*, anything hard (for eating) sounds in eating it *bentu! Bentula ndi mano*, to nibble with the teeth, as rat, &c.

Bere, 5, THE BREAST, MILK; (plu. *maere* or *mawere*, also *maziwa*; of *ntochi*, the end of the bunch, used metaphorically; also metaphorically of tribe or descent).

Mbuzi ya bere, i-yamba bere, a goat with young. *Ntochi zi-patikitsa bere lache*, the bananas shed the leaves at the end of banana-spike. *Pa bere pao mpa-modzi, gulu la amao*, their mother's tribe is the same, the mother's side.

Bereka, ku, TO BEAR, CARRY; (or **beleka**, of maize, to bear, also to carry).

Chimanga changa cha beleka, my maize is bearing.

[It may be that the idea is, to carry on one's back, as an African mother carries her child.]

Bereswa—see **Mbereswa**.

Beru, adv., floating; (adv. of *beruka; beru-beru*, as grass, &c., on the top of the water when the river is flooded; also of *berula*).

Monga muntu a-ka-mwa moa, mu-nena kuti, ichi ncha chabe chi-ka-mwa moa, chi-ka-ngo-kala beru-beru, nchotukuka, chi-ri-be banja, as a person who comes to drink (with the rest), and you say, this fellow is of no account who comes to drink, he is just *beru-beru* (light, worthless), he is not worth a straw, nor has he any house of his own.

Beruka, ku, TO FLOAT; (also *beluka*); and—

Berula, ku, TO FLOAT UP, RAISE UP; (cause to float, bring to the surface; applied figuratively to the feeling of the heart in fainting, &c.)

Causative, **berutsa** and **beruza**; pass. **berudwa**.

Ka berutse kameneko, bring it to the surface. *Kodi ndi-ka-ka-berutsa ka-lola ku beruzika*, if I put it on the top, does it float? *Kantu ka-li m'madzi ka-ngo-kale beru beru u-nena kuti nko-beruka* or *yanda yanda*, anything which in the water floats upon the surface, you say *nko-beruka*. *Dzuwa la-ndi-berula mtima, la-chita mo-nyamula mtima*, the sun causes my heart to rise out of its place = cause faintness; also, *a-beruka ndi dzuwa*, also *njala ya-ndi-berula*, also *ya-ndi berula malungo*, also *moto wa-ndi-berula, moto wa-ndi-lowa m'chifua, wa-ndi-berula, tukuta li-ri mini mini m'mutu*, all speaking of the feeling of faintness caused by heat, hunger, &c., also by the heat of bush-fire, as in trying to put it out, it gets into one as it were, causes heavy perspiration and feeling of faintness.

Bi, adv. interj.

I. BLACK, or dark, dirty, bad; (also *biriwiri, q.v.*)

Kwa-da bi, kwa-ti-dera bi m'njira it is quite dark, darkness came upon us while we were on the way. *Nsaru bi, nsaru yanga ya-ti bi* (or *ya-da bi*) *ndi litsilo*, my cloth is black with dirt. *Nsaru a-i-bvala uyu bi*, or *ku-bvala kwa uyu bi*, his dress is slovenly. *Mtima wanga u li-bi*, ill-tempered.

II. NOTHINGNESS.

Nda-ona bi, I saw nobody. *Ndi bi m'ku -lapa* (*i.e.*, *kantu ko-lapa ka-tsagana ndi bi*), being sorry does

not bring it back. *A-li ku mimba ku-li bi! = a li ndi njala* (*chifukwa m'mimba mu-li-be kantu, a-ka-kuta mimba i-tumuka*), he has an empty belly = he is hungry (said thus because he has nothing in his stomach; if he is satisfied with food, his belly swells). *A-da mtima bi*, without sense (said of a forgetful person). *Ku-samalira bi!* he doesn't care. *Ku dzuma kwina ndi kwi anika, kwina bi!*

III. IMMERSION; of *ku bira*, to dive, or of *ku biza*, to immerse, to cause to go under the water, as a crocodile dragging its prey under water.

IV. **Bi, bi**, of knocking on a shield, causing leaf, &c., to sound with one's lips [?].

V. MANY; **bi! bi! bi!** many assembling, &c.

Mitengo i-ri bi, the trees are thick. *Zirombo zi-bala umo bi mwanawe, zi-chiruka*, the wild beasts breed in numbers there, my child, they are very numerous. *Nyama zi-ri bi uko*, there is much game there; also, of tattoo-marks all over body.

Bia, ku, I., TO BEND ROUND THE FISH-FENCE (in shutting the *chinga* fence, hence *bio* = fish-fence); BE WRINKLED (as the wood of a bow or stick).

Uta wanga bwa-bia (= *wa-bia*), *bu-ma-funa* (= *u-ma-funa*) *ku tyoka*, my bow is wrinkled and will break soon; *ku biya biyo*, to bend the fish-fence.

Also **biitsa, biidwa**—see also **Bika** for fish-fence.

Bia, ku, II., TO BELCH; wind from the stomach, &c.; also *biya*.

Ku-biira chakudia, wind comes from his stomach from his food. *U-ta-gona ndi ana a nsobwe, iwe u-ta-gea* (or *bia*) *ge, a-ku-ang'ana kuti akulu a-li-ku-gea* (or *bia*) *a-kuta china lero, a-to-bia*, if you sleep and make a noise in your sleep, the boys look at you and say, the master is making a noise with his throat, he has had a good dinner somewhere, he just belches wind.

Bibi, adv. interj., BLACK SPOTS HERE AND THERE; *bibi, bibi, apa'bi! apa bi!*

Bichu, A SLAVE (male); *kabichu aka* = *ana-a-ukapolo*, male slaves; *wo-tumikira* = servant.

Bika, ku, TO INTERLACE; (of interlacing fence for catching fish; also of string, to put strings together and interlace them to make a strong cord; fig. of words in dispute, *mau a-to-bikana* = *lowana lowana*).

A-bika chinga, he sets the fence. *Ta-imani ti-bika apa*, wait, I am mending the fence here. *Ta-bika-pa m'zi-pera-po nsomba, nsomba zi-ti, ndi uku a-bika-ko, uku a-bika-ko-nso, ti-pite pa-kwi-era-po, ndi apo ndi mono*, set the fence here, you will catch the fish there, the fish say fence here and fence there, let us pass where there is clear passage, and there of course is the fish-trap. *Ku bika bika chinga biko biko; pa-dza-dza pa tatao, ta-imani ta-bika-po pa ng'ambika apo*, the rent will grow bigger there, wait, interlace it up there where it is rent. *Ti-chi-bike chingwe*, let us interweave the string.

[*Pika ptka* = plait; *pinda* = fold over; *kokwe* or *nkopolera* = running knot. See also *bia* = *a biitsa chinga; a bia chinga; chinga la biidwa.*]

Bilitsa—see **Biritsa.**

Bindi, adv., STAYING IN THE HOUSE, &c., GOING FREQUENTLY TO; (adv. of *bindikira* or *bindikiza, bindi bindi*).

A-ndo-ti bindi bindi, ku nka ku nyumba za eni kawiri kawiri, he goes *bindi bindi* (frequently), going to other people's houses again and again. *Ku wedza nsomba bindi bindi*, going often to fish. *A kala bindi bindi pa pote pache pa nsenjere yambiri po-sa-onekera*, he sits hidden at the pool in the thick grass without being seen.

Bindikira, ku, TO STAY IN THE HOUSE; (stay in a place; perhaps also like *bindikiza* and *bindi bindi* = to continue at a thing; stay in one's hole; stay under water as hippopotamus).

bindik-itsa, -idwa, &c.

A-ngo-bindikira uje, sa-pita ku bwalo, he stays in the house, and does not come to the *bwalo; mvula yache ni mwera m'ku-ona ti-bindikire m'nyumba*, the rain is in the south, so we must stay in the house. *Mbvula i-ndi-bindikitsa*, the rain shuts me in the house. *Mibvumbi ndiyo i-ti-bindi-kiritsa m'manyumba bindi bindi*, it is

the heavy rains which keep us in the house, *bindi bindi.*

[*Bindikire*, adv. of *bindikira.*] Also—

Bindikisa, ku, CONTINUE IN A PLACE, AT A THING, &c.; (as *bindikira* above, of which it is causative or intensive form).

A-bindikiza ku nka ulendo, he travels much; also = *ku nka kawiri kawiri,* to go frequently to a place; also *utenda wa-ndi-bindikiza m'nyumba,* the sickness kept me closely confined to the house.

[*Bindikisa,* heard also as = to be constipated; *m'mimba mwanga mwa-ndi-bindikisa.* Also to have continued pain, &c., say for a month, *ku bindikiza mwezi pwe.*]

Bingo, 5, also **bingu,** DISTANT ROLL OF THUNDER; (or noise of rapids, heavy rain, guns, earthquake; hence also earthquake; plu. *mabingu*).

Bingo la mvula; bingo la pansi, earthquake. *Bingo la pa matili; lagunda bingu,* or *bingu la-fo-gunda,* the thunder rolls, &c. *Bingu lo-mvekera di di di chipansi pansi,* the low muttered roll below. *Lo-gunda ku-tari gugulululu,* the distant roll of thunder.

Binguma and **bingumula**—see **Bingo.**

Binya, ku, TO BLUNT, also—

binyika, ku, TO BE BLUNT; *binyira,* &c.; (to turn the edge of; perhaps like *bunyuka*).

Wa-li-binya kasu lache, he has blunted his hoe. *Binyira pomwe usa-ongole,* let it be bent. *A-gagaditsa kasu m'mwala ndipo li-binyika,* he knocks the hoe on a stone, and it is blunted.

biny-itsa, -idwa.

Binyira, ku, for **banyira,** TO HEM.

Binzi, 1, HUNTING-DOG; plu. *abinzi;* but also **mbinzi,** 3 and 2, *mbinzi;* also happens to be the name of an old woman in one of the bush stories; also WILD DOG.

Bio, 5, FISH-FENCE TRAP, also **biyo;** *ku pinda biyo,* or *ku biya biyo,* to set the fence.

Biyo la ku pera nsomba, fence for catching fish.

[It leads the fish to the fish-basket (*mono*), as the bush-fence (*chinga*) leads game to the pit-fall (*mbuna*); *a-ruka bango na-ika pansi a-amba ku tka chichiri, a-zi-rimba ndi mlanda* =they weave (*bango*) reeds and set them at the bottom, they begin with pegging and strengthen it with cross-beams.]

Bira, 1, SHEEP OR RAM = *nkosa,* as *gogo* = *mbuzi; bira wa mwamna,* male; *bira wa nkazi,* female: it seems to have been the name of a very large kind of sheep before the Angoni came into the country, but it is now the same as *nkosa.*

[Derived from *ku bira,* because it is said to stay two years under the water—a derivation apparently purely mythological.]

Bira, ku, TO DIVE; (to plunge; causative *biza* also).

Muntu wa-bira apo, he dived there. *A-bira pakati pa madzi,* he dives in the middle of the water. *Ngo biritsa, sa-buka msanga,* he is a good diver, he is long of coming up again. *Anyamata a-ka-zi-birira nyika,* the boys are going to dive for the *nyika* plant fruit.

birira (*ku ka-funa-funa cha-gwa m'madzi* = to be very desirous of).

biritsa, biridwa (*kuti a-ta-biridwa eka amene* = *i.e.,* he has dived himself), **biriritsa,** &c.

Biritsi, 1, SNAKE WITH HEAD AT BOTH ENDS; (= *chirere; njoka ya mitu iwiri;* some a few inches, others two feet long; they move with wavy motion).

[*Pamene a-turuka, antu a-nena nku-laula, pa-nga-kale pa-ndzi pano a-nena kuti pa-pasuka msanga* = when it appears, people say, it is an omen, if it come, perhaps here, at the village, they say there is ruin coming speedily: *I-turuka pansi i-swa mang'a pwi; antu onse a pa bwalo a-ngu-balalika*=if it comes out of the ground and cracks the earth (*pwi!*), all the people in the *bwalo* scatter.]

Biriwira, ku, TO BE BLUE; black = *bi,* and *ku-da; wa-msipu* = green; and—

Biriwiri, adv. BLUE; as *bi,* black, *q.v.*

Ti-tsata madzi a biriwiri, we follow (with the canoe) the dark parts of the water (*i.e.,* where the water is deep).

Bisa, 5, THE STEM OF A PIPE,—or **bisa;** it is made of bamboo or *bango* reed, and fixed in the clay pipe-head; stem of *ngunda* pipe or *kaliwo,* and *mpewa;* plu. *mabisa.*

[In the *ngunda* pipe, the stem with the pipe-head is fixed in the bamboo water-holder, through which the smoke is drawn.]

Bisa, ku, TO HIDE; also fig., conceal a matter.

U-uza nkazi, ta-ndi-bisirani nsima yanga, a-li-ku-dza antu, you tell your wife, hide my *nsima* for me, there are some people coming. *Mfumu uje ndiye wa-buka sa-bisa ku-dia,* that chief, it was he who came out of the hut, does not hide his food from you. *Kantu ko-bisa-bisa m'tumba,* anything hidden away in a bag. *Iwe mu-bisa o-sa-yanka msanga,* you conceal the matter and do not answer at once. *U-i-bisitse po-limba, a-nga-dza-i-wone,* hide it well, for fear they see it. *Bisika weka, antu a-nga-dza-ku-one, ine si-ndi-nga ku bise,* hide yourself, that the people may not see you, I am not able to hide.

bis-ira, -itsa, -idwa, -ika, &c.; also **bisala,** *q.v.*

[With adverbs, *ku bisitsa mbwa! kwi!*]

Bisala, ku, TO REMAIN HID.

U-ka-funa ku tetana ndeo u-ka-bisala m'nyumba, if you are quarrelsome you had better keep indoors. *Si-m'bisalira nyama,* you can't hide the meat from him (said of a dog with good scent, and metaphorically of men). *A bisala mpaka,* proverb.

bisal-ira, -idwa, -ika, &c.; *po-bisala,* hiding-place.

Bisalirana, ku, TO PLAY AT HIDE AND SEEK; one hides while the rest seek, or all hide and one seeks.

Bisalu, HIDING; adv. of *bisala.*

Bisama, ku, TO BE HIDDEN; as *bisala.*

Ku-bisamira mnzako, kuti u-dza-m'gwira, to lay wait for your fellow, that you may catch him. *U-to-ona chimanga chako, antu a-chi-ba, u-a-bisamira iwo,* if you see that people have been stealing your maize, you lay wait for them. *Bisamitsa mwamna iwe ine ndi-ri-ku-nka,* hide you well while I walk on (they will think I am the only one). *Nsengwa ya-bisamidwa ndi uje,* it was he who hid the basket.

bisam-ira, -itsa, -idwa, &c.

[*Bisa*=to hide, has thus *biza, bisala,* and *bisama,* for cognate forms, besides the ordinary verb moods.]

Biya, 5, REFUSE OF OIL, *posi la ma-futa;* also *uta wa-biya*=*uta wo-lera; biya la mafuta;* perhaps [?] pot for making oil; *tieni ti-ka-dzole biya,* come and let us rub ourselves with the lees of the oil.

[*Ntalo* is the common word for a pot, as, *ntalo yo-yengera mafuta.* Also *mpsempse za mafuta* as *za moa; mitsokwe,* &c., synonyms.]

Biya—see also **Bia.**

Biyo—see **Bio.**

Biza, ku, TO IMMERSE—see **Bira;** but *biza* is not the simple intensive, which is *biritsa; mwala ngo-bizika*= the stone is heavy (*ngo-lemera*).

Na-m'biza pansi pa madzi, and it draws him beneath the water. *Nyama i-funa ku-oloka, ng'ona i-gwira myendo a-i-biza mi! bi!* when an animal is crossing the water and the crocodile catches it by the legs and draws it under, *bi!* or *mi!*

biz-ira, -itsa, -idwa, -ika, &c.

Bisa, 5, MOUTHPIECE OF A PIPE; plu. *mabiza*=*nsungwi ya mpanda yo-mwe a-ika pa ngunda*=the hollow bamboo which they stick into the *ngunda.* See **Bisa.**

Blazi, ADDLED EGG—see **Bulazi.**

Bo, I., adv. (pron. *bŏ*), BEATING; as in carrying a palanquin (*machila*), the bearers beat the pole with a short stick carried in their hands, giving two knocks or three, as the case may be, to say 'take care,' 'go on,' 'stop,' &c.

Also adv. of *bunta, bumunta,* &c.; in clapping the hands, *m'manja bo.*

M'gori bŏ! or *m'gori ba!* perhaps= hitting the *gori*-sticks; still one would be inclined to think it meant 'full,' or even 'tightly fixed.'

II. EMERGING; adv. of *buka* (pron. *bŏ*).

Ng'ona wa-buka apo, a-li bŏ, the crocodile has come up there, he is *bŏ* (his head slowly rises).

III. HOLLOW CHEEKS, FLAT, SHRUNK, &c.; adv. of *boba* (pron. *boh*). *Nsa-gwada bo bo,* hollow cheeks. *Chiko cha myala bo!* the gourd-cup has shrunk. *Cha pupa bo,* it has shrivelled up. *Ku tsekana kwache bo,* it's narrowing at the mouth, *bo.*

IV. PIERCING; adv. of *boola.*

V. OF; a class connective of 6th class, common in Chipeta dialect.

Bo bunta, there is knocking in there.

[Compare also *bu*, where the root idea is knock.]

Boa, 1, MUSHROOM—or other edible fungus; it is used as a generic term for all edible fungi; plu. *aboa, boa wambiri.*

[Various kinds of *boa* are as follows: *nsongambvi*, 3, large species; *nyonzwe*, 1, small species; *mdiakamba*, 2, round; *mburichuru*, 3 or 1; *tale*, 1, *makutu-a-kamba*, 5, or *kutu-la-kamba*, red species; *kayenda*, 1; *kachofu*, 1; *mwakungu*, 1.]

Boba, ku, TO HAVE THIN HOLLOW CHEEKS, as *ku pua, tsunyata*, &c.; also of gourd cup shrinking in; from Chipeta *m'tsagwada mwa-boba*, his cheeks are hollowed.

bob-era, -etsa, -edwa, -eka.

Boberera ku, TO NET OVER, as *kanjirira; ku boberera chikwa*, to net over the bundle of dried bean-leaves; *ku boberera mtolo wa ntedza, mpika*, &c.

Maso a-ka-kala o-putirira ngo-boberera, eyes as of new-born mice, kittens, &c., are said to be *o-boberera* (woven up, &c.) *Lulimi lache li-na-boberera ku malaka*, he is tongue-tied.

Bobo, 1, A KIND OF LOCUST; brightly coloured, it jumps rather than flies; plu. *abobo; a lumpa tu tu.*

Bodu, adv., FALLING OF A TRAP (a bird-trap); also *diwa li-gwa pi!* the trap falls.

Bodza, 5, A LIE; plu. *mabodza:* various expressions are used for 'to tell a lie'; *ku seta bodza* (not used in polite conversation), *ku nena bodza, ku nama bodza, ku bweka bodza, ku nia bodza* (as *seta*, not to be used).

Nga bodza inu, mu-nena zo-nama, you are a liar, you tell lies.

Bodzera, ku, TO TELL A LIE.

A bodzera nsimayo, kuti a-nga-dia naye, he tells lies for the sake of the *nsima* that he may eat with him. *A-m'bodzetsa mnzache*, he deceives his fellow.

bodzeka = *ku nama*, **bodzedwa**, &c.

Bokosi, 5, English word = BOX; the endeavour to pronounce *x* makes the two letters each into a syllable.

Bola, ku—see **Boola.**

Bolola, ku, TO DRAW OUT, as children making a pop-gun with hollow reed 'draw out' the stick. Better *polola;* it probably is the reversive form in *-ola* of *bola* or *boola.*

Boma, ku, TO HUM = *bvoma* and *bvuma*, used of the noise of a multitude, of a dance, &c.; **-era, -etsa**, &c.

Bomonta, ku, TO KNOCK; perhaps as *pamanta pumunta*, &c.

Bona, ku, TO LOOK AT; to look at with admiration, as one turns something one admires round and round in one's hand; thus **bonetsa**, the intensive form, = TO SHOW, to show one something without giving it, to offer and withdraw, and thus TO CHEAT; the passive **bonwa**, also = to be GOODLY TO LOOK TO; the stative form **boneka**, as in the sentence *nko-boneka*, it is only FOR LOOKING AT, also 'to be beautiful.'

A-bona mfuti zao, they admire their guns. *A-bonera mwanache*, he is proud of his child. *A-ngo-ti-bonetsa*, he just gives us a glimpse of him. *Mfumu wa-ti-pita na-dzi-bonetsa lero*, the chief passed us and showed himself to-day. *Mwana uja ngwa m'bona* or *m'bonera*, his father praises him. *A-li-ku-nka na-bona nsaru yao ija a-ninka*, they go and praise the cloth which he gave them. *Wina a-bona mwanache*, one praises his child. *Mfuti zabonwa*, the guns are fine.

Bona, 5, A GATHERING AT a mourning, for prayer, at a ceremony, or perhaps the custom or ceremony itself; plu. *mabona;* used thus, *tsiku la bona*, the day of the ceremony, &c.; *moa a bona*, beer brewed for the occasion; *masewera a bona*, the dance at the mourning, &c.

Ti-chita moa wa bona lero, we make beer to-day for the ceremony. *Bona lina lo-ngo-tsira chabe o-ka-tsira ku kachisi moa a bona*, another use of *bona* is when it is poured out for no special ceremony, but when they offer in the hut for prayer ceremonial beer. *A-ngo-ti moa wa lero ngwa bona, a-sonche m'masewera onse onse*, they just say, the beer to-day is ceremonial (? sacramental), that all may assemble at the dance (ceremony). *Bona la*

mtembo, the libation or ceremony at a funeral. *Mpale ya pa masiye=mpale ya pa bona; nsima ya pa bona*, the *nsima* made for the friends who gather at the funeral. *Bona la-li-kulu*, great mourning. *A-bvina pa bona*, they dance at the ceremony.

Bondo, 5, KNEE; plu. *mabondo* and *maondo*.

[The Yao is *malungo*, which in Mang'anja= the limbs of the whole body.]

Bonongwe, 1, A KIND OF HERB, used as vegetable (*ndiwo*).

Boo, 1, a kind of animal.

Boo, 5, perhaps a harbour (or an island, name of an island in the Shiré); plu. *maboo*.

T'i nka m'boo, we go to the landing-place. *M'zi-ika m'maboo*, you place them on the islands [?]. *Zi-nke ku boo*, let them go to the harbour [?].

Booka, ku, TO BE PIERCED; of cloth *nsaru yo-booka*=to be eaten with holes, of seeds, &c., eaten by weevils; and

Boola, ku, TO PIERCE, PASS THROUGH; also **boolera,** TELL OF, INFORM; it is like *pola, pyola, psyola, poola*, &c.= to pierce through; also like *doola* and *dooka, poola* and *pooka; cha-poola*='a hole,' as also *chiboo*.

T'a-boola pa kamwa a-dza-ike pelele, bore a hole in the lip, that they may put in the *pelele*. *Boola pakati*, make a hole in the middle. *U-ndi-boolere chimene a-ndi-itanira mfumu*, would you tell me what the chief calls me for?

bookwa, boodwa, booletsa (intensive), also

booleza, ku, TO BORE, also TO INFORM; *boolezana*=to bore from both sides; *mbvi wa booleza kwina*, the arrow pierced from the other side; *u-ka-booleza m'munda mwa wina*, you will hoe into somebody else's garden; *sa-na-ndi-boolezai* or *boolerai*, they did not tell me, *peretsere*, &c., *e.g.*, of war, game, &c.; pass. *booledwa*.

Bonu, FAIR TO SEE; adv. of *boneka; bonu bonu*.

Bonyola, ku, TO BREAK OFF, CHIP OFF=*bunyula, q.v.*

bony-oka, -otsa, -odwa.

Botolo, Eng. bottle, 5.

Bs—see **Bz**; for words beginning with **Bs**, see **Bs**.

Bu, I., OF; class connective of 6th or *u* class, also of *boa*, which belongs to 1st class.

Uta bu funa ku tyoka, the bow is likely to break. *Uta-bu a-bu-tifula kuti bu olowe*, this bow, they bend it, that it may be soft or flexible. *Boa bwanga bu-li apa*, my mushrooms are here.

II. BEATING, KNOCKING; adv. of *bunta*, also=*pu;* to knock the grass-wall of a house when knocking off the plaster with which it has been plastered. *Ku menya pa mimba bu!* to hit him in the stomach, *bu!* also *bü= hitting*.

III. COMING UP OUT OF THE WATER; adv. of *ku buka*.

[The root idea in *bo* and *bu* is apparently 'to knock,' as 'beat,' 'bump,' and is evidently onomatopoetic. For instance, in *bula*=to bellow, *buma*=to bum, *bunta*=to beat, *bunyula* =to break off, *bumunta*=to belabour, *busa*= to drive together, *butama*=to crouch in a bump on the ground, the root can be traced; and these are almost all the leading words, for *bunta* includes of course its family *buntula, bunyula*, &c. (for *nt* and *ny* are inter-related in the verbal forms). Another class in *bu* is the *bula* family, in which the leading idea is roundness, *bulunga, bulumunya* (where *-ny-, -mulu-, -muny-, -ng-*, &c., are related in verbal forms), *bulumwa* (a clod), *bulumunda* (roll on the ground), *buluwe* (round, or whole cooked beans); and here again the primitive idea is *bu*=beat, burst, &c., as the lips break forth their labial.

Boola=to pierce, *bonda*=knee, *bodu*=break off, *boa* = mushroom, all show the same idea.]

Bua—see **Buwa.**

Bua, ku, TO HUM; as *buma, q.v.; guma; zibumwa;* **-ira, -itsa,** &c.

Bubuda, ku, TO GNAW, NIBBLE; to eat hard things, such as bones, maize, hard meat, &c., even an apple. *Ku bubuda pfupa*, as *ku kukuta pfupa*=to gnaw a bone.

Garu a-bubuda pfupa pa-komo-po, the dog gnaws the bone at the door there. *Ka bubude kameneko*, chew that bit of hard meat, &c.

bubud-ira, -itsa, -idwa, -ika.

Bubudu, GNAWING; adv. of *bubuda* above.

Bubudula, ku, TO GNAW, to chew anything hard; its meaning is a little

stronger than *bubuda*, being its inversive form = to chew off, to chew in that manner of chewing.

bubudul-itsa, -idwa, also **bubududwa.**

Budu, adv., COVERING, as a pot with a lid; of lying on one's belly; perhaps also as *gudu*, of covering up.

Ku bvundikira mbia, or *mpika, gudu!* to cover the jar or pot (*gudu*). *Ku-gona fufumimba budu*, to lie on one's belly (*budu*). *Ku pfunda gudu* (from *gudulira*), to wrap one's self round. *Diwa li bvundikira mbewa budu, li-m'psinja mpsi*, the trap covers the mouse, it crushes it; and *ku pfundira budu.*

[Also means 'soft,' as oil; also **budu,** adv. of *budula* below, NIBBLING, *q.v.*]

Budula, ku, TO EAT OFF; nibble off, cut at the rim, &c.

Nyama i-budula udzu, the beast eats the grass. *Udzu wa-buduka-buduka*, the grass is all cropped. *Pa-ku-dia udzu wo-wisi, ng'ombe zi-ti budu, zi budula udzu*, in eating green grass the cows crop away *budu!* they crop the grass. *Dzombe li-budula masamba*, the locust eats into the leaves. *Nyalugwe wa-ndi-budulira garu wanga mchira*, the leopard has cropped off the tail of my dog for me. *Mbewa zi-budula*, the mice nibble.

[Also *bubuda*, *-ula*, and *mbundula.*]

bud-uka, -udwa, -ulitsa, &c.

Buie, l, A KIND OF PLANT; the stem is straight and not woody, the root is like a potato and is eaten, the flowers are white; or **buye.**

Buka, ku, TO EMERGE; to come up in the water; of fire, 'to break out'; of sores, 'to break forth'; to burst out of; a secondary meaning is common, 'to be rich or powerful,' from the idea of the report of the man going forth about him.

butsa, intensive form, 'to cause to appear above water,' 'to ignite,' &c.; other forms are *bulika*—from same root, though *bula* is not used—*bukira*, &c.

Mwanna a-ka-bira m'madzi, sa-bukai, ndi nkabvu mwannayo, when a man dives and stays a long time under the water, that man is an *nkabvu*—*i.e.*, clever at diving. *Ngalawa a-pita-nayoni m'mbali mvu uyo wa-buka pa tanda apo*, they go to the side with the canoe, the hippopotamus has come up there in the deep water. *Boa wa-ngo-buka poterepo—ntonga i-ngo-buka poterepo*, mushrooms—smallpox breaks forth in that manner. *Moto wa-bukira pa dzala, udzu u-ngo-buka pa dzala*, the fire broke out at the ash-pit, the grass took fire. *Mwanabere a-buka*, the glands swell. *Tuza ndi-ngo-buka, la-ngo-buka chabe*, a boil just breaks out from no specific cause. *Ku buka zironda; butsa tengo* (Chipeta) = *tenta tengo*, set fire to the bush (but *atsa nyali* is used, not *butsa*, for lighting a lamp, &c.) *Butsa moto*, set it on fire. *Butsa nyumba*, set fire to the hut. *Butsa mtu*, cause your head to appear. *Nyumba yanga ya butsa moto*, my house has caught fire. *Uyu wa-buka, mbiri yache ya-mveka*, he is famous, the report of him is heard far and wide. *Mbiri yache ya buka*, the report has gone forth of him. *Ngo-buka mfumu-yo, wo-koma mtima, wo-mveka, wo-chuka*, of a chief who is popular.

[Of the same family are *bulika* and *buluka*, *q.v.*]

Bukula, ku, TO SPROUT; to 'shoot forth,' to begin to appear above ground; of breasts, to begin to swell: it is the inversive of *ku buka.*

Kodi mbeu zija zi-ri-ku-mera? inde zi-ri-ku-amba ku bukula, za-swa ntaka, are the seeds growing? yes, they are beginning to sprout, they have broken through the ground. *Boa a-li-ku-bukula, ponse apa pa-ngo-ti mindala mindala, pa-mera boa wambiri*, the mushrooms are sprouting up, all over here there are cracks, a great quantity of mushrooms is growing. *Mwana wa butu wa-kula mayere = bukula*, breasts begin to grow.

bukuka, *boa wa-bukuka* or *bwa-bukuka kale*, the mushrooms have sprung up.

[The root idea is not 'to sprout,' but to appear in an unlooked-for place, as also in *buka, ku buka moto* does not mean that the fire has lighted, but that it appears suddenly; perhaps

the root *bu*, and *bunta*=to beat, have some connection with the root idea.]

Bula, ku, TO GROAN; or *buula*, like *pfuula*, to howl.

M'nyumba sa-da-gonai, a-cheza ndi ku-bulira, ntenda iyi ya-kula, in the house there he is not sleeping, he lies awake with groaning, the sickness is very great. *A-ka-to-bula nazo dzingwe, a-ka-to-buliritsa*, he was groaning by reason of his bonds, he was groaning loudly. *Ku bula*, or *ku buula a! a!* to cry ah! ah! *A-ka-bula usiku*, he was groaning in the night.

bul-ira, -itsa, -iritsa; buul-ika, -ira, -itsa, &c.

[Various words for to shout or howl, &c., are these: *pfuula*=cry out, shout; *kua*=shout; *ua* or *uwa*=howl, bark; *gumira*=growl; *lira*=cry, of animals and men, birds, &c. (a general word); *bangula*=roar, man, lion, elephant, &c.; *druma*=sigh, growl; *foya*=sigh; *buma*=hum, of noise at a distance, &c.; *tuluma*=growl; *titima*=roar, of thunder; *kukuma*=roar, of rapids, rain, &c., also *kokoma*, *lindiluma*=thunder; *gunda*=thunder; *omba*=to raise a noise, *omba mchemo*, raise a war-dance; *omba mpembe*=trumpet, as elephant.]

Bulazi, 5, AN ADDLED EGG.

Nkuku ya-sia bulazi pano, the fowl has left an addled egg here. *Nkuku ya-sia zitsiru*, or *mabulazi; bulazi sa-swa*, the addled egg won't hatch.

Buli, BREAKING OUT; adv. of *bulika;* as mice breaking out at the thin part of their hole, which they leave for escape; of an early exit, or an early start upon a journey; *buli-buli*, of mice coming out at a different place.

Mbewa za-bulika buli! the mice break out, *buli! Ku lawiritsa mama-wa buli*, to start very early in the morning.

Bulika, ku, TO COME UP, BREAK UP THROUGH; of mice from their holes; of water in a wet place on the floor; of field-mouse coming out at some other place; also as *ku-turuka*, to come out of: it is not the same as *buka*, but it is part of the same root.

Ku-bulika, ku-chita lowe, li-bulika madzi pansi, of water coming up through the floor; or, *madzi a-bulikira pansi pa lowe. Mbewa zi-bulika, mbewa u-ka-zi-kumba pansi, u-ka-ti nu-kumba izo zi-bulika kwa chabe buli buli!* as when you dig for mice in the ground, you dig for them and they break out at some other place, *buli buli!*

bul-itsa, bulikira, -itsa, -ika.

Bulu, ROUND; adv. of *bulunga; bulu bulu.*

Buluka, ku, I., TO COME UP OUT OF; reversive or extensive of *bulika; bul-utsa*, the intensive and causative.

Mbewa ya-buluka, ya-bulukira ku mduli, the mouse has got out, it got out at the *mduli. A-bulutsa mbewa, a-zi-tawitsa*, he makes or lets the mice escape; also *wa-zi-bulutsa iwe mbewa zija. Muntu a-buluka pa tala, a-ta-m'zinga kuti a-m'sekeretsa m'nyumba*, he escapes by the back door of the hut—when, for instance, they surround him to shut him up in the house.

Buluka, ku, II., TO SEND AWAY; like *ingitsa* and *turutsa; bulutsa*, causative.

A-ka-m'bulutsa kuti wa-fa-ku-chedwa ku nchito, he sends him away, because he only idled at his work.

bulutswa, bulutsika, &c.; it perhaps also means, to drive away.

Bulula, 5, A LARGE KIND OF FLY, and—

Bululu, 1, A KIND OF FLY; =*puwe* ='cleg'; plu. *abululu.*

Buluma or **bulumwa,** 5, A CLOD, LUMP; plu. *mabulúma* or *mabúlumwa;* also *chibulumwa;* it is used for 'knots' in *nsima*, but perhaps *mi-bulu ya nsima* is better.

Bulumunda, ku, TO ROLL ON THE GROUND; chiefly in mourning, as a sign of grief and pouring ashes over one's person; of one who rolls about in sleep; of one who stays restlessly in one place, unable to get away; of rolling a bundle which is too heavy to carry; of buffaloes rolling in the mud.

Mtima wache a m'pweteka a-ngo-bulumunda nao, a tsira dote ku mtu, his heart is grieved, he rolls because of it upon the ground, and pours dust upon his head. *Ku bulumundira maliro*, to roll about in mourning. *A-ngo-kalira ku-bulumunda wa-suwa kwao a-funa kwi-enda-enda*, he just stays restlessly, he misses (the free-

dom of) his own village, and desires liberty to walk about. *Iwe kodi wa-topa pa mpasa apo mmene u-kalira ku-bulumunda*, are you tired there upon your mat, seeing you 'lay out for' restlessly rolling about? *Ka-bulumunditseni*, roll it (when a thing is too heavy to lift). *Bulumunditsa*, of rolling flour, &c., in kneading bread.

bulumund-ira, -itsa, -idwa.

[Synonyms: *gubuduka, bvimvinika.*]

Bulumundu, ROLLING ON THE GROUND; adv. of *ku-bulumunda* above.

Bulumunya, ku, TO ROLL OR SUCK IN THE MOUTH; as stones of fruit, pumpkin-seeds, &c.; or as an old man without teeth rolls his food in his mouth in place of chewing it.

Masuku a-li ndi ntanga zache, u-kadia nu-bulumunya nu-labvula ntanga zache, the *masuku* fruit has stones, and when you eat it you roll the stones in your mouth and spit them out. *U-ta-panda mano nimo u-nena mmene ibzi zi-ri-za-ku-olowa nane ti-zi-bulumunya mwini ti-ri-be mano*, if you are without teeth, and you say, when these are soft I suck them in my mouth, for I myself have no teeth. *Su-nga-meze ntangai, zi-ngo-bulumunyani m'dzi-labvula*, you must not swallow the stones, just suck them and spit them out; *nta-bulumunyitsa kanga ka-ka-te*, I sucked mine quickly that it might be finished.

bulumuny-ira, -itsa, -idwa, -ika.

Bulumunyula, ku, TO SUCK; reversive or extensive of *bulumunya; bulumunyula tsuku*, suck the *tsuku* fruit.

bulumuny-uka, -udwa.

Bulunga, ku, TO BE ROUND; also *bulunja;* to make round, to round into a lump, as a ball, roll of bread; to be shut all round; of a man's stature, to be short, dumpy.

bulungika, be round; **bulung-ira, -idwa,** &c.; **bulungwa,** also **bulunjika,** &c.

Chi-kala cho-bulungira m'tupi lache, it is of a round shape. *Bulungani mibulu ya nyemba, fodia*, &c., make round the lumps of beans, or tobacco, &c. *Aka ka-bulunja*, that thing is round; or *nko-bulunjika. Muntu wo-bulungika*, a short-set person. *Ku-bulungira mnzako*, to make it round for another. *Kamtu kache nko-bulungika*, his little head is round.

Bulungu, ROUND; adv. of *bulunga.*

Buluwe, 1, BEANS BOILED WHOLE; plu. *abuluwe.*

Nyemba za buluwe ndizo zo-pikidwa ni makoko, beans *za buluwe* are those boiled with their husks on. *Za-bwi-rira*, they are put into the mouth dry. *Za-buluwe zo-sa-pota*, not stirred.

[*Chipere* = beans cooked without the husk.]

Buluzi, 1, A LIZARD; plu. 5 or 1, *abuluzi;* used with prep. *pa buluzi*, when one receives a knock on the biceps muscle it swells up like a lizard (*buluzi*): it seems to be a kind of torturing.

Buma, ku, TO MAKE A BUMMING NOISE, as bees, *nyenje;* the distant shout of men, roar of a lion, &c.

Apa pa gona antu, a-li-ku buma, a-ti wo! wo! wo! people stay here, they are shouting, saying *wo! wo! wo! Ta-mvera maliro, antu a-li-ku-buma*, listen to the mourning, the people are making a noise. *A-ma-bumira ku tseri kwa piri, mikango i-ri-ku-bumira ku tseri kwa piri*, they are roaring on the other side of the hill. *Njuchi zi-ri m'panda zi-ri-ku-buma; i-ka-turuka, i-lira manena ni!* the bees are in the hole, and are humming away; if it comes out, its cry is distinct, *ni! Zi-ri-ku-buma nyenje. Antu a-churukitsa a-li-ku-buma*, there is a great multitude of people, they are making a noise. *A-ku-lira maliro a-buma, bu!* the crying of the mourners is heard, *bu!*

Buma, 5, CLOD; plu. *mabuma* or *mauma;* also *chibuma, chibumwa.*

Mauma no-buntuka, the clods are broken off.

Bumunta, ku, TO KNOCK; as *pumunta* and *bunta; ku bumunta madote, ku bumunta pa nyumba bu bu bu*, in knocking off earth-plaster from wall.

Bunda, 5, YOUNG BIRD; plu. *maunda* and *mabunda;* young of pigeons and large birds—of others, *ana* is used

for young; it seems originally to be used for the young of a pigeon.

Mwana wa nkunda ndiye bunda. Zimanga zi-ka-li maunda (or *m'maunda*) *li-ka-m'peza dzuwa, zi-funa ouma*, if the maize is young, it will dry up if the sun find it.

Bundula = *mbundula*, as *budula*, *q.v.*

Bunta, ku, TO KNOCK, STRIKE BLUNTLY AGAINST, BE BLUNT; of an arrow, to strike without entering.

A-bunta madote, they knock the wall to knock off the plaster. *Mauma awa sa buntikai*, these clods can't be cut. *Mpeni wo bunta*, a blunt knife. *Mkwangwa i-ngo-bunta ya-ta-ukali*, the axe is blunt, its edge is gone. *Mpeni wa-buntika kale*, the knife was blunted before. Also like *goma*, *wa-i-goma*, or *wa-i-bunta nyama wa-ngo-i-ti bu*, you hit the beast with the arrow so that the arrow did not pierce it. *U-i-bunta mbvi*, you shoot the arrow without sufficient force to wound the animal. *Mpeni u-sa-u-cheketsa mwalai, tsopano ta-ona u-to-bunta*, you can't make the knife cut stone; see, it is just blunted. *U-bunta chala pi!* also *a-bunta chitsa*, you knock your toe, *or* you knock the tree-stump (as *puntwa*).

bunt-ika, -itsa (to blunt), **-idwa, buntwa.**

Buntu, adv. of *buntula*, BREAK OFF.

Buntula, ku, TO BREAK OFF; *mwa ku-tema fodia*, of breaking off a bit of tobacco; akin to *bentula*, *ku buntula buntu*, and *ku bentula bentu*.

bunt-uka, -udwa; buntul-ira, -itsa, &c.

[*Bunyula* is from the same root, the terminations *-nyula* and *-ntula* being of verbal formation, leaving the root *bu* untouched.]

Bunyula, ku, TO CHIP; an axe, &c.

Mipeni yanga ya-bunyuka. La bunyuka kau pa-tatao pamene si-ndi-ona cha-ku-limira makono, ndi-ngo-nke naye pa chipala, ndi-ka-sanje, a great piece has been chipped out of my hoe, I won't have anything to hoe with this season, I must just go to the forge and beat it out. *Ku bunyuka bunyu.*

buny-uka, -utsa, -udwa, -ulidwa, &c.

[Synonyms: *omoka*, *kauka*, *pwinyika*, *lumwa*.]

Bur—see **Bul-**; **Buru**—see **Bulu-**; **Buruma**—see **Buluma**; **Burura, Buruzi**—see **Bulula** and **Buluzi.**

Busa, ku, TO HERD; *ng'ombe, mbuzi, nkosa*, &c., to drive together; *ku kusa* is to collect things together; synon. with *busa* are *weta*, *usa*.

bus-itsa, -idwa, -ika, &c.

[*Mbusa* = shepherd.]

Busa, 5, PLACE FOR FLOCK RESTING AT NOON; place for feeding a flock; from word above; plu. *mabusa*.

A-li-ku-kusa mbuzi ku busa kwao, he is driving the goats to their quarters. *Ta-fika pa busa pa ng'ombe*, we have reached the feeding-place of the cows. *A-kala pa busa.*

Busa, 5, WAD OF FIREARMS; *ku tsira busa* = to 'put in' the wad; plu. *mabusa; ku chokolola mabusa*, to take out the wads.

A-amba onga na-tsendera busa nde! they begin with powder and press down the wad, *nde!*

Buta, CROUCHING; adv. of *butama; ku bisala buta*, to hide crouching.

Butama, ku, TO CROUCH; = *bwatama*, *q.v.*

A-butama m'maudzu, he crouches down in the grass. *Nkuku i-butamira mazira ache*, the fowl sits upon her eggs. *Mkango u-butamitsa*, the lion crouches close down. *Chulu cho-butama*, the frog sitting upon its haunches. *Chulu chi-da-butamidwa kale*, the frog was crouching down long ago.

-ika, -ira, -itsa, &c.

Butau, 5, A BUTTON; probably simply the English word.

Butsa, ku, TO CAUSE TO BREAK OUT —see **Buka.**

Butu, 5, A (LITTLE) GIRL; not yet arrived at puberty; plu. *mabuta* or *mauta*: used most frequently in the expression *mwana-wa-butu* or *mwana-butu*; plu. *ana-a-mauta*.

Butu li sinja, the girl is pounding. *Butu lo-kulira*, one who is growing up

Buula, ku, TO HOWL—see **Bula.**

Buwa, 5, A HUNT—or **bua**; *ku buwa*, at the hunt; 'hunters' is *abuwa*.

Tsabuwa a-kala pa dindi pa buwa, the leader of the hunt remains in the centre part of the hunt. *Wa-tsogolera*

ubwa ndani? who leads the hunt? *Abuwa a-pa njati*, the hunters kill the buffalo. *Buwa la-ku-pa nyama*, a hunt for animals. *Ku buwa = ku nka m'tengo, mo-ka-zinga nyama*, to go to the bush to hunt for animals by surrounding them.

[*Tsabuwa*, from *tsa* or *cha* and *buwa*=the leader; *misongwe*=the wings of the hunt; *dindi*=the centre.]

Bv. This sound seems rather to represent a letter hanging between *v* and *bv*, and which is condensed into one or other according to the idiosyncrasies of the dialects.

[The idea of suddenness or incisive action seems to rule most of the words with this initial. Single syllables, consisting of an initial consonant with an open vowel, give a large part of the Mang'anja root ideas. In this case an explosive initial gives the general idea, which is modified as *bvi* or *bvo* and *bvu* particularise the meaning still further. All that one can trace of a general onomatopoetic principle running through the language is this, that wherever the words came from, there is a general persistence of kindredness between the idea and the root sound; and this points to the one general feature of the language—namely, its freedom from all traditional crystallisations, and the close living touch of meaning with form.]

Bvala, ku, TO CLOTHE; some pron. *vala*, but defectively; to put on raiment, to dress; *ku-bveka* = to dress another, or be clothed; *ku-bvala* = to dress one's self; *ku-bvalira* = to dress well: there is also a form *bvazika*, which is the intensive, as *mwaza* is causative of *mvala; ku bvala makomola* or *ku bvala mpumbulu* can also be used with *ku manga* instead of *ku-bvala*, for different ways of putting on one's calico; *ku bvala* is used with *nsaru, malaya, zipeso m'mutu, chuma, miraza* (mourning weeds of grass).

Wo-bvalira, clothed. *A-bvala kampindo*, he clothes himself with the minimum of clothing for work or travelling. *Ku-bvala pyali*, long before and behind, as Magololo do. *A-bvalira-bvalira, a-samba lero, na-dzola mafuta pi, dulire dulire de de de, zipeso, zipeso, nda nda nda*, he dresses himself out, he washes to-day and rubs himself with oil, *pi!* cutting his hair all round, *de de de!* putting combs in his hair in a row, *nda nda nda! Na-bvala nyanga zanga*, and clothes himself with the proceeds of my tusks = *na-diera nyanga zanga*, and appropriates my tusks. *Ena-a-bvalira ku-nka ku masewera, ena ku-nka ku nkondo*, some dress for a dance, others for war.

bval-ira, -itsa, -idwa, -ika.

[Various ornaments are: *chiwiza* = plaited hair; *chipote* = thick-twisted string of beads; *nkwinjiri* = iron bracelet; *sipandwa* = bracelets of elephant or hippopotamus hide; *goloswa* = thick brass anklet; *nzengo* = brass leglets; *kongo* = long necklace reaching to the waist; *chikong'ontera* and *chipiriko* = rows of twisted beads on wrist or neck; *mpinjiri* = band of beads with interspersed pieces of medicine-wood; *mwiri, njobwe, chisuda, chikodobwe, mseche*, coverings for nakedness, all more or less ornamented; *timbwa, mtina, chinganga*, bead bands; *chitunga*, bead head-dress; *chipalipali*, bracelet; *pelele*, lip-ring; *mpusu*, bracelet made of grass.]

Bvama, ku, TO TAKE SHELTER FROM RAIN OR SUN, also TO BE MANY ONE ABOVE THE OTHER; as leaves in the foliage of a tree, as bananas hanging on their stalk; used fig. of responses in singing: also *a-bvama ndi ku pa nyama*, he is for ever hunting (same as *ku bvuma*, and therefore perhaps not the same word with this). Possibly the root idea is 'to cover, be clothed upon,' as in *ku bvala*.

Ndi-bvame mbvula, dzuwa, &c., I must take shelter from the rain. *Masamba a-bvama mu mtengo*, the leaves are piled one above the other in the tree. *Mtengo wa-bvama ndi masamba*, the tree is clothed with leaves. *Tsitsi li-bvama m'ntu*, the hair covers the head, *udzu*, &c. *Pabva la-ntochili lobvama*, this bunch of bananas with many on it. *Mau a-bvama, ku-kondewera mabvume*, good responses well sung.

bvam-ira, -itsa, -idwa, -ika.

Bvanganikira, ku, TO BE CONFUSED, DISTURBED BY DREAMS.

Ku-bvanganikira ndi atulo = *bvinganikira, q.v.*

Bvatu, adv., BULGING OUT, as the root of anything, a tassel, a bushy head, as *mnyoni*, the Angoni head of feathers, &c.

Bvatula, ku, TO BULGE OUT; *ntenga za-ku-chisonga zi-ka-nyontwa, u-zi-bvatula kuti zi-tambasuke zi-kule*, when the

head-feathers get wet you shake them out, that they may come apart and be bushy again.

-uka, -utsa, -udwa.

Bvaza, ku, TO CLOTHE; to clothe another = *bveka;* **bvaz-ika, -itsa,** &c. See **Bvala.**

Bveka, ku, TO CLOTHE, GIVE FOR CLOTHING; stative of *ku bvala;* to clothe another, but *ku-dzi-bveka eka* = to clothe himself.

A-bveka mlongo-wache, nkazache, a-mache, he gives his sister, his wife, his mother wherewithal to clothe them. *Nkazi a-li-ku-bveka mwana wache,* she is clothing her child. *A-bveka nkazache chuma, na-m'funira chuma,* he gives his wife beads to wear, he goes to try to get beads for his wife.

Bvemera, ku, TO RESPOND; = *bvomera, q.v.*

Bveru, adv., FLEXIBLE AND SOFT, as of hair or thin cloth; also *veru* with its verb *veruka; bveru-bveru.*

Bvi, as a root, not itself used, occurs in *bvina, bvimbvinika, bvingirira,* &c., still with the idea of movement incisive.

Bvi, adv., FALLING DOWN ON THE GROUND; of men asleep falling down where they sit; of men ducking down when a gun is fired.

Mwana a-ocha nyama pa moto bvi! ndi a-ndo-fukirira, the child roasts the piece of meat on the fire, *bvi,* and just smokes it. *Mwana a-gwa bvi! pa moto,* the child falls flat on the fire.

Bviika—see below, **Bvika.**

Bvika, ku, TO THATCH an ant-hill; *nyumba, nkokwe,* but the root is the ant-hill; also *ku bvika chulu* = *ku folera lintala lache ndi udzu wo-wisi,* to thatch the shed over an ant-hill with green grass.

Bvika, ku, TO STEEP IN WATER; *ku bv. lusu, udzu, chimanga, luzi, bango,* &c. = to steep or soak *lusu,* grass, maize, bark-tyings, bango-reed, &c.; or **bviika,** *q.v.*

A-bviikira luzi kuti li-olowe, they steep the bark-tyings to make them soft. *Bviika chimera,* steep the must. *Mpale ya bviika,* the *mpale* (husked grain) is steeped.

bviik-ira, -itsa, -idwa, -ika.

Bvimbiri, adv., ROLLING ABOUT, as a sick person on a mat, *njati,* &c.—see **bvimbviri.**

Mbuto izi a-li bvimbiri-bvimbiri, they are rolling about in these places.

Bvimbvi, 1, A KIND OF INSECT; like a cricket, only very much larger, with large belly and no wings; plu. *abvimbvi. Ku-dia ku-da-letsa mbvimbi makupe,* food kept the *bvimbvi* from getting its wings. *Abvimbvi a-na-chedwa ku-ka-landira mapiko, a-na-landira mimba yoka,* the *bvimbvi* was too late to receive his wings, and only got a belly. *A-kodzera antu,* it wounds by the poison of its secretions.

[The fable is, that when all the other insects got their wings from *Mulungu* (God), the *bvimbvi* was too busy eating to come in time; and when it did come, all the wings had been given away, so that there was nothing to give it but its large belly. It discharges a fluid which hurts the hand.]

Bvimbvinika, ku, TO ROLL; on the ground, in the mud, as *bulumunda;* also *ku bvimbvinitsa,* to roll anything on the ground, &c., as *kunkulira.*

Ta-ngo-kala mulu m'konde, ta-vimvinika m'konde opanda mpasa, we just lay in a heap in the verandah, we rolled about in the verandah, with no mat to lie upon. *Njati zi-ri-ku-bvimbvinika m'matope,* the buffalo are rolling in the mire. *Ku-bvimbvinitsa ntedza, mbatata, ku-i-ocha udio, kuti i-dzole pulusa,* to roll the ground-nuts or the potatoes (in the ashes), to roast them carelessly, making them all white with the ashes.

bvimbvinixa, ku, intensive form.

U-sa-bvimbvinize lifusu-lo m'madote, don't let that *lifusu* (= teased bark or cloth for cleaning a gun) roll in the earth. *Nkuku ya-tenga nyama yanga, i-ri-ku-bvimbviniza panja-po,* the fowl has taken away my piece of meat, it is rolling it in the dust outside.

bvimbvin-itsa, -ikira, -idwa, -izitsa, -izidwa, &c.

[Perhaps also *vimvinitsa;* also *vimviritsa,* in dialectic changes.]

Bvimbviri, ROLLING ABOUT. *Njati yo-laswa i-ti bvimbviri bvimbviri,* the wounded buffalo rolls on the ground. *Njati i-samba matope i-ri bvimbviri bvimbviri.*

Bvimbviritsa, ku, TO ROAST IN HOT ASHES, *ntedza*, &c. See **Bvimbvinika,** above.

Bvina, ku, TO DANCE; to bob up and down, as a reed in the water; of a broken leg, to move backwards and forwards; flap wings in flying: *ku bvinitsa miromo* = to move the lips; *ku bvina masewera* = to dance a dance; *ku bvina-bvina*, dance about, go about here and there, &c.; *ku bvinidwa* has the technical meaning of initiation in the ceremonies of puberty, because initiation is always accompanied by a dance; also = *ku enda-enda m'mirandu.*

Nsomba i-ngo-bvinitsa, a-ndumulira kafumbwe, the fish makes the float to bob up and down. *U-bvinira-bvinirdnji?* what are you looking for? *A-li-ku-bvina nkuwiri,* they are dancing two and two.

Bvinitsa, ku, also ku suka; *nkuku i-bvinitsa mazira ache.* Also *anna akulu akulu a-bvinitsa ana-a-eni.* The older men make the other folk's children dance (if they stop they beat them—a kind of punishment).

[In the ceremonies of initiation, boys or girls are said to be 'danced' (= *ku bvinidwa*)—they are instructed in the relations of the sexes. Amongst the Yaos, girls of ten or eleven undergo the ceremony, of which the intention is to make them marriageable before the natural time; but this is not the case amongst the Chipeta and Mang'anja, where only girls arrived at puberty undergo the ceremony, and where no operation is performed, but merely instruction given. The girls are kept apart, and are instructed by older women. Amongst the Yaos the ceremony lasts a month, huts being built in the bush at a distance from the village, and the paths kept clear by wood placed at the entrance to warn people not to intrude. An instructress accompanies each girl, and there is an instructress who rules the whole. The worst part of the ceremony is that the girls spend one night, before they return to their villages, with a man paid by the father (*ku chotsa mafuta*). Some refuse to go through the ceremony, but most submit, under the fear their mothers entertain that they will be childless if they are not initiated. The effect on the children is bad, and tends to destroy the modesty of young life. The ceremony is organised by the chief of the district, and generally takes place in the dry season of every year. Amongst the Mang'anja the initiation lasts only a day. The girls are kept outside of the village on grass spread for them, and the day is spent in instruction by women who stay with them, all men and all people being rigidly excluded. In the evening there is a large assembly in the village, where feasting and dancing are kept up. The girls are led out one by one, and 'danced in the centre of the ring and pulled about by men who have gone to the thicket to disguise themselves, and return masked and clothed in skins. There is no evil in the ceremony, and the girls are carefully escorted by the women to their homes; nor is there any intercourse with the other sex as there is amongst the Yao. It should be remarked, however, in order to the better understanding of the meaning of these ceremonies, that even in the Yao initiation the girls are instructed carefully in the management of their future husbands' houses, warned against unfaithfulness, and that the crime of adultery is punishable with death.

The names of the children are changed at this time, and henceforward it is an insult to call them by their former name. In any disgrace, or among the *mfiti*, when they are supposed to eat the dead man, or when the name of the supposed *mfiti* discovered by the *mbaisalila* is pronounced, the name of the person before the ceremony of initiation is pronounced.

Boys are initiated as well as girls.

The ceremony of circumcision is also completed with a dance, and the same term (*ku bvinidwa*) is used.

The reason, as far as one can see, of these ceremonies, lies in the value put upon the sexual relation, and very probably early initiation has a social significance in the value put upon a wife. Girls are betrothed when they are children, and payment is made to the father: this payment is returned if the girl changes her mind when she grows up, as she has power to do. There is little of the tyranny of woman common in more civilised heathen countries.]

Bvinganika, ku, TO BE CONFUSED, ENTANGLED, MIXED UP; to be disturbed by dreams; also *bvanganichira;* generally used *bvinganichira,* but this form in *-ana* merely adds to the idea in *bvingirira* = to mix up, the fuller meaning of mixing up together.

bvinganisa, ku, TO CONFUSE, &c.

Nda-bvinganidwa ndi atulo, I am perplexed with dreams = *tonje la bvinganichira,* the thread has become entangled. *Nyama za-bvinganikira mapazi ache si-ti-nga-zi-onei,* the footprints of the game are confused, we can't see them. *Kantu ko-longosoka ka-ka-lowana-lowana u-ti ka-bvinganichira,* anything straight, if it wind in and out, you say *ka-bvinganichira. Atulo a-ndi-bvinganiza ku mtu kwanga,* the dreams confuse my head.

bvingan-idwa, -ira, -itsa; bvinganikira, -itsa, &c.

Bvingirira, ku, TO CONFUSE; *e.g.*, of one who does not know how to weave, and passes the shuttle awkwardly among the threads, &c.

A-ndi-bvingirira, monga mo-sokoneza-sokoneza, to confuse, mix up, tell falsehoods about another, as in a *mlandu.*

Bvinidwa, ku—see **Bvina** above.

Bviri-bviri, THE SHAKING OF LEG-RATTLES; also shaking of shoulders, as a dog shakes water off, &c.

Nkango u-ta-turukira pa antu u-gwedeza tupi lache bviri bviri, if by chance a lion comes upon people it shakes itself, *bviri-bviri!*

Bviriri-bviriri, as Bviri-bviri above.

Bvoma, ku, TO HUM = *bvuma;* as the noise of a dance (*pokoso lambiri,* much noise) is heard at a distance.

Masewera a-bvoma ku kondewera, the dance is kept up with spirit.

Bvomera, ku, TO ANSWER; reply, extending to merely 'yes'; *wo-bvomera* comes thus also to mean 'obedient,' of one who responds willingly or quickly.

A bvomera mirandu, they assent that it is good, that the case is so.

bvomereza, ku, TO UTTER RESPONSE in chorus, or in a speech approve, by word of mouth or by clapping of hands, the words of the speaker, *ku bvomereza mabvune* or *ku bvomereza mirandu* = *ku tsirira manja nda-nena, inde, inde, ti-ti choincho,* &c.—*i.e.*, to add or 'do' the part of approver and say, 'yes, yes, we say so too.'

[An orator (and most of the natives can speak well) generally has some of his friends who keep a running approval, with groans of assent, or with clapping of hands, of what he is saying. If he says anything very much to the point, perhaps a man will leave his place and clap his hands before the speaker. The chorus of approval seems to help rather than hinder the speaker, who is generally self-possessed, and frequently walks to and fro while delivering his speech.]

Bvononga, ku, TO SPOIL, TO FOUL WATER; most likely a variation of the word *ononga; bvonongeka, ku* = to be foul.

U-sa-bvononge madzi, or *bvonongere,* you must not foul the water. *Madzi a-bvonongera; a-bvonongeka.*

bvonong-edwa, -etsa, &c.

Bvu, PLUNGE INTO WATER; adv. interj. of *bvuaza,* of plunging a fishing-basket into the water.

[The root is the same in *mvu,* and seems to rule in a great many of the words that follow which begin with *bvu.*]

Bvua-bvua, adv., PLUNGING; adverbial of *ku bvuadza.*

[Three stages of adverbial formation are seen in this root: *bvu,* the interjectional root; *bvua,* the verbal root; and *bvuadze,* the formal adverb.]

Bvuadza, ku, TO PLUNGE INTO WATER; a fishing-basket (*njidzi*) into a stream; meat into boiling water in order to preserve it good for future cooking; also *bvuaza, bvuwadza,* and perhaps *bvadza.*

Masamba a nyemba a-futsa, a-tereka, a-ti, m'sa-zi-psyetsai i-ngo-bvuazani, they parboil leaves of the bean, and set them by the fire, and say, don't cook them, just parboil them. *Nkuku yatu-yo u-bvuadzani ti-ka-diera m'tsogolo,* parboil that fowl of ours, and we shall eat it some time soon. *I-ngo-bvuadzitsani mwina ni-nga-tole imodzi,* try (the fishing-basket—*i.e.*, plunge it in) somewhere else, perhaps I may find one. *Nyama i-ka-kala yo-funo-bvunda* (*funa ku*), *u-nena, tereka ni madzi ti-bvuadze nyama-i i-nga-bvunde,* if the meat is going bad, you say, put it in water beside the fire, we must parboil this meat, that it may not go bad.

[*A-linda madzi ku wira, na-ngo-tenga nyama na-ngo-ponya-mo, na-bvuula, na-anika, ni-uma bwino* = they wait till the water boils, and then take the meat and put it in, then they take it out and dry it in the sun, and it gets properly hard.]

Bvubvuta, ku, TO TREAD DOWN, grass, &c.; also in the following sentence = to go on swearing, *mkazi a-bvubvutira m'munda mwache a-m'bera = ku tukwana ko-ipa ku yamba kale,* she goes on treading and swearing in her garden at the thief who has stolen from her. See **Bvuta.**

Bvuka, ku, of cloth, TO COME OFF. See **Bvula.**

Bvukuku, adv., NOT GROWN; of corn, goats, man, &c.

Bvukula, ku, TO ACHE, THROB.

Dzino langa li-ndi-bvukula, my tooth pains me.

bvuk-uka, -utsa, -udwa, &c.

Bvukuta, ku, TO BLOW WITH BELLOWS; *a-bvukutira ni mbvukuto*, he blows with bellows; used jocularly, *mbvukuto yanga ya-topa*, my cheeks are tired blowing.

bvukut-ira, -itsa, -idwa, -ika.

Bvula, ku, I., TO TAKE OFF FROM ONE'S PERSON, one's coat, calico, &c.; *ku bvula chuma, nkwinjiri, chapewa, mankwala a mtu*, to take off beads, anklets, hat, head-bands with little pieces of wood for medicine-charm; *bvuka*, intrans., come off of itself; most probably the reversive of *ku bvala*, to clothe.

Ndi-bvula nsanga-mtu, I take off the head-band. *Ta-peza na-bvulitsa kuona ngati a-ba*, we found him taking off his things as if he were a thief. *Ta-peza na-bvula na-funa ku samba*, we found him taking off his things and preparing to wash. *A-m'bvula ufumu*, they take away his kingdom from him.

bv-udwa, -ulitsa, &c.

Bvula, ku, II., or **ku bvuula,** *q.v.*, TO TAKE OUT OF water, out of a pot, &c.

Na-bvula pa-anika, take out (parboiled meat, &c.), and spread for drying.

Bvula, ku, III. = *ku bwereka*, to lend; rather = choose out for — see **Bvuula.**

Bvulala, ku, TO BE WOUNDED or hurt; to hurt one's self; *bvulalitsa*, wound deeply, or if one sends a person somewhere, and he gets hurt in consequence, he may be said to hurt him.

Nda-bvulala ine, mpeni wa-ndi-cheka pamene ndi-ma-cheka nyama apa, I hurt myself, the knife cut me when I was cutting meat here. *Nda-bvulala ndi-mbvi*, I have been wounded by an arrow. *A-na-bvulala kwambiri*, he was badly hurt.

bvulal-ika, -idwa, -itsa, &c.

Bvulaza, ku, TO HURT BADLY; or simply active of *ku bvulala.*

bvulaz-ira, -itsa, -idwa.

Bvule, adv., DEAD, SLEEPING; of eyes half shut; of a bird shot, to cease flapping, *ku choka moyo;* also *vende.*

A-li-ku-sinza, maso a-li bvule, he is shutting his eyes, his eyes are *bvule. Antu a-ta-cheza masewera, msana maso ao a-kala bvule*, when people spend the night in dancing, their eyes are heavy (*bvule*) during the day. *Masamba a-li bvule ndi dzuwa, fodia, chimanga*, &c., are drooping with the sun.

Bvule, 5, THE MANE OF A LION; plu. *mabvule; mabvule a mkango a-enda yapiapia*, or *yapi yapi.*

Bvuma, ku = *bvoma*, noise of dance, singing, &c.

Bvuma, ku, TO BE HEARD; also *bvama = ku chuka mfumu wo-bvuma.*

-ira, -itsa, -idwa.

[Some, in speaking of a chief's praise, say *mfumu wo lilima*, as if like thunder his name is sounded forth.]

Bvuma, 5, REPORT; lying or ill report; misfortune which fixes upon me without my being to blame; = *bvuma la ku-wona*, or *lo-sa-wona*, true or false report; plu. *mabvuma* or *mavuma.*

Nda-ngo-tenga bvuma = nda-tenga tsoka = nda-chuka mbiri, the report was heard of me. *Nda-tenga bvuma ine wa chabe*, a false report has been spread about me. *Mu-limbikira wachabe nda ngo-tenga bvuma*, you strive wrongly, I am falsely accused.

Bvumata, ku, TO KEEP IN ONE'S MOUTH; stones under the tongue, water in one's mouth, beads, &c.

Wa-bvumatira mbuto ndimo wa-kafika nacho uko, you put (water, &c.) in your mouth here, and go with it there.

bvumat-ira, -itsa, -idwa, -ika.

[Girls put stones under their tongue—smooth pebbles, sometimes a dozen at a time—to make their speaking attractive.]

Bvumatula, ku, TO TAKE OUT OF ONE'S MOUTH; reversive of *bvumata.*

Bvumba, ku, TO RAIN UPON; also = *ku bvumbwa*, to be wet with rain; but *bvumbwa* is preferable = to be rained upon, or wet—not with dew, only with rain.

Mvula ya-bvumba lero kwambiri, the

rain was very heavy to-day. *Mvula i-ri-ku-bvumba pansi uko ndi ku tsirira mmera kuti u-kule bwino*, the rain is raining on the ground there, pouring on the herbs that they may grow well. *Nyumba i-ri-ku-bvumbwa*, the house is leaking. *Nda-bvumbwa* (or *bvumba*) *ine lero*, I have got wet to-day. *Nsaru yanga ya bvumbwa; ufa wa-bvumbwa.*

bvumb-itsa (intens., rain much, or cause to rain), **-ira**, &c.

Bvumba, 5, SMELL OF FISH; *bvumba la nsomba.*

A-fika pa-doko la-ku-wedzera ndi m'nyumba-nso a-mva bvumba, they come to the bank at the place where they catch fish, and in the hut also they perceive the smell of fish.

Bvumbe, 5 and 1, A KIND OF MOUSE; plu. *mabvumbe*, sing. *bvumbe mmodzi*; like *mende*; lives in the *dimba* and *dambo*; its fur is like *nchenzi.*

Mabvumbe a-dia dumvi, chomwe a-chita mvu, the *bvumbe* eat the *dumvi* grass (on the river's edge) as the hippopotamus does.

Bvumbetiri, 5, A KIND OF MOUSE.

Bvumbetiri a-ka-mira mwana wache a-umirira ku bere, when it dives, its young one does not leave go its hold of the breast.

[It has a large soft body, about a foot long, with a short tail.]

Bvumbula, ku, TO TAKE OUT OF; *e.g.*, out of a bag (as *bvuula*, out of water, *chokolola*, &c.)

Ku bvumbula kantu m'nyumba, pa tengo, m'madzi, m'tumba, to take something out of a house, the bush, the water, a bag, &c.; used with the prep. *mu.*

bvumb-uka, -utsa, -udwa; also **bvumbuza.**

Bvumbulula, ku, TO TAKE OUT, REVEAL, SHOW; the reversive of *bvumbula*, which is itself a reversive.

bvumbuluka, ku, TO APPEAR; to rise up suddenly, as of game in the bush; to start up (and run away).

bvumbulutsa, ku, TO BRING OUT, REVEAL; startle and cause to rise up, as game in the bush.

Nyama ya-bvumbuluka m'chire, the game has started up and off in the bush. *Kantu ka-bvumbuluka m'mtima*, something comes into one's heart. *Bvumbulutsa nyama m'tumba*, take the meat out of the bag.

bvumbuludwa; also bvumbuza.

[Synonym, *saka; monga mo-ti i-saka i-bvumbulutse* or *i-bvumbutse*, in hunting, to drive the game; also *sokoloka.* There is probably *ku bvumba.* The Chipeta is *ulula.*]

Bvumbumalu, adv. QUIET, ALONE; or **bvumbvumalu.**

Bvumula, ku, TO PUT MEDICINE TO TAKE OUT THE POISON OF A SNAKE-BITE; = *chiritsa.*

Ku chotsa ululu wa njoka, ku m'tsira mamkwala a-ku-chotsa ululu wa njoka, to heal, to remove the poison of the snake, to apply medicine for removing the poison.

[*Chibvumulo*, medicine for snake-bite and arrow-poison.]

bvum-uka, -utsa.

Bvunda, ku, TO BE ROTTEN, BAD; of cloth, meat, &c.; to be stinking, of meat; musty, of grain; worn out, of a gun; also *vunda*, and very commonly *bvundika* or *vundika*, FERMENT.

Nyama iwisi i-bvunda, fresh meat goes bad. *Nyama ya-fera-po ya-bvunda*, an animal has died there, it is stinking. *Nsaru yo-bvunda, njo-salimba, i-bvunda ndi madzi-a-mchere*, the cloth is rotten and has no strength, it is rotten with the sea-water. *Nyumba ya-bvunda*, the hut is decayed. *Mfuti yanga ya-bvunda ya-ta*, my gun is worn out. *Iwe, ndiwe wo-bvunda sunga-nyamule kantu*, you are a rotten piece of goods, you can't carry anything. *Nkundi si-bvunda msanga ndi madzi*, the roots of the *nkundi* plant do not rot soon in the water (and are thus used for making fish-baskets). *Mpale i-bvunda*, the grain is sour.

bvund-ira, -itsa, -idwa, &c.

[Synonym, *sisima*, which means to be 'high,' slightly bad, but good to eat, and eaten thus by preference—meat, fish,—while *bvunda* is thoroughly bad and not eatable; *bvundalala* is the same word, modified by the suffix *-ala*, *-alala*, the reduplication being the same as in many words in *-ula*, *-ulula.* *Ti-dzi-nke nai* (*nyama*) *ku-mzi i-kule ko-uma, i-nga-bvundira m'panda mwa njira ti-ka-fike nayo, i-ri-ya-bwino, akazi a-ka-ombera ntungulo* = come let us take it to the village, that it may be dry and good, it will get rotten by the way, let us arrive with it good, the women will sound the welcome.]

Bvundalala, ku, TO BE RIPE, MATURED, SLIGHTLY TASTED, SLIGHTLY SOUR; of a tree hewn and left covered with chips of wood for three or four days that the sap may leave it, as in making a canoe; flour (*ufa*), bran (*madea*), are relished thus a little sour; *ntochi za bvundalala*, the bananas are ripened, they are ripened by being buried in the sand or hung up in the hut; also tobacco (*fodia*).

bvundalaza, the causative = *sisimitsa*.

Ufa u-bvundalala u-sasa bwino lomwe, the flour is slightly turned, as of *ufa wo-wisi*, flour pounded, but not dried. *Mtengo u-bvundalale ti-sema bwino*, we adze the tree well when it is matured. *Mpalu wo-dziwa ko-sema a-nena, bvundalaza ku-tsotsetsa*, one who is skilled in adzing, says, mature the wood. *Madea a-chi-sisima pang'ono ndi ku-bvundalala*, the bran is a little sour—that is, *ku-bvundalala*. *Bvundikani* (or *bvundalazani*) *ntochi, zi-psye*, cover up and ripen the bananas.

[Some meanings seem to attach it very closely to *bvundikira*, cover.]

Bvundika, ku, TO RIPEN, MATURE, RENDER SLIGHTLY OVER-RIPE, OR BAD —*e.g., nyama, madea, ufa chikopa* (that the fur may come off); from *ku bvunda*: **vunditsa**, let the garden rest from hoeing; *vundikani ntochi zi-psye*, means to ripen by hanging up or putting into a jar.

Vundikani fodia a vundalale, cover up the tobacco that it may mature. *A-bvundika fodia ndi ku-ika m'masamba a senjere kuti a-sa-umai msanga msanga, a-ka-bvundalaza a-ta-psya*, they mature tobacco by putting it in leaves of *nsenjere* grass, that it may not dry too quickly, when they mature it in order to make it ready for use. *Ku chochola minda yo-vundika*, to hoe freshly up gardens by lying fallow.

Bvundikira, ku, TO COVER, TO SHUT WITH A LID; also *vundikira* or *bvundichira*, &c.; to cover with a lid or cloth, to cover a water-jar (*mbia*) with a basket that the dust may not get in; *bvundikira ndiwo*, cover up the *ndiwo*.

bvundik-itsa, -idwa, ika, &c.; **bvundikir-itsa, -ira, -idwa, -ika,** &c.; also **bvundikiza,** *q.v.*

[*Chibvundikiro* is a lid; *ku bvundula* and *bvundukula* are reversives.]

Bvundikiza, ku, TO SHUT TWO THINGS TOGETHER; the two halves of an *ntungwi* basket; one's hands flat or curved.

Bvundikiza manja, ntungwi; ika mobvundikiza nsengwa-zo, put these *nsengwa* baskets mouth to mouth, one on the top of the other.

[This is the way in which the natives make *nsima* porridge ready for serving.]

Bvundira, ku, *kunja ku-li-ku-tenta ntochizi zi-ti-bvundira*, it is very hot weather, the bananas will be going bad (let us eat them). See **Bvunda,** &c.

Bvundukula, ku, TO UNCOVER, TAKE OFF AS A LID: *bvundukula'po!* uncover it there. *I-bvundukula mbia yina-yo*, uncover that other jar. *Bvundukula pa maso*, uncover his eyes. *Bvundukula chapewa*, take off his hat. *Ta-bvundukula diso lako ti-li-wone*, open your eye that I may see (what is in) it.

bvunduk-uka, -utsa, -udwa, &c.

Bvundula, ku, TO OPEN; but also *ku bvundulira*, TO STIR UP; to foul water by stirring up the mud, and thus to spoil; *ku bvundulira dziko* = to destroy the country; *ku-bvundula moa, chiperepere, pala la moa* = to stir up beer, sweet beer, beer gruel, &c.

bvund-uka, -utsa, -udwa, -ulira, -ulitsitsa, &c.

Ya-bvundulira madzi nyama, the beast has made the water muddy.

Bvundululula, ku, reversive, or intensifying the already reversive meaning of *bvundula*.

Bvundumula, ku, TO THROW OFF, SCATTER; as a stag does the dogs, *nyama i-bvundumula agaru* = *kutumula*.

Njati i-bvundumula antu, the buffalo scatters away the people. *Bvundumula nyama* = *ku-zi-chotsa nyama pa mbuto pache*, to scatter the game.

bvundum-uka, -utsa, -udwa, &c.

Bvunga, ku—see **Vunga.**

Bvungama, ku, TO SLEEP LEANING ON ANYTHING, or CURLED UP; as when one 'takes a nap' during the day; or

at night, from want of room not stretched out; 'cuddle up'=*fungama* or like *edzama*.

U-ta-lema u-nena, tema (=*ta-ima*) *nta-nka ku nyumba ndi-ka-bvungame*, as when you are tired, and say, wait, I must go into the house and sleep (*ta-ima*, not addressed to another person, but to himself). *Temani, nta-ka-bvungama—kapena a-tsamira chikuni ku-bvungama*, wait, I have to go to sleep—perhaps he takes a log of wood for a rough-and-ready pillow (like *ku edzama* and *cha-tsonga*).

Bvuobvuo, l, A PELICAN; plu. *abvuobvuo*. Numbers of them are seen in the Elephant Marsh on the river Shiré.

Bvuta, ku, I., TO BE DIFFICULT, TO TROUBLE, PERPLEX; as of anything difficult to make; to be 'hard on a person;' to 'put him to it;' **bvutana, ku**, thus=to contend in a *mlandu;* **bvutikwa, ku**, to be 'bothered,' oppressed; *ku bvuta m'mtima*=to be perplexed.

Ku-bvutidwa ndi nkokwe, to find the *nkokwe* basket troublesome to make (*ku-panga kwache si-ku-li pa-fupi*=it is not so easy to make it as one thinks). *U-chu-chotsa nkanda-wo kaleromwe su-ka-da-bvutana nao pa ku-bvula*, if you had taken away the beads before, you would not have found them difficult to take off; *u-chotsa msanga msanga si-u-bvutai*, if you take them away quickly they don't trouble you. *A-ndi-bvuta ndi mchere*, he drives a hard bargain with me for salt. *Akulu a-bvutana mlandu wo-puta mwana*, head-men contend in a *mlandu* (quarrel) provoked by a child. *A-li-ku-bvutidwa ndi ulendo, sa-funa ku enda*, the journey vexes him, he does not want to go. *Mtima wanga u-ndi-bvuta ndi zo-mva*, my heart is grieved at the tidings. *Nsomba za-ti-bvuta ku-zi-pa lero*, the fish are difficult to catch to-day. *Wo-bvuto-lima*, &c., difficult to hoe, &c.

bvut-ira, -itsa, -ika, -idwa, &c.

Bvuta, ku, II., TO TREAD DOWN, as cattle; *ku bvuta bvuta*, or *ku bvubvuta; mo-wanda-wanda kukulule kukulule*, in laying grass flat, torn out, and strewed; to tread down grass, gardens of *mbatata ntedza*, &c. See **Futafuta**.

Zi-bvuta-bvuta udzu—za-tyola-tyola udzu wonse—udzu wonse wa nyala, they (the beasts) tread down the grass—they have broken all the grass—the grass is all withered and dead.

[The root is most likely the same as in *ku bvuta* and *bvutula*.]

Bvutula, ku, TO CUT UP GRASS, TEAR UP; most likely reversive of *bvuta*, or the extensive of the same meaning; but also to look in the grass for anything one has lost, or in a garden for the remaining cobs of maize (=*ku kwala nkolokwa m'munda*); also=*putula*, &c.=*tyola tyola, wanda wanda*, like *bvubvuta*.

Nguluwe wa-bvutula bvutula udzu, the pig has torn up the grass. *A-li-ku-bvutula mpina yache*, he is looking for his *mpina* arrow (amongst the grass—most likely pulling up the grass in seeking for it). *A-bvutula nkolokwa m'munda*, he seeks gleanings in the garden. *A-li-ku-bvutula mu mtedza, m'maere* &c., he is seeking among the ground-nuts, in the wheat-patch.

bvut-utsa, -udwa, -uka, &c.

Bvutulula, ku, reversive or extensive of *bvutula, q.v.*

Bvuula, ku, TO TAKE OUT OF; out of water, fish-basket, &c.; also = to lend, most likely in the sense of choosing out one for one [?].

Na-chita chiboo pamwamba pa njidzi po-pisira nkono na-bvula nsomba, and make a hole in the top of the fish-basket where they can pass in their hand and take out the fish. *Ndi-bvuule garu a-kulire kwanga*, lend me a pup to grow up at my village. *Ku-bvuula agaru a-nkanda*, to lend—choose out—pups.

bvu-ula, -uka, -utsa, -udwa.

Bvuulula, ku, reversive or extensive of *ku bvuula*.

Bvuwa, PLUNGING; adv. of *bvuwadza*, plunging in, and taking out.

Bvuwadza, ku, TO PLUNGE SOMETHING INTO WATER; the same as *bvuadza, q.v.;* to plunge into and take it out again.

Ku-tenga nkuku ya ubwea ndiko ku

bviika m'madzi a-ku-wira ntawi ing'ono-ng'ono kuti ubwea wache u-dzuke bwino, to take a fowl with its feathers on, and plot in boiling water for a short time that the feathers may come out well. *Ku-tenga nyama ndiko ku-ibviika m'madzi a-ku-tenta* = to take and steep meat in hot water. *Bvuwadza mpasa m'madzi bvuwa!* to steep mats in water, (to kill insects). *Ú-bvuwdziranji manja m'madzi a-ku-zizira*, why do you dip your hands in cold water?

bvuwadz-ira, -itsa, -ika, -idwa.

Bw—see also **Mw.**

Bwa, I., OF, connective of 6th or *u* class.

Uta wanga bwa-bia. Ulendo bwa ku-ka-ba, a thieving caravan.

II. SETTING DOWN; *ku ika mpika paja bwa!* to put the pot down there *bwa! poterepo bwa! paja bwa! pa malo potero bwa! pa malo bwa!* of setting things down on shelf or on ground and leaving them; *chingwe pansi bwa! chabe mpinjiri*, of string or perhaps even anklets set down; *mutu bwa!* putting on head-band of beads, but this is perhaps = *mba*, as *mutu mba*, adv. interj. of *ku manga*.

III. BOILING; as *bwada*, noise of water boiling; *bwa bwa bwa;* or of boiling *ndiwo;* adv. of *bwada* and *bwabwada*.

Bwabwada, ku, TO BOIL AND BUBBLE; of a pot of food, *nyemba, nsima, pala, tendo*.

Zi-ri-ku-bwabwada nyemba, the beans are boiling. *Ndiwo zi-bwabwada bwada bwada!* the *ndiwo* (vegetables, &c.) is boiling and sputtering.

bwabwad-ira, -itsa, -idwa, -ika.

Bwada, ku, TO BUBBLE; *u-li-ku-bwada-bwada* (*mpika*), it is boiling; *ndiwo zi-ri-ku bwada bwada*.

bwad-ira, -itsa, -idwa, -ika.

Bwada-bwada, adv., NOISE OF WATER BOILING, &c.

Bwafa, BEATING, FALLING SMASH, &c.; pron. almost *bwaf;* adv. of—

Bwafamula, ku, TO BEAT, LET FALL CRASH, &c.; = *bafamula, q.v.;* = *pufumuka*, &c.

Bwafamula mpika bwafa = *ku pulumutsa bwafa*, to let the pot fall out of one's hands crash. *Cha-bwafamuka chimbia, cha-pulumuka m'manja. Chi-ko cha bwafamuka bwaf!*

bwafam-uka, -utsa, -udwa.

Bwalo, 5, COURT; the clear space in the middle of a village, covered or uncovered by a shed, where the men of the village resort for consultation, business, relaxation, beer-drinking, dancing, and all sorts of native cases; plu. *mabwalo; pa-bwalo-po, ku-bwalo-ko, bwalo la pamdzi, mabwalo mabwalo* (as in a large village where there are several resorts).

[The *bwalo* is to the village and native life what *mlandu* or discussion is to native social and state relations. It is usually under the shade of a large tree, or covered by a shed; sometimes it is surrounded by planting, with entrance left; the ground is bare and beaten hard; it is swept daily. The one who looks after the *bwalo* is called *tsabwalo* or *mwini-bwalo*, who used to receive the heads of the goats that were killed in payment for his services; his hut is near the *bwalo*, and either he or others deputed await strangers who may come to the village, receive them when they come, and send word to the chief of their arrival. All kinds of industries are carried on by the men in the *bwalo*—making of baskets, mats, hats, &c. The women work in the clear space beside their own hut, and perhaps the smiths and weavers do the same. Strangers always come direct to the *bwalo*. *Bwalo la-kwi-alika mirandu*, the *bwalo* for the arranging of cases, points out the most important function of the *bwalo*, as it is the most constant. The chief very probably sits hearing endless numbers of cases of appeal. But cases of *mwabvi*, poison ordeal, councils of war, war-dances, feasts with native beer given by the chief himself, are all held in the *bwalo*.]

Bwalo, with prep. **m, m'bwalo,** means IN THE MIDDLE OF; *m'bwalo mwache*, in the middle of it, inside of it.

[It may possibly be the same as *bwalo*, a court, the court being the centre of the village, or perhaps *vice versa*. *Bwa* being possibly = *mwa*, and *-lo* being a regular pronom. form, *bwalo* may perhaps be thus explained as *inside*, just as *kwatu* means at home.]

Bwambi, 5, BREADTH; plu. *mabwambi; bwambi la nsaru, la kasu, la mpeni, la mpasa*, of calico, hoe, knife, mat, &c.

Bwambwaira, ku, TO EAT WITHOUT TEETH; = *ku bvinitsa miromo yokai*, to move only the lips.

Bwandamula, ku, TO KNOCK UNDER

THE CHIN; in insult, and provocation to quarrel; also, knock the mouth.

bwandam-utsa, -udwa.

Pa-kwi-amba pa ndeo a-m'bwanda-mula mnzache ku-kamwa, in beginning a quarrel he hits him on the mouth.

[Most probably one would find *bwanda* also.]

Bwandu, KNOCKING OR POKING UNDER THE CHIN; *ku bwandula ku kamwa;* also, to 'chuck' under the chin: adv. of *bwandula.*

Bwandula, ku, TO BEAT WITH THE FIST; **-uka, -utsa,** &c., to 'dump.'

Bwani, 5 or 1, kind of plant, used as *ndiwo;* plu. *mabwani: bwani mmodzi, tsamba la bwani; pa tupi pache sa-kakala, nga tipi,* its stalk is not rough, it is smooth—it has large leaf, sessile, grows about a foot, the flowers are eaten.

Bwanji, HOW, WHY?

Wa-gula bwanji? What did you give for it?

Bwankaputu, 1, A KIND OF BIRD, small; plu. *abwankaputu.*

Bwaro—see **Bwalo.**

Bwata, CROUCHING; adv. of *bwatama; nkuku bwata! chimpuli bwata! wa-ngo-ti bwata!* of a fowl brooding, of a pot without a neck, which seems to crouch down, 'it just does or says *bwata.*'

Nkango u-da-ngo-ti bwata-pa mya! the lion crouches here level with the grass.

Bwatakala, CROUCHING, STOOPING FLAT; adv. from *bwatama;* also *pwatakala.*

[The termination *-akala* is met with in other words, and seems to be simply formative.]

Bwatama, ku, TO CROUCH, STOOP; of a hen brooding, animal crouching, man stooping low, or of anything which suggests the same idea—for instance, a house built low=*butama, q.v.,* also = *utama;* other enlarged forms are *pwatakala* or *bwatakala.*

Nkuku i-bwatamira anache, the fowl covers and defends her brood. *Ti-bwatame nkondo i-ti-ona,* let us hide, our enemies see us (or literally, the war sees us). *Antu na-pita iye na-bwatama bwata!* when people pass he crouches and hides. *Bwatamitsani iko iko, gwirani ntaka pansi-po,* crouch down, keep close to the ground.

Bwatata, CROUCHING, adv. of *bwatama,* also **bwata;** not the same as *batata.*

Wa-manga nyumbao ya-ngo-ti bwatata, he built that hut low and crouching.

Bwato, 5, A CANOE; plu. *mabwato;* perhaps also of class 1; the Yao is *wato;* perhaps derived from root of *bwatama, utama,* from the crouching, round form of a canoe.

Bwaza, ku, TO PLASH, to beat the water with one's hands; or of a fish, *ku liza madzi*=to splash the water; generally *pabva* used, but some say *bwaza.*

bwazitsa, &c.

Bwazi, 1, A KIND OF SHRUB.

[String is made of it, for necklaces, &c.; *a-tungira nkanda ni bwazi*=they string beads upon string made of *bwazi* shrub; *a-potira zingwe za chuma,* they twist bead-strings; *a-ruka maukonde,* they weave nets of it.]

Bwebvu, TURN BACK; adv. of *bwebvula.*

Bwebvula, ku, TO TURN BACK; the intrans. form *bwebvuka,* to turn back by the way, to go aside=*ku tembenuka,* or *ku bwerera, ku nka m'mbuyo.*

Ta-m'bwebvula uyu a-dze kuno, turn this one back here. *Nkondo i-bwebvuka,* the war turns back *or* aside. *A-ku-ba a-bwebvuka ndi ku-uwa kwa garu,* the thieves turn back at the barking of the dog.

bwebv-utsa, -udwa.

Bwebweta, ku, TO BABBLE, TO RAVE, TO UTTER WORDS UNDER BELIEVED INSPIRATIONS; also, to be delirious.

A-bwebwetera nkondo, ni mvula i-kakana a-bwebwetanso, those inspired utter prophecies about war, and if rain is restrained, they prophesy about this also. *Amanda a-m'gwira, a-liku-m'bwebwetetsa,* the spirits of the departed come upon and possess him, they are causing him to utter oracles. *Sa-yankula za-ku-masoi a-ndo-bwebweta,* his utterances are not coherent, he is just raving (of one in delirium).

bwebwet-era, -etsa, -edwa, &c.

[*Mwanna wo-bwebweta a-ka-ti-uze mirandu; wa-ona nkondo, a-uza antu, mawa ku-dza nkondo; kapena, kweyeni ku tengo mu-ka-pe nyama dambo lija*=let the inspired man utter

to us oracles; he has seen war, he tells the people, to-morrow there shall be war; or, go to the bush that you may kill game in that *dambo* plain yonder.

Omwe a-kala a-ku-fa, mrimu u-bwera ku manda, nu-gwira antu, nu-dza-bwebwetetsa antu; yemwe a-da-fa, mbali ache a-chula dzina lache, a-nena kuti, ndine nda-dza ndi-funa nsembe, a-ka-funa moa, a-ti, ndi-funa moa; ndimo a-pika moa, na-tsira nsembe; kapena a-pempa mbuzi, ndi-pereni mbuzi, nkuku; a-ngo-ika pomwe a-tsira nsembe; mamawa adzukulu na-lawira, na-ka-tenga, na-dia, na-ti, ta-dai ndi amanda = those who are of the dead—the spirit returns from the grave, and comes upon people and makes them rave; that one who died pronounces the name of his brother, and says, here am I, I have come, I want an offering; if he wants *moa* (beer) he says, I want *moa*; accordingly, the man cooks the *moa*, and offers it as an offering; or if he begs a goat, or a fowl, he says, kill me a goat, or a fowl; and they place it there and offer it as a sacrifice; early in the morning the *adzukulu* (or grave-relations) taste, and when they take it and eat it, they say, we have eaten with the spirits.

Wa-bwebwetedwa eka, amanda a-ku-dza kwache komwe na-ngo-m'fotokozera zache zomwe = he was inspired when alone, the spirits coming to his very village, just instructed him in all these utterances of his.

The spirits of the departed are supposed to have power in the regions of the air, power over rain, are able to give success in hunting, to foresee war, famine, &c., and meet and enter into people suddenly, by the way or in the hut, to make them the bearers of their will to the rest of the people. The spirits of departed chiefs hold rule apparently in upper regions, round about the hills over which their dominion in lifetime extended; and when any man is thus seized by the spirit, he utters words which do not concern himself, but are for warning or direction to the chief who has succeeded—it may be the son or brother of the departed. Any man may feel himself possessed, and his words are regarded with reverence. The babblings are incoherent, but some old woman or other skilled person interprets them. The oracle is regarded as an event, and people wait anxiously to hear what is said. It may be the spirit has been neglected and demands an offering, or it may simply be that the spirit comes to help and warn. Beer (*moa*), goats, fowls, flour, &c., are the offerings. They are poured out (*ku tsira nsembe* is the ceremonial term), and the *adzukulu* partake of them. The *adzukulu* being those who bury the reigning chief or head-man, and are the relatives of the deceased, are supposed by their relationship to be in close connection with the dead.

And certainly the African in all this is nearer the truth than we, to whom the other world is a dumb horror, as faintly lit by 'darkness visible' as the Sheol of the Hebrew.

The man or boy, or any one else who is possessed, retires into the darkness of the hut, and will not come out to the light; he groans and acts like one possessed, and most likely really believes himself to be thus inspired, for it is not all 'put on,' nor is it done for always selfish ends.]

Bweka, ku, TO SLANDER; to say what is to the detriment of a person or of one's self; *ku bweka zo-panda pache*, to speak what is not consistent with truth; *ku bweka bodsa*, to utter a lying slander; *ku-dzi-bwekera yeka*, to charge one's self, or confess a fault; *ku bwekera mnzache*, to speak evil of another.

Auje a-ma-kalira-ku-ka-bweka masiku onse a-ma-ti a-ninkenji, these people went on slandering every day, they kept saying, why must they give? (*a-ma-nga ngati a-ka-m'patsa kantu*, like as when they are to give him something). *Mmene a-ma-ka-bweka wina a-ti, a-ni-ma-diera mfumu kuti a-kome ndiwo, kuti mfumu a-tenge kantu kabwino a-m'patse amene wa-bweka-yo*, when they are going to be speaking evil of somebody, he says, they slander me to the chief, that he may favour them—that the chief may take something good and give it to the one that slanders. *A-ngo-zi-bwekera yeka*, he just speaks evil of himself. *Wa-dzi-bwekedwa, mwa ku-seka nazo*, he laughingly slanders himself.

[Synonyms—*neneza, diera, dierekeza, sinjirira*; perhaps 'speak' evil of, 'prevail' against, show one's self hostile against, and upbraid.]

Bwelo—see **Bwero.**

Bwemba, 1, TAMARIND; the tree is *mbwemba*, 2, *q.v.*

Bwendula, ku, I., TO SLANDER; as *bweka*, from the sentence *wa-dzi-m'bwendula ku sia mabodza pamdzi pa eni*, he has slandered him, leaving lies (about him) at other people's village.

Bwendula, ku, II., as *bwandula*, TO BOX; **-uka, -utsa,** &c.

Bwenzi, I., OUGHT, IT SHOULD BE, IF ONLY; it is used adverbially, standing by itself, and sometimes almost as part of the verb; also *mwenzi*.

A-funa bwenzi zi-ri zache or *ngati*, he would that they were his. *Bwenzi ndi-chita choinchi*, I ought to do so. *Bwenzi zi-ri-zanga*, they should be mine. *Mwenzi ndi-ta-pita, mwenzi ndi-ri ku-tali*, I should have been on my journey, I should have been far on by this time.

Bwenzi, II., 5 or 1, A FRIEND; friendship; also of lovers; *mabwenzi*.

[Presents are exchanged and the friendship is compacted. Sometimes they change their names. A friend is supposed to have free right to all his friend has, if he need it or choose to take it: it is needless to say one does not avail one's self of one's privileges in this respect, but the idea is kept inviolate, and it is good that it should be so. These friendships bulk largely in bush stories, where the various animals make friendships, and the history of these friendships is carried out. *Chi-fa-chibwenzi* means the friendship ceases. If there be a quarrel, and the friendship is broken up, perhaps a piece of stick is broken in two, and the bits kept, to signify that there must be no more interchange of visits between them.

Chibwenzi=friendship; *ku pala chibwenzi*=to make a friendship.]

Bwera, ku, TO RETURN (1); *ku bwera ku* —, to return from —; *ku bwera ni* —, to bring back —; of a cup, with edges incurved, *ku bwera ku kamwa*; of grass which meets overhead, *udzu wo-bwera u-komana m'njira yo wirira*, grass which meets over the overgrown path.

bwerera, ku, TO TURN TO, RETURNING (2); of a tall house, *nyumba yo-bwerera pa-tari*; of a path which curves, as it were, back again, go to the side, return from; perhaps secondary meaning, to blame.

Bweza, ku, TO BRING BACK (3); bring together in one; *bweza mau*=*vomera*, answer; it is the same as the intensive and causative *bweretsa*; *bweza bweza*, of heaping earth, &c., together into one heap; *ku bweza msi-nku*, to draw one's self together.

Bwereka, ku, TO LEND (4); lend or BORROW (see sentences); most likely part of the verb *ku bwera*; *ku bwerekana*, to lend mutually; *ku bwerekera masewera*, to lend for the dance.

Bwereza, ku, DO IT OVER AGAIN, &c. (5); *i.e.*, cause the doing of it to return; re-cook leaves of beans, *mkute*, meat, &c., which has been parboiled for the journey.

(1.) *Ku-bwera ku munda*, to return from the garden. *A-li-ku-bwera*, they are coming back. *Wa-bweranso ku manda*, he came back again from the dead. *Mzimu u-bwera ku manda*, the spirit comes back from the grave (the body lies there, but the spirit comes to the haunts of men). *Nandzi-kambe a-bwera nchambuyo*, the chameleon walks swaying back (and forward). *A-enda na-nyang'ama*, it walks 'gingerly.' *Njira i-ti-dodomeka i-ri-ku-bwera m'mbuyo m'mommo*, the path perplexes us, it is turning back again here. (2.) *Bwerera, ndiye wa-bodza*, come back again, he is telling you lies. *Njira i-bwerera m'mbuyo ni-ka-bwera-nso* (above). *U-sa-bwerere pa-fupi*, that is not far enough, don't stop short. *U-ta-chi-iwala chiko, u-nena kuti, bwerera u-ka-tenge chiko chatu*, if you forget a cup, you say, go back and bring me my cup. (3.) *Iwe, m'bweze uyu*, hi! you, call him back. *A-m'bweretsa* or *a-m'bweza pa njira*, he brings him back by the way. *Ndi-bweza mau mu-ka-nka kwa nkazanga mu-ka-nene kuti ndi-dza-bwere dzuwa la kuti*, take back word, you will go to my wife and say that I shall return such and such a day. *U-ndi-patseni aka, ndi-ka-zi-ona kanga ndi-dza-ku-bwezerani*, give me that, please, when I can find mine I shall give it you back again. *Mwamna iwe, bisa apo, u-bwezere-bwezere-po*, hi! you man, hide it there, and cover it over well there. *Bwezeni bwezeni zi-kale pa-mo-dzi-modzi*, gather them all together, that they may be in one place. *Mira-ndu ta-bwezerani ndi-mvetse*, go over the argument or case again, that I may hear it properly. (4.) *Ndi-bwereke nkwangwa ndi-ka-temere mtengo wanga*, lend me the axe that I may go and cut my tree. *Ka-bwerekere kwa auje a ndi zo-bvala*, borrow from those who have clothing. (5.) *Nsima i-ta-perewera muntu, mu-ti, bwerezani, tsiramo madzi ena m'churutse madzi, i-ti-kwane*, if the *nsima* porridge is too little for a person (or one man is left out), you say, pour in more water, put in plenty of water, that it may be enough for us (or go all round). *Bwezerani mkute-wo*, heat up the old porridge.

Bwerezere, MINNOWS; *chaka cha abwerezere*=the time for the minnows coming up again.

[Perhaps derived from *bwera*, because of

their going away and coming back again at a set time of the year. *Mo-wawa, a-chita mabanti o-yera o-tuwa ndiye bwerezere wa-bwino ngosa-wawai* = minnows are bitter, (but if) they are flat-sided, white and shiny, these are minnows good (for eating), and are not bitter. *Bwerezere* is used collectively for all very small fish—*e.g.*, *matemba, chitumbvi.*]

Bwero, 5, FENCE FOR LEADING FISH TO THE NET; *bwero lo bweza nsomba;* also *bwezo.*

[From *ku bwera, bweza*, because the fish attempting to go in any direction are turned back to the net.]

Bwesa, ku—see **ku Bwera,** above.

Bwi, THROWING INTO ONE'S MOUTH; adv. of *ku bwira.*

Bwinga, ku, [?] TO PLAIT, WEAVE.

Bwinja, 5, A DESERT PLACE; = *dzinja;* plu. *mainja*; a desolate place; a place where a village has been; *nda bwinja lino* = this is a deserted site here; *muna-li mainja,* where villages had been; also means a waste, uninhabitable or uninhabited; *lino li-ri dzinja lache,* here is the site of his former habitation.

Bwino, adv., WELL; right, good, take care; with the various connectives it becomes the ordinary adjective 'good,' good in heart, good in satisfaction, pleasing, &c.; *chabwino* = that is good, *chabwino nditu* = right, well; *bwino lomwe,* quite right, good, well; also = 'perhaps,' 'if,' 'or.'

Bwino iwe, take care! *Ufa-o bwino, nao,* do it well, don't mix it. *A-chita bwino,* they act well, kindly, &c. *Moa-u ti-dzi-u-mwa bwino, ngo-ledzeretsa,* we must drink this beer with care (moderately), it is very strong. *Bwino u-nga-tsutsule,* take care and don't hurt it afresh. *Bwino u-nga-ndi-ombere mfuti-yo, imene nja chipembere si-diza-ku-lira,* take care, don't shoot that gun at me, it goes off easily, like a rhinoceros (the rhinoceros comes rushing out with no warning, and with great swiftness). *Mfuti yachipembere* is a gun that goes off too easily.

[Most likely *bwino* is composed of *bwi,* adv., with the *-ino* modification of 'here,' &c.]

Bwira, ku, TO THROW DRY INTO ONE'S MOUTH; as *ufa* flour, also beans, rice, not cooked, *inswa* (winged ants); also of beans, &c., still round and dry although cooked: TO EAT DRY FLOUR, bran, &c.; *za-bwirira,* they are for eating dry.

Ambo a-bwira mchere, the Ambo eat salt dry. *A-li-ku-bwira ufa* or *dea, a-to-bwira nayo dea bwi! Nkazi a-bwiritsa mpaliyache si-tupai,* the woman eats her grain dry too much, there is not much for cooking. *Nyemba-zi zi-sa-potai ti-zi-ngo-bwirira,* these beans are not stirred, we just eat them whole. *Mso-sa-bwirikai ibsi,* these are not raw. *Garu a-bwira madea pa ntondo,* the dog eats up bran at the *ntondo* (mill). *Kantu ko-yoyoka yo! yo! a-ka-bwira kantu kamene-ko,* anything that sprinkles, *yo! yo!* (as flour or salt), that they can eat dry (*bwira*).

By—see **Bz**; as *byala*—see **Bzala,** &c.

Bz—see **Dz** and **Z.**

Bz, instead of **Bs**; *bz* is the better spelling: it is interchanged also in the dialects with *dz, bzy* (or *bsy*), *z:* the same changes occur in beginning of syllables in centre of the word—*e.g.*, *i-bsi* = *i-zi,* &c.; the sounds are not of course invariably interchangeable, for *dz* and *z* are not always the same.

[One would think, again, that there is some consonantal ideal in obedience to which the various sounds are formed; but the addition of *y* or the alveolarisation of the original sound shows also the idiosyncrasies and sports of dialect.]

Bza—see **Dza** and **Za**; also **Cha,** of which it is the plural.

Bza, NOISE OF LEAVES, as one creeps over them; the idea of treading, breaking, or pushing down is perhaps at the root.

Bzada, ku, TO TREAD UPON LEAVES, &c.: as *ku bzada mu mtedza,* to trample down or through [?] the ground-nuts; *ku bzaditsa masamba,* to trample through [?] the leaves.

Bzala, ku, TO SOW; to plant, also of layering; *ku oka* is really to 'transplant'; *ku bzala mbeu, chimanga, maungu ndi nkaka, misinde, nyemba, mapira,* &c., &c.; *ku-bzala m'munda, m'dimba,* to sow in the garden, in the rich soil beside the stream, &c.; also *bsala, bzyala, bsyala, byala,* and *dzala; bzalika,* sowable; also fig. as *ika,* for 'bury.'

Ta-bzala m'munda mwatu, sow in my garden. *M'munda-mo mwa-bsyalika*, it is easy to sow in my garden. *Mwini-wa-munda a-nena kuti, chimanga-chi a-la-chi-bsyala zabwino*, the owner of the garden says, he sowed this maize well.

bzal-ira, -itsa, -idwa, -ika.

[Three or four grains of maize are sown in each heap; and the heaps are perhaps a yard or more apart. The trees are cut down and the grass hoed up, allowed to dry, then gathered into heaps, burnt, covered with earth, and allowed to smoulder. When the fires are out, they go with their hoes, hoe a small hole, put in the grains and cover them over. The maize-gardens are sown just before the rains, perhaps immediately after the *kokalupsa* or first showers of rain. Pumpkins (*maungu*) and gourds (*chiko*, &c.) are sown in the same heaps with the maize, and the creepers are seen intertwining with the maize-stalks or carpeting the ground, when the plants have grown. Ground-nuts (*ntedza*) are sown in patches of their own without mounds. A kind of many-eared wheat is sown in patches sometimes in the village. Millet (*mapira*) is sown like maize; and in damp soil by the river, maize and millet are sown for the dry season, or for early green corn. Grain is also sown for the sake of the stalks, which are eaten when young and saccharine. Sweet potatoes (*mbatata*) are sown in mounds close to the village or amongst the huts; in fact the village in the garden season is a mass of green, the huts looking out from (*mbwani*) casava-bushes, potato-plats, tobacco-patches (*fodia*), and creepers such as yams (*chilazi*, &c.), besides all kinds of *ndiwo* or vegetable dainties. Little paths wind through from one hut to another, closely bordered by planting — for there are no fences, except perhaps a bunch of thorns here and there to keep some special patch. The main gardens are at a distance from the village, sometimes a mile distant; and some tribes are forced to hide their gardens in the midst of the bush for fear of war devastation.

Perhaps the man and his wife hoe in the morning, and rest in the heat of the afternoon. A chief orders his subjects to hoe for him, and makes them a feast of *moa* and *nyama* (beer and flesh). Or perhaps a man hires his neighbours, and cooks *moa* for them when the work is done, or gives his work when his neighbour wants his garden hoed in turn. The hoeing (*ku lima*) in these cases is done by a long line of people, and a certain amount of work (*ndime*) is marked off for the day.

In the dry season the village huts are seen over the maize-stubble and the bare ground; and plentiful *ndiwo* (herb) springs up for the times of greater scarcity.]

Bzanga, ku, TO 'DRAW OUT'; GO ABOUT ROUND AND ROUND, as a dog in smelling for a track, or *chindalandala* spider, which runs rapidly here and there; or as men surround a person in the bush; also *byanga, bsyanga; bzanga-bzanga.*

Kodi a-bzyanga-bzyanga bwanji muntu uja? why is that man walking round and round there? *A-bsyanga-bsyanga mo-lewa-lewa, ti-dza-gwirana tsiku lina*, he goes out of the way, goes here and there, to avoid paying, we shall meet one another some day. *A-bzangira nyama*, they surround the game. *Garu a-mva pfungo la nyama, a-ta-bsi-bsyanga-bsyanga pamene-po*, the dog smells the game and scours about for them there. *Chindalandala chi-bzanga-bzanga* (above).

Bzanga, MINE; of 4th class; plu. = *dzanga* or *zanga*; also *bzache, bzatu*, &c.

Bzi, ONE'S SELF; = *dzi, q.v.*

Bzi—also see **Dzi** or **Zi**, or **Chi**, of which it is the plural.

Bzisi = *zisi*; Yao, *chirumba*; also *boo*—ISLANDS.

Bzoda, ku, BREAK BREAD, *nsima*; thus = 'to eat with'; *ti-i-bzoda nao*, we eat it with them, or 'break bread' with them; *bzodera uja*, break that person off a piece; also *dzoda, bzyoda*, &c.

bzodwa, bzododwa; and see also **Bzodola.**

Bzodo, BREAKING OFF NSIMA; also *bwa! bzodo-bzodo*; adv. of—

Bzodola, ku, TO BREAK OFF a portion of *nsima* porridge; the extensive-inversive of *bzoda*; also *bzodalera.*

Ta-ti-bzodalerani, please break me off a piece; or *bzodakoni. A-ndi-bzodalera konga apa, ko-ipa-ipa*, he breaks me off a piece 'so' big, very little indeed.

bzod-oka (*nsima ya-bzodoka*), **-odwa, -oledwa.**

[The root is evidently *bza*, breaking off, &c., or down, what is soft but breakable. One would derive *bzala* = to sow, from the same root (piercing down); the *o* is formative, as in *-ola, -oka*, &c., and the *-oda* termination of the verb, though more remotely so, is distinctly formative. Thus also *bzodala* is a true form.]

Bzukula, ku, TO VOMIT UP, as a dog or pigeon; also *bzugula; dzukula,*

dzugula, and same as *jugulira*, *jigulira*, *q.v.*; = *ku bwezera pa m'mero*, to bring it up again from the throat.

Bzungunyula, ku, TO TWIST OUT; = *psukunyula*, *q.v.*

Bzy — see **Bz**; the *y* simply alveolarises the double consonant.

Bzya, ROUND ABOUT; *bzya-bzya*, adv. of *bzyanga*.

Bzyala—see **Bzala**.

C

Ch, pronounced as *ch* in *church*; it might be called the sibilated light alveolar (*i.e.*, without the heavy throat-sound which makes *dz*). *Ch* is the singular of which, quite naturally, *dz* is the plural—*i.e.*, the lighter changed into the heavier indicates number, of which absolute numeration is not probably the primary idea. *Chi* is the prefix of the 4th class, the class of *chi-ntu*, thing, as *m-ntu*, man, is of the 1st class; it is more concrete than the other abstract prefixes.

[Very probably the original of these prefixes is the particle 'of,' connecting one substantive with another which indicates its qualities; and of these *chi* and *u* seem clearly to point to some origin or perennial principle and use of this kind.]

Cha, of three varieties: interjectional (I.), formative (II.), and verbal (III.)

(I.)—I. IN A LINE; also pron. *chaa;* of people (*antu nda nda nda cha!*), teeth (*mano cha!* as the teeth of *nchene* fish), tattoo-marks, posts (*nsichi zi-ri-cha*), people hoeing (*antu cha!*), men paddling (*antu a-ku-palasa a-li cha!*), burdens upon men's shoulders (*katundu a-li cha! mu antu*), guns in a row (*mfuti zi-ri cha! zi-ri namanama cha*), stripes or spots on an animal (*manga a-li cha!*); *a-to-kalira chaa.*

II. DESPITE; *ku kana, ku nyoza, cha!* (with a rising of the voice).

III. RUNNING, TROTTING, as a dog, man, &c.; or of a canoe going 'up' stream; *muntu a tamanga cha cha cha; ngalawa i-enda cha cha cha.*

IV. **Tya**, BEATING, &c.; a root, as in *chamula, chapa, chapula, chakula.*

(II.) OF; which enters into a variety of forms in which the *cha* is more or less inseparable. *Cha-uko*, there; *cha-pansi*, low (*ku nena cha-pansi* = to speak low); *ichi ncha-kuno*, this is here; *chamwini*, something of its owner — *i.e.*, somebody else's; *cha-mbuyo*, backwards, *cha-mimba*, front, *cha-m'tsogolo*, before. *Cha malimwe-limwe*, in the very dry season; *cha-masenga*, after the rains; *cha-dzinja*, in the time of the rains; *cha-nda-kana-matondo*, in the season of plenty. *Cha-mwana*, of or like a child, *ku fa chamwana; masika onse a-tenga chamwana uyu nda-gwira nchito*, he is accustomed to use child's tools always. *A-leka cha-mlongo-wanga a-tembenuka nkoswe*, she leaves off her position as sister, and goes to plead my suit; *a-leka cha-ku-pa-nyama*, he leaves off hunting; *ku-leka cha-masewera ndimo mu-funa za ndeo*, to leave off fun and begin quarrelling; *cha-pa-mudzi cha-che, cha-pa-bwato*, his hire as superintendent, as boatman (*cha-pa-bwato a-landira mwini-wa-bwato*). *Wa-cha-tsa-chimodzi*, the first; *cha-tsa-chiwiri*, second, &c.

(III.) 1, TO PLUCK; 2, TO BE RIPE; 3, TO SET A TRAP, COCK A GUN; 4, GIVE A NAME; 5, TO DAWN: imperatives, *ka-cha, i-cha, u-che, ta-cha, -cheni*, &c. Various forms of the verb—*chera, cheka, chetsa, chewa*, and *chedwa*. A common combination is *kwa-cha*, it is light, and *da-mba-ku-cha* (=[?] *pa-da-amba-ku-cha*), *ba-nda-ku-cha*, &c., for dawn. There is also a use of *cha* = WE MUST, WE HAVE TO; *kwa-cha ti-dzi-ika ndiwo pa moto za nsima ya m'gowero*, we must, we have to put the *ndiwo* on the fire for the boys' *nsima* porridge.

1. *Nsaru ya-kwi-yera ta-ka-chani* (? *mchezulo*) *ti-dza-chezulire*, go and pluck the dye-plant, so that we shall dye the white cloth. *Ku cha mbeu*, to pluck the seeds; *mwana a-da-cha mnkaka m'munda-mo*, the child plucked a cucumber in the garden.

U-chi-cha chi-puana, if you pluck it, it withers.

2. *Ntochi za-cha, tieni ti-ka-dule*, the bananas are ripe, come let us cut them.

3. *Ku cha nsampa*, to set a trap. *Wa-li-cha kokwe* (or *kwekwe*) *lache*, he set the noose of the trap. *Ku-ti-chera muono* (suppl. *tinsomba*), to set the fish-basket trap for them. *Ku-chera mvu, chera nguluwe nsampa*, set trap for hippopotamus, pig, &c. *Wa-cheka nsampa*, the trap is easily set. *Ku cha mfuti*, to cock a gun.

4. *Ku cha dzina*, to name. *A-na-m'cha dzina lache*, he called his name.

5. *Lero kwa-cha china, dzulo kuna-cha-china*, to-day it is one thing, yesterday it was another; one day peace, to-day war, or one cloudy, another without cloud. *Mwezi u-chera pakati pantu*, the moon is overhead at dawn. *Mwezi u-pezedwa ndi ku-cha apo; mwezi u-pezedwa ndi dzuwa pa-seri pa piri*, or *mwezi u-chera ku-seli kwa piri*, day dawns with the moon behind the hill. *M'da-amba-ku-cha*, at grey dawn.

6. Other meanings.—*Ndebvu zache zi-na-cha mpingo*, his beard goes in a line round his face (describes a circle). *I-chani mpambo*, form a circle. *Ku-chera mpandiro*, to draw the bits to be adzed in a canoe [?], *or*, to adze away the alternately left pieces of wood [?]. *Ku cha—ninga ngati dzuwa li-ri-ku-turuka li-ti psyu!* = *cheza*, to be red.

Chabalala, a kind of animal; (*tirr! guruzi! che! gampu!*).

Chabanti, adv., FLAT—from *banti*, a side.

Chabe, NOTHING; *zinai za chabe*, four and no more, only four; *antu a-chabe*, people you don't know, or of no account; also *achabe a-nena*, by-standers, or people not engaged in it, say; *chisimo cha chabe*, only a saying; *zironda izi ni mabuka a-chabe*, these wounds are only eruptions. *Ku nena pa chabe*, to talk at random. *Mbewa zi-bulika pa chabe*, the mice break out where you don't expect them. *Nda-tengera, pa chabe*, I took it as nothing—of something very light, or of some one very strong. *Madzi a chabe*, or *dote la chabe* in the phrase *si nkondo lero ndi dote la chabe*, war. I should think there was war to-day, the warriors are like the sand (*i.e.*, as much as there is earth or water). *Ku enda chabe*, to walk with nothing in one's hands. *Ta-bwera chabe*, we brought back nothing. It is also used as = *kapena*, PERHAPS, IT MAY BE, FOR EXAMPLE, BUT, POSSIBLY, OR, *chabe wa ku koma*.

[Perhaps *chabe* is *cha* with *bi* or *be* = not or nothing. Accent is so unessential a part of the verb that *chábe* would be more natural than *chabé*, just as *mwábe* and not *mwabé* is the word formed of *mwa* and *be*.]

Chabulungire, adv., ROUND—see **Bulunga**; also **Chabulungike**.

Chabvi, 4, A FISH-NET; perhaps from *ku bviika*.

Chabwalo, 4, PAYMENT; in the *bwalo*, made by a man who gains his case (*mlandu*), to the chief, who gives it to the *capitau* who spoke in it; made after the *mlandu* is over.

Chache, 4, HIS, HER, ITS; plu. *zache*.

Chaeni, 4, somebody else's; plu. of *chamwini*.

Chafutsa, 4, HALF-BOILED VEGETABLE, A MEALIE; vegetables, leaves, cooked and preserved dry.

Zikwa za chafutsa a-pika bwa bwa! they cook lumps of half-boiled vegetable in boiling water. *Na-bwada-bwada masamba a chitambe na-sanganiza ndi mpilu nkwani*, they boil (? 'plot') leaves of *chitambe* and mix them with *mpilu, nkwani*. *U-li-ku-diera ndiwo zanji, mmene m'minda monse ndiwo za-ta-ku-uma, a-nena kuti ndi-lu-diera chafutsa*, what *ndiwo* are you eating when in all the gardens the *ndiwo* has got ripe and hard, and he says, I am eating *chafutsa* (*lu* = *li u* = *li ku*).

Chaika, SOMETHING REPOSITED; *ku ika ckaika*.

Chaira, 4, RESPONSE IN SINGING; *ku tsira chaira*.

Chaka, 4, A YEAR; also time, season; plu. *dzaka; chaka chino, chaka chino cha lero*, this year or season (with more allusion to the events of the year, harvest, &c., than to the

measurement of the time); *chaka cha mawa*, next year; *chaka cha dzulo*, last year; *chaka chija*, that year past.

Si-ti-da-badwa zaka zimodzi, he is older than I. *Chaka cha-yamba*, it is New Year; *moto u-ka-psya cha-ta chaka*, when the fires are over the year is done. *Komwe ku-nka moyo nkomwe ku-nka chaka*, where the life of man goes, there goes the year. *Chaka chiti chi-dze-ko?* which year is this coming one? *Chaka i-ra-ti-zandamira* (as *nsiku*), to-day the brute was fierce with us.

Chakale or **chikale**, adv., LONG AGO —see **Kale**.

Chakalika, adv., of throwing something into the bush, of arriving on the ground with a leap; also *tyakalaka*.

Chakama—see **Tykama**.

Chako, THINE; 4th class.

Chakudia, 4, FOOD; also *zakudia*; *cha* and *ku-dia*.

A-m'patsa zakudia, they give him food.

Chakugwa, adv., LOW; of a whisper; *ku nena za-cha-ku-gwa* or *za-cha-pansi*.

Chakula, ku, TO STIR ROUND; *nsima*, first round one side and then another with the spurtle; also **tyak-ula**, **-uka**, **-udwa**, **-ulitsa**.

Chakuti, SUCH, SO; **chakuti, chakuti**, SUCH AND SUCH, SO and so.

Na-ti chakuti, and said that, or so; *m'chite chakuti*, do so, or such a thing; *chakuti chakuti chi-na-ti*, it was thus and thus; *a-na-ti chakuti chakuti*.

Chala, 4, FINGER; toe, claw, the trigger of a gun; plu. *dzala*.

Muntu wa zala = *muntu wa manja* or *wa-mgwiragwira* = a man who cannot keep his hands from stealing. *Chala cha-ku-tungo* or *chala cha-chi-ng'ono*, the little finger; *chala cha pakati*, the middle finger; *chala cha-ku-komba palala*, (jocularly) the first finger, with which a child scrapes the dish. *Zala za nyalugwe za-ndi-kanda*, the leopard's claws scratched me.

[A kind of nursery rhyme in counting one's fingers is chanted thus (rapidly on 'doh,' with 're' for the marked syllables, accented and long): *mtche-teche-e-e; uyu ndi mpwdche-wateche-e-e; uyu ndi mkála-pakati; uyu ndi mkómba-pala; ichi nchitsiru-chache; tiye ta-ngu-chi-koma go!*—(here is) the little shaky finger; this is his younger brother; this remains in the middle; this is the pot-scraper; this is an old fool—come, we just knock it, *go!* (?) Has *chala* any relation to *kwiala*, to spread?]

Chale, 4, BEER OF THE 2D DAY—see **Moa**.

Chalu, 4, DISRESPECT.

Chalu, PASSING BY; also *mze*, *mzalu*, *pyalu*.

Chamba, 4, INDIAN HEMP; *kanduwa* is the male flower, *mpundu* the female flower (*kanduwa* for *duwa*, flower, and *mpundu*, just bud).

Chambo, 4, A KIND OF FISH.

[It is black, perch-shaped, short, and with spines; it is perhaps less than a foot long. *Chi-ri mamba*, spots round; *zi pa msana tu ti tu!* The spines are in a row down its back; some are red, others white.]

Chambu, 4, MEDICINE FOR PROTECTING gardens, house, camp, &c.; *mankwala a-ka-tsirika a-gwira antu* = medicine which they bury, and catches the people (who steal, &c.); different kinds of medicine are used, but they are all *chambu*; *a-tsirika ulendo*, *mnda*, *nyumba* (*kuti antu a-sa-lowe-mo*, *a-sadza-be-mo*) *ndi chambu*, they guard the camp, the garden, the house (that people may not come in) with *chambu*.

[*A-tsirika munda ndi chambu, cha-a-tenga nyanga ndiko ku ika ku nsungwi yo-songola na-i-kwika pa tumba na-manga chikosi* = they guard the garden with *chambu*, taking a horn and putting it on a sharpened bamboo, and sticking it in at the mound, and bind it with cord.]

Chambuyo, adv., BACKWARDS; *ku-mbuyo* or *m'mbuyo*, behind on his back; *pambuyo*, behind.

Chamdimbo, 1, A KIND OF TREE; or *chandimbo*.

[It has rough bark, and the leaves come out from round knobbed ends of the twigs and branches, palmate and glazed; the fruit is in a long spike of red watery seeds.]

Chamfufumimba, adv., ON ONE'S BELLY or face, lying thus or falling thus; *cha-m'fufu-mimba*.

Chamimba, adv., FORWARDS; *cha-mimba*.

Chamkoko, 1, A LARGE SPECIES OF SNAKE; with a crest like *mibobo*; plu. *achamkoko*.

[*A-lira 'u! u! u!' timau ta-ti-ng'ono, 'mbvula ndi-i-dza,' antu nda-nka nda-bvina konko*

(*komwe ku lira nambobo*) *ku-ka-tsira nsenbe nsima, nda-diera konko, a-ka-bwera pambuyo pao po-bwera-po nambobo nda-lira ku ka-nkala-ngo konko* '*mbvula i-ri pu!*' = it calls *u! u! u!* with thin voice, 'rain is coming,' and the people go and dance there (where the *nambobo* or *chamkoko* called), and offer an offering of *nsima*, and eat there; and when they return back again as they came, the *nambobo* (or *namkoko*) calls in the thicket-patch there, 'the rain is splashing down.']

Champoto, 4, PRIZE; *chamalipiro* = wages.

Champumi, adv., FORWARDS; *cha-m'pumi*.

Chamula, ku, TO BEAT WITH A SWITCH; or perhaps *tyamula; ku menya nako—ku kwadza nako kamcha-mu*, to beat with—to switch with a switch; *ku kwadzana ndi michamu* = *chamulana*, to beat each other with switches.

cham-udwa, -uka, -utsa.

[Most likely the same in derivation as *tyapu-la chapa*, &c., where the *-pula* and *-mula* are simply formative.]

Chamwamba, adv., ABOVE; of voice, 'loud'; *mubvi wa-nka chamwamba*, the arrow passed over my head; *cha-mwamba*.

Chamwazi, 4, or adv., THE PAYMENT FOR BLOOD; said of one who enters into a country to live there, he kills some one, and in the *mlandu* that follows, says, I did it because I asked the country—he pays most likely a large and proper sum for it, but it was of course done intentionally; also the first piece of meat cooked after a hunt by the man who first wounded the animal; it may also mean simply a raw piece of meat—*e.g.*, *patseni ine chamwazi ndi-die*.

[*Muntu a-ka-pa nyama, ndimo a-cheka pa-ng'ono, ndiko ku ocha, ina ndiko ku ika pa mtengo, ina ndiko ku dia mwini wache, anzache a-sa-i-lawei* = when a man kills meat, he cuts a small piece out and roasts it, one piece is for putting beside the tree, the other piece is for eating himself, the others must not taste it.]

Chamwini, 4, SOMEBODY ELSE'S; or *kamwini: ichi nchamwini u-sa-chi-tenge*, this belongs to some person, you must not take it; *cha-mwini*, lit. = (a thing) of the owner.

Chananzi, 4, ACQUAINTANCESHIP; of one's own country or clan; *unanzi*, *mnanzi*, *q.v.*

Akwatu dziko lino sa-pitai, a-panda chananzi chache, ndi chimene chi-funa ine kuti a-kwatu a-dzi-endera kuno, my people don't go into this country (or part of the country), they are without friends there, and it is this that I seek, in order that my people may come and visit here. *Monga u-ta-komana ndi antu ku-tari, nda-funa ku-ku-pa, wina a-ti, 'm'lechereni, nda-mu-ona kamodzi,' iwe u-ti ameneo ngwa chananzi*, suppose you meet with people at a distance, and they want to kill you, (and) one says, 'leave him alone, I saw him once,' (and) you say these are acquaintances.

[*Antu omwe u-ka-kala pao kale ndiwo ananzi* = those people at whose village you have stayed before are *ananzi* or *a-chananzi*. *Ananzi* also = *antu a-ku-dziwana ndi amako* = people who are your mother's acquaintances. In the state of war in which the whole country lies, acquaintanceship plays as important a part as it did in early Greece, and is as rigidly kept, though more humanly and less religiously so.]

Chandakanamatondo, 4, THE SEASON OF 'GREEN MAIZE,' when one refuses to eat *matondo*; (*cha* with *ku-kana matondo*).

Changa, 4, MINE; *changa-chi, changa-cho*, &c.

Changa, 4 or 1, LEMUR.

Chang'alang'a, ku, TO REBOUND FROM; *kasu li-chang'alang'a m'makande*, the hoe rebounds from the clay. *Muntu sanga-u-lase mpira, u chang'alang'a*, one can't fire (an arrow) into india-rubber, it is *chang'alang'ira chang'alang'alira*.

Chang'alang'a, adv., HARD; uneven, unequal, as of grass in bundles; *chimanga cho-uma* is said to be *chang'alang'a*.

Wa-ndu-m'ti mnzache chang'alang'a, he is unequal to his fellow (in fighting with one another). *Nyalugwe wandu-ti pa njati chang'alang'a*, the leopard is unequal to the buffalo.

Changu, 4, HASTE; diligence; forwardness in speaking; *enda wa changu*, walk diligently.

Chanji, WHAT FOR; *chintu-cho nchanji, kodi chintu-cho u'mka nacho kuti?* what is that thing for; where are you going with that?

Chankongo, adv., ON THE BACK OF THE HEAD; *ku enda ndi chankongo*, to walk backwards, or *ku nka nchankongo*.

Chankwiru, ALL MANNER OF FLESH FOR FOOD; also *dzankwiru*.

Chantumbi, adv., NATURAL DEATH; for example, *nkazi wo fa m'mimba*, of a woman who dies in child-birth; *chabe ndiko ku gwa ndi ku-fera-tu*, or if one falls (by accident), and dies indeed (from the effect).

Chanu, YOUR; of 4th class; *chanu chi-ri uko*, your share, sir, is there.

Chanza, 4, FRIENDLY GREETINGS, SHAKE-AND-CLAP HANDS; they first take hands, left with right, then leave go, each claps his hands, *ya! ya! kwi-anjana kwa antu a-omba chanza*, in the friendship of people they *omba chanza*, 'sound' the greeting; *antu na-seka kantu kabwino a-omba chanza na-seka*, people laugh or rejoice at something good, shake-and-clap hands, and laugh.

Chanzi, A KIND OF SHRUB; with a bad smell, the flowers are white, the leaves small and rough.

Chao, THEIR; 4th class; or polite, YOUR.

Chaola, 4, 'BLACK DEATH,' PLAGUE; a plague which carries off a whole population; the man is well in the morning and dead at night, with no apparent outward symptoms; such a plague visited the district about twenty years ago, and spots in the thicket with hundreds of pots turned upside down (for this is what they do with the pots of the deceased) mark the place where the people are buried; it also means 'POISON,' because poison is deadly.

[From *cha-ola*, *chipukwa chi osa antu*, because it carries off the people.]

Chapa, **ku**, TO PADDLE, a canoe; *palasa* also is used; *a-palasa ndi ngombo; a-chapa ndi ngombo.*

Tieni ti-ka chape m'ngalawa, come let us paddle the canoe. *Ija ya-chapidwa kale, antu a-li tsija lija*, that canoe was paddled (across ?) some time ago, the men are on the other side. *Chapira mponda, u kubvulira ni mponda*, use the punting-pole as a paddle, dip with the pole (as you dip a paddle). *I-ri-ku-chapika ngalawa i-ri-ku-nka*, the canoe is being able to be paddled, it is going.

chap-ira, -itsa, -idwa, -ika.

Chapansi, adv., LOW, as of a whisper, in the ground; *ku-nena chapansi, ku-nena za-chapansi mau a-ng'ono, ku nena chipansi pansi, mwa chapansi ndi chapansi*, &c.

Chapewa, 4, A HAT; made of *mlaza*, the leaf of the *kanjedza* palm; also *chapeu* or *chipeu*.

[Perhaps (as for *chipewu* [?] or *chipewo* [?]) from the verb *ku pewa*. The hats are woven in plaited strands, which are sewn together, leaving a large brim.]

Chapu, PADDLING; *chapu-chapu*; adv. of *ku chapa* or *ku chapula*.

Chapula, **ku**, TO SWITCH; to beat with a switch; *ku chapula ndi mchamu:* **-uka, -utsa, -udwa.**

Chasa, 4, GALLANTRY, FLIRTATION; with an evil or with a harmless meaning; *mwa-chasa*, only for ornament.

Kanga-ka nka chasa nko zo-seera nako si mpeni wa miromoi, that knife of mine is for ornament, just for toying with, it is not an edged knife. *Mwini nka dama nka chasa kache nkosa-gwira anzache*, it is just for conceit, for the pleasure it gives as an ornament, it is not for them to take and use (*chifukwe anzache a-ka-ka-gwira ku-opa ku-da*, if his companions should want to take his knife for fear of the dark on their road home).

Chasa ncho-omba chanza ndi akazi a-eni, gallantry (*chasa*) is the salutation of woman outside. *Amangawa a-chasa*, those with whom one has a quarrel for jealousy.

Chasu, 1, BRANDY; or strong drink distilled from the cashew-nut; rum, &c.; also *kachasu*.

Chatso, 4, THE TRUNK OF AN ELEPHANT.

Chatu, 4, OUR.

Chaubve, adv., DIRTILY; or badly, of anything badly done, &c.; *cha* and *ubve*.

A-dia o-sa-sukusula uyu a-kala chaubve a-dia chaubve, he eats without washing his mouth, he is a dirty fellow, he eats nastily. *A-kala chaubve*

ku-sa-samba, he is a dirty person, not to wash.

Chaufulu, 4, A PRESENT, GIFT; adv., LIKE A CHIEF: *nchofulu icho*, or *nchampatso icho*, that is a present; something given of one's free generosity and ability to give.

Chaulere, 4, A GIFT; FREELY GIVEN, *cha chabe*, for nothing.

Chavi—see **Chabvi**.

Che, I., CUTTING; adv. of *cheka*, *ku cheka che!* also *checheche!*

II. HOEING SURFACE-GROUND; adv. of *chemula*.

III. No! NO! 'YOU MUSTN'T'; expression of dissent, *ku m'letsa muntu wina; che! u-sa-nyamule chimene*, no! you must not take that away.

IV. Prefix of politeness = Mr, Sir; *Chegaru*, manner of address of person whose plain name is *Garu;* sometimes *a* is combined with it, *ache*.

Chea, 4, DOWNY HAIR of the body, specially of a man. *Chea cha pa mtima*, the downy hair on his breast. *Antu a-yambira ku mera chea*, the hair is downy at first.

[Perhaps connected with *ubwea*, where the *u* is the ordinary 6th class form, and the *bw* the Chipeta form of the 6th class.]

Checha, 1, [?] a kind of thread, seed, or perhaps a hank of thread.

Chechereche, 1, a KIND OF LITTLE ANIMAL, which eats pumpkins.

Checheta, ku, TO CUT, GNAW, CARVE; as rats gnaw grass, maize, &c.; as white ants; or cut anything hard with a knife—*e.g.*, *bano*, reed.

Chiswe chi-checheta udzu, the white ants gnaw through the grass. *Antu a-checheta chiko ndi mpeni ku linganiza miromo yache*, people cut away at a gourd-cup with a knife, to make the edges of the rim even. *Koswe a-checheta chingwe cha nsampa*, the rat gnaws through the string of the trap. *Chingwe cha-chechetwa*, or *cha-chechetedwa* = *cha-dulidwa*.

chechet-era, -eka, -edwa, -wa; also

checheteza, ku, TO CARVE; *ku linganiza pa kamwa pa chiko-po*, to carve the mouth of the *chiko* even; *ku-checheteza bano la kaliwo cha-nde-nde*, to cut round smooth the stem of the *kaliwo* pipe; also

chechetula, ku, TO GNAW OUT, CARVE OUT; reversive of *checheta; koswe wandi-chechetula chetu! u-ta-gona usiku a-ta-ku-luma ku pazi*, the rat has nibbled me, *chetu*, (as you would say) if you had been asleep at night and the rat had gnawed at your foot; also of cutting a gourd-cup, &c.

chechet-uka, -utsa, -udwa.

[*Checheta* is a formative word in company with the interjectional root *che*. The reduplication *cheche* gives the idea of frequent cutting, as of anything hard or with teeth; the *-eta* is simply verbally formative, the *e* coming from the *che*. It is closely connected with TSE*keta*, TSE*teka;* and CHE*ka* is of course the verbal form closest to the interjectional root.]

Chedereru, adv., DELAYING; (or *chedwereru*).

Ti-ta-ti chedereru, ti-ka-la-peza nyama i-ta-ta, if we had delayed, we would have found the meat finished.

Chedezana, ku, TO WELCOME—see **chedwetsana** under **Chedwa**.

Chedwa, ku, TO LINGER, TO DELAY; be late; with a negative it often means 'to be quickly or easily done' (as *chitsulo cho-sa-chedwa ku nyinduka* = iron which quickly or easily splits); in the causative it has an idiomatic meaning 'TO SALUTE.'

chedwetsa, chedwetsana, and **chedezana**.

Dzuwa li-chedwa pakati pa-mtu, li-chedwetsa li-ka-dza pakati pa-mtu-pa, the sun (seems to) tarry overhead, it lingers when it comes just overhead. *Ku-dia mwa-chedwa nako, ndi-ngonka, bza-ngo-ti-chedwetsa*, you tarried for eating, I am just going, it is just keeping me. *Ba-ka-chedwera pang'ono*, wait a little = *ta-ba-ka-imani*. *Wa-zi-chedeka* (*mbuzi*) *ku-zi-tsegulira m'kola mwache*, he was too late in opening the goats' pen for them. *Wa-ti-chedweka ndi uyu*, it is this man who has kept us waiting. *Ta-leka kwi-yankula u-ndi-chedwetsa*, stop saluting, you make me delay (*a-chedwetsa ndi wina a-ma-yankula pa-njira-pa*, he makes delay by speaking with somebody by the way). *Ta-ba-ka-chedwetsani alendo ku bwalo, ntalo i-ba-ka-wira*, go and make the stranger wait in the *bwalo*, the pot is going to boil. *Ku-m'chedweka*, to make him

delay. *Nda-chedwera apo*, I waited there.

[*Chedzana* = *tanzirana*. There is apparently a form *chela*, though not heard, because of such parts as *chelewa*, *chelezuka*, *welewele* = sloth), &c. It differs from the passive of *cha* in the quantity of the *e* (*cha* = *tera*, from *ku cha*; *ku chidwa*, from *ku chidza*.]

Chedza, 1 or 4, A KIND OF GRASS; out of which salt is made (also *cheza*, and derived perhaps from *ku ku*, *chezera*. '*Chedza*' *ndi chiputu chachecheko*, '*cheza*' *ndi ku ketsa*; '*chedza*' is the bunch of grass, '*cheza*' to strain.

Chedzu, 5, of wood which does not split straight (*mtengo ngwa chedzu*); it is the short verbal noun of *ku chedzuka*; plu. *machedzu*, which is used also for the quality, BRITTLENESS.

Anamu, mtengo-u m'sa-mo-kwerai, ngwachedzu, nu-dza-gwa nao, children, don't you be climbing this tree, it is brittle wood, and you will fall.

Chedzula, ku, BREAK OFF, TEAR OFF, SPLIT OFF (of wood, paper, cloth, meat, tobacco-leaf, &c.); of a rat, to gnaw (because of the breaking or nibbling off).

Ka-li kang'ono-ng'ono, u-ti, chedzula apa, ta-m'chedzulira (or *ta-m'dutsulira*)—*i-nga-kale nyama*; if it is a little bit of anything that is spoken about, you use *chedzula*, and say, break him off (a piece)—say for instance a piece of meat. *Mtengo wa-ndi-chedzulira nsaru*, the tree has (caught and) torn off a bit of my cloth. *Kapena pa mpanda pa-ta-chepa, nda-chedzula-po pa-pita dzanja*, perhaps the hole is too small, and they chip off and enlarge it where the hand goes in.

Chedzuka, ku, TO TEAR, AS PAPER, or CROSS-GRAINED WOOD; or to be brittle, as decayed wood, &c.; also the simple intransitive of *chedzula*.

Nsaru ya-chedzuka, a bit of the calico was torn off (*e.g.*, by a tree catching it). *Ngwa-chedzuka — mtengo-u su-diza kadzu lache*, it is brittle —this tree soon breaks (*i.e.*, lit. does not delay brittle breaking off).

chedzudwa, chedzul-ira, -itsa, -idwa.

[Synonyms: *chedzulitsa* = *temetsa*, break off a large piece; *kadzula* (in which the *ke*, *ka*, is the same as *che*, tearing, cutting, &c.); *dutsula*, *tudzula*, *bentuka*, &c.]

Cheka, ku, TO CUT, SAW (*ku cheka nsaru*, a piece of meat; *mtengo*, a tree; *nyama*, cut up an animal; *ku cheka nsu ngwai*, with a knife; *ndi ncheka*, with a saw).

U-ka-cheke nyama ya-fera-pa, go and cut up that beast that died (or was killed) here. *Ku chekeramo nyama ma mperamo*, to cut bits of meat into the pot. *Awo a-chekesa nyama wawo a-ka-nyama a-chekesa ntuli za-ti-kula-ti-kwa*, those people cut the meat into big pieces, it is they who finish the meat, they cut it into huge slices. *U-lawa zo-pepuda ni nkwa-ngwa zo-cheka ni mpeni su-dzi-lawai*, you taste what is chopped with an axe, but you don't get a taste of those cut with a knife (alluding to the sound attracting you to ask for a piece). *Nda-chekewa pa chala*, I have cut my finger.

[*Cheka* is the verb from the adv. and interj. root *che*. Synonyms are: *ku tema*, which also means 'to mow,' 'cut hair,' &c., *ku tema ndi nkwangwa*, *tema mtengo*, *tema mwatu*; *ku dula* = to cut, in the sense of separating by cutting, cut short, cut across; *ku sendeza* = to cut grass, hair, &c., *ndi mpeni*, *ndi chisenga*; *ku sema* = to adze, *ku sema ndi nkwangwa*; *ku tsetsa* = to cut, pare with a knife, very gently; *ku tsetsula*, to cut, pare off hard bits of a gourd-cup, &c.; *ku sesula*, *ku enyelula* = to pare; *ku pala*, to plane, whittle; *ku zonga* = to cut into strips; *ku tendezera* = to cut evenly round; *ku tebu* = to cut firewood: [see also **Gagada, Sadza, Goba, Dzadzada, Linganiza, Tsompa, cherera**, &c., &c.]

Cheku, adv. CUTTING; *cheku cheku*; from *ku cheka*.

Chekule! I., AWAY! of a dragon-fly's quick movement. II. The note of the small black bird *ntengu*.

Chelera, ku—see **Cherera**.

Cheluka, ku, TO BE YELLOW; as *tuluka*; also *ku cheluka*, of cloth not dyed fully red, of red not red enough where white shows through; and—

Chelula, ku—see **Cherula**.

Chemba, ku, TO NOTCH, CARVE; to cut ornamental notched work, as in the broad rim of the double *ntungwi* basket, or in the wood of a drum (*ng'oma*), or of a stick (*ndodo*), verandah-post (*nchanamira*), &c.

Ndi-ka-konze ndi-ka-chembe, I must ornament it, by cutting a device. *U-sa-chembetse*, don't notch it too deep.

A-ma-chemba nchanamira ya pa-komo, they always carve the door verandah-posts. *A-da-i-chembetsa mu-ona ya-ipa, i-dza-tyoka*, they carved it too deeply, so you see it is badly done, it will break. *Ta-ndi-chembera ndodo yanga*, carve my stick for me.

[The *chĕ* is short; the adverb is *chĕrrr, ku chemba* being = *ku chita cherr cherr cherr*, which does not refer so much to the sound as it is a 'poetic' representation of the idea. *Ku cherera* is also closely akin to *ku chemba;* and the root is *che!*

The carving on baskets is very varied. It is done in black and white, the wood being blackened and the white cut out. Angular edging is common, and effect is produced by judicious combination of parallel lines. Spaces are also cut out in diamond shape, or are triangular or square, and sometimes circular. The large flat wooden mouthpieces of the *ntungwi* basket afford space for a considerable pattern; but *ndodo* and other sticks, and verandah-posts, have patterns notched round them.]

Chemba, 5, A RAVINE WITH STEEP SIDES, A MOAT.

A-kumba chemba, or *chirinji la Chipeta* = they dig a moat, as the Chipeta do, with steep sides and dry; it surrounds the village to repel attack: a breastwork also is made at the interior side of the moat, and the moat itself may be from eight to ten feet broad; *dzenje la chemba* = the moat itself.

[*Ku chĕmba* = to notch; *chĕmba* = a ditch. Synonyms, *pompo, chirinji. Chemba* itself refers to the cutting, the steepness of the side.]

Chembera, ku, TO BEAR THE FIRST-BORN.

[*Nchembere* is a woman who has borne three or four or more children, and has ceased bearing; one who has borne one or two is said to be *nchemberembaya, i.e.*, one who is nearly an *nchembere. Chembera* is thus to begin to be one who has borne a quota of children.]

Chembeza, ku, causative.

Ine nda-chembezedwa, I have borne my first-born. *Mwana wache a-da-m'chembezera*, her child was the first one she had. *Mwamna uyo a-na-m'chembezera mwana wanga*, that man was the father of my child's first child.

[Perhaps from root *che*, like the Bible term, 'every child that openeth the matrix.']

Chembere, 1, A MARRIED WOMAN; plu. *achembere; nkazi wa chembere wo-fusula kamodzi* = a woman, *wachembere*, who has borne once; it also is used politely of a woman even up to a great age, as *chembere wa kale kale*; also, *nchembere, nchembere yobala ana atatu kapena anai, ndiyo leka ku bala; nchembere* is one who has borne three or four children and has ceased bearing; *koma yo-bala kamodzi ndi kawiri;* **nchemberembaya,** or **nchemberembai,** or **nchemberemali,** but one who has borne one or two is not quite yet a full *nchembere.*

[From *chembera.* A possible derivation might be from *bere* = breast: *m*, the sign of class 1, and *che*, the prefix of respect, literally in this case the termination, could hardly be *chembeza*; it would only be *chembereza.* It is better from root *che*, although possibly from *ku bala* and Chipeta form *bera.*]

Chemera, ku, TO CALL; *ku m'chemera muntu* = *ku-mwi-itana*, to call a person (*ku-bvomera kwache a-ti, ndawo*, his answer says, they are there).

chemer-etsa, -edwa.

[Perhaps the form *chema* may be from *cha*, as in *ku cha dzina* = to name.]

Chemula, ku, TO SCRAPE THE SURFACE IN HOEING; *ku chemula che! che!*

Tsopano kumbani pa chemuka, now dig at the place where the surface is hoed off.

chem-uka, -utsa, -udwa, -ulidwa, &c.

[Derivation—from *che*, with *-ema* and *-ula*, both formative terminations, *-ula* meaning 'off' in 'hoe off.'

Synonym—*ku pala*, to scrape; but *ku chemula* is 'to cut off' the surface rather than scrape.

In digging for mice, they hoe away (*chemula*) the surface, and then, when this is clear, begin to follow the hole deeper down in the 'till' soil (*chemuka*)].

Chena, ku, ku yera (Chikunda)—see **Chenima**—but

Chena, SPLITTING OPEN; adv. of *chenama; chena chena.*

Chenama, ku, TO SPLIT OPEN, as husk of grain, or a pod; TO SHOW THE TEETH, as a dog.

U-ta-chola mapira nimo a-ike pa dzuwa-po a-chename, when you break or reap *mapira* grain, you must put it in the sun that it may split open. *Garu wo-chenama; uyu wo-chenama meanga*, a snarling dog; he is very irascible. *Mapira o-sa-ombekai chifukwa sa-da-chenamai*, the *mapira*

grain can't be thrashed, because it is not split. *Dzuwa li-chenamitsa mapira. Chimanga chi-chenama po-turutsa maso ache*, the maize splits or gapes when its grains are taken out.

chenam-ira, -idwa.

[Derivation—from *che*, to split, to open, to cut; the *-ama* is formative, the *n* also more distantly so, as *che-n-ula*, also from the same root=to dry.

Synonym—*ku bandula*—see **Ng'amba**: =*ku nyinda pakamwa.*

Descriptive Note.—*Mapira* grain, after the stalks have been broken through in the garden (*a chola m'mitengo mwache*), is dried (*yanike yanike*), and when the grains split (*chenama*), it is then beaten (*ku omba*); the husk-envelope adheres very closely to the grain. A garden reaped presents all over tall withered stalks about ten or twelve feet high, bent across, with their heads on the ground, rising up from a whole mass of green, either natural or planted, which covers the ground.]

Chende, 5, THE PRIVATE MEMBERS; and *machende.*

Chenga, 5 and 1, A KIND OF FISH; plu. *machenga;* also *achenga* (about 1½ feet long, with a deep body, white; it is fished for with *nsima* as bait—*tupi lambiri lo-yera mbe!*).

Cheni, 5, SULKY REFUSAL, STUBBORNNESS; plu. *macheni: mwana wa cheni*, a child who refuses to go when sent. *Buru wa cheni, sa-endai*, the donkey that wouldn't go (*kantu ko kana, nka cheni*).

A-kana ulendo sa-lolai, a-li wa-cheni, he refuses to travel, he won't consent, he is stubborn. *Wo-tumika a-li-be cheni*, one who goes readily when sent (*i.e.*, 'sendable,' a servant) has no stubbornness.

Cheni, TRULY; *cheni cheni;* or *chene*—see **Eni.**

Chirombo cheni cheni n-chimene-cho cho-sa-dibwa icho, that is a weed indeed (or something useless), which is not fit for eating.

Chenima, ku, TO SHINE, GLITTER; be white: *nsaru ya-chenima; mpeni wa-chenima.*

[*Pcetima, twanima, panima, ng'anima, ng'azima*, &c.]

Chenjeneka, ku, TO DRAW ONE'S ATTENTION OFF, TO HINDER, PREVENT; said of that which comes in between, to take one away to something else.

Garu wa-ndi-chenjeneka ni-nga-da-i-lasa, the dog hindered me, or I could have shot the game. *A-ma-zi-chenjeneka nkanga ndi mluli wa mfuti* (*a-wenda na-gwedeza mfuti, nkanga zi-ganiza kuti ni njoka*), they often draw off the attention of the guinea-fowl with the barrel of the gun (they creep along and wave the gun to and fro, and the guinea-fowl think that it is a snake). *Garu na-ua na-dza-imika nyama-zo—ndiko ku-zi-chenjeneka*, if the dog barks, then he will make the animals stand—that is, *ku chenjeneka* (to hinder or stop them). *Nsima yanga nda-tera garu, si-ndi-kutai, a-ma-ndi-chenjeneka panja-po*, my porridge, the dog has finished it, and I am hungry, they were calling me off outside. *Wina nu-funa ku-choka ulendo, wina a-dza na-nena mirandu, u-nena, awa a-ngo-ndi chenjeneka, a-ngo-ndi-chedwetsa, ndi-funa ku-nka ulendo wanga*, somebody, when you are just about to go on your journey, comes with a *mlandu*, and you say, these people just hinder me, stop me, I want to get away on my journey.

Chenjenetsa, ku, TO STOP, HINDER, FRIGHTEN.

Kwa-chenjenetsa anzako, na-ntuntumira pa njira, to frighten your companions, and they shiver by the way. *Garu a-ua na-chenjenetsa muntu*, the dog barks and warns the man (or hinders).

chenjenedwa, &c.

[It is just possible that it is the same as *ku chenjera;* certainly the root is the same. The meaning of 'warn' is common to both. *Mchenjeneko* is one who leaves his plate and comes to help his companion; *iwe u-leka sako ndimo u-nena ndi-ta-ka-dia ndi auje, mwini wa zache a-nena, awa nga achenjeneko, a-leka zache a-dia zatu.*]

Chenjera, ku, TO BE CLEVER, CUNNING, QUICK; in speaking, buying, &c.; of game, to take to flight quickly, *nyama, nsomba, mbalame; maso a-ku-chenjera*, eyes with life in them, quick: **ku chenjerera**, TO OUTWIT—*i.e.*, to be clever with another person; *wa-ku-chenjera*=clever; *ku-chenjera*=cleverness; *ku chenjeretsa*=to steal from, to inform, to teach him not to do it again, &c.

Kalulu a-to-chenjera, the rabbit is cunning. *Wa-m'chenjerera nzako, wa m'dulira pang'ono*, you've cheated the other fellow, you've only cut a little piece for him.

chenjesa, ku, TO WARN, OUTWIT, DEPRIVE OF.

Wa-ndi-chenjeza, he has cheated me (or has failed to bring me his present in return). *Tambala a-chenjeza pamzi, ngo chenjera*, the cock warns the village, he is wary; *ngo-chenjeza ana-a-piye*, he warns the chickens (of the hawk's approach). *Garu-yo nguyo mu-ka-enda naye mu-zi-manga a-ku-chenjezerani inu nyama*, that dog is a dog such, that if you take him with you, you will tie yourself up with a dog that scares the game away from you. *U-to-enda ndi mnzako m'tengo nimo mu-lasa nyama, ndimo mu-leka ku-gawana bwino, u-nena, wa-ndi-chenjeza ine, si-ndi-dza-enda nawe-i, nda-ku-lapa, si-ndi-ma-dziwa kuti ndiwe wo-chenjera*, you go walking with another in the bush, and you two kill an animal, and don't divide it fairly, so you say, I shall not go with you again, I have come off worst, I didn't know you were a cheat. *Nda-chenjeza changa*, I have cheated myself out of what I was going to get.

chenj-edwa, -edwetsa, chenjer-edwa, -etsa.

[The ideas of 'depriving of,' 'warning,' &c., seem to connect it with *chenjeneka*; the *r* and *n* suggest that the words are the same.]

Chenjerere, 4, THE MANE of animals, goat, horse, zebra, &c. (it seems to mean the mane along the ridge of the neck).

Tonde a-ka-kwia chenjerere chache cha-pa-kosi ndi cha-pa-msana chi-ima, when a he-goat is angry, the mane along its neck and on its back stands up.

Chenu, SPLITTING OPEN, adv. of—

Chenula, ku, TO OPEN UP, SPLIT OPEN; of *mapira*, grain when dried in the sun (=*mapira a-penyula maso ache*, opens its eyes).

Mapira a-chenuka tsopano tieni ti-ka-ombe, the *mapira* grain is open, come let us thresh it. *Malua a chenuka*, the flowers burst open.

chen-udwa, -uka.

[Same as *chenama*, only the idea of opening up is a little stronger with the termination *-ula*. *Dzuwa la chenula mapira, a-li-ku-chenama dzuwa la-omba* (beat strong) *lero, mapira a chenuka, li-chenamitsa mapirayo.*]

Chepa, ku, TO BE SMALL; little, too little (*ku chepa mimba*=small bellied; *ku chepa mtu*=with a small head; *o-chepa mau*, small or weak voice; *ku chepa tupi*, small body; *ku chepa msinku*, of small size); of food (*malonda*), goods for sale, to be too little, &c.; *ku chepa ni*—to be too small for: as also **ku chepera**, to be a little too small; **ku chepetsa**, be very small, make small, count small, and therefore also TO DESPISE, TREAT WITH INSULT OR CONTEMPT.

Mwana a-chepera ku-pita na-enda naye ku-tari, the child is too small to go a long walk with him. *Ngo-chepa misinku, ndi pfuko lao*, they are of small size (or stature), it is the nature of their kind (or tribe).

Chepsa, ku, or **ku chepsya**, to make small, treat lightly, &c.; *ku chepsa mau*=to speak low or gently.

A-ti-chepsamo m'mbale-mo, ku-tsira za-zi-ng'ono, si-ti-kuta-i, he pours too little in our plates, we have not enough. *A-li-ku-chepsa mau*, he whispers (that the others may not hear), or he speaks little. *Ko a-onanji?—mene a-chepsa mau*, what does he see?—when, or that, he lowers his voice.

chepsyana, chepetsana, chepetswa, chepekedwa.

[Synonyms: *chepetsana=tukulitsana; tukutsana*=to contend—*i.e.*, insult each other; also=*nyozana; ku chepsa mau=ku lesa mau, ku nyenya mau.*]

Chepere or **chepele**, 4, LARGE BOILS (*cha ndendende ngati bala*, edges 'defined,' like a wound).

[*Chipere* (=beans cooked) differs slightly in pronunciation, the voice being continued at same pitch, but lowered in *chepere* (=boils) on the penult.]

Chera, 4, A TRAP FOR HIPPOPOTAMUS AND ELEPHANT; plu. *zera*.

Chera, ku, TO SET THE 'CHERA' TRAP; *ku chera chera*.

Chere, adv., sound or feeling of gristle, as of the ear, &c.; *chicherechere*.

Cherechete, 1, A KIND OF CREEPER.

Cherera, ku, TO PARE OFF, NIBBLE OFF; whittle, smooth with a knife (*mcherero* is the name of the kind of knife, *ku chemba ni mcherero, mpeni wo-cherera nao*).

Chimanga cho-cherera, cho-sa-teka ku tong'ola (*cha ndowa*), maize for eating with the teeth, or which can't be knuckled off (green maize). *U-sa-chichereretsa chi-ka-tyoka*, don't pare it away too much, it will break.

cherer-etsa, -eka, -edwa.

Chereula, ku, TO CUT LITTLE PATCHES OFF, to pare; of hair, &c.

Muntu wa-chereudwa, wa-metedwa zicheche ku-mtu, a man with his hair cut in patches. *Chereula bano li-pite bwino ku-tsinde kwa kaliwo*, pare the reed that it may go easily in at the foot of the pipe.

chere-uka, -udwa, -utsa (much), &c.

[From root *che*, as *chemba, cheka, cherera*, &c.]

Chereza, ku, TO SHARE WITH, HELP; help in need, tend living things with care, cherish, help (in building, hoeing, &c.), help by giving food, &c. (=*dietsa, sunga, lera, patsa, tandiza*, in various uses).

Garu nda-m'chereza, a-nga-da-fa, I took care of the dog, it might have died. *M'sa-ndi-menyera mwana wangayo, mwini-wache ndi-ke-to-lera ndeka* or *ndi-ka-chereza ndine*, you must not beat that child of mine, I myself have brought him up. *Kapena njala i-fika, wina a-choka pa-mzi, na-ka-suma ndimo a-ti ti-ka-to-cherezana*, perhaps famine comes, one leaves his village to buy (the necessaries of life), and he says, we used to help each other. *A-chereza ku-ponya zakudia garu wa mnzache*, he helps or nourishes another's dog by throwing it food.

[*Ku-chereza*=*ku patsa zintu, sa-ku-bvala, ndi zintu ndi nyumba, a-nena mwini ndi-nka-to-chereza*=to give things, clothing, corn, house, &c., he says, I myself nourish him.]

Cherezana, ku, TO WELCOME; *chedezana*, from *chedwa, q.v.*; also **chezesana**—from *cheza*.

Cheruka, ku = *seruka, q.v.*; *ngo-cheruka*, of one who comes to eat with others, but does not give his things in return.

Cheruka, ku, TO BE YELLOW; and—

Cherula, ku, TO DYE YELLOW; also *chelula*; most likely the same as *chezuka*; to be not properly red.

Cheruka, ku, TO BE YELLOW, or not properly white or red; of cloth, *nsaru ya cheluka*, in dyeing, when it is not properly dyed throughout; or in washing, when it is not properly washed.

Nsaru i-sa-da-yeretsei, ya-chezuka nambo, the cloth was not thoroughly washed, it is yellowish as it were. *Mpale ya-cheruka, madzi ache a-ta-dza tobvu pamwamba*, the *mpale* (pounded grain) is yellowish, the juice comes to the top in froth.

chel-udwa, -ulidwa, &c.

[Also=*chezuka*—from *cheza*, red—the termination *-ula* taking away the force of the red.]

Cheruza, ku, TO HELP ONE AGAINST ANOTHER; the weaker against the stronger; =*ku-ka-sokoneza mangawa a mwini* (to cheat the possessor out of his dues, and he says) *a-ndi-cheruzira mangawa anga*, he helps the other, so that I don't get my lawful debts; also of merchandise (*malonda*), *uyu a-da-ndi-cheruzira malonda anga*; to press a suit for one as against another.

[If A and B are bargaining, and A is imposing upon B, if C comes and helps B, he is said to spoil or confuse (*cheruza* or *cherusira*) A's bargain.]

Chesa, ku, TO CUT UP AN ANIMAL, cut the flesh off the bones (*ku chotsa minofu ni ku sia mafupa*); *ku chesa ntuli*=to cut slices off; *ku chesa-chesa minofu yonse*, to cut all the meat off.

Chesera ine nyama, u-i-ike pa ntanda, i-ume, ti-dzi-nke nayo kunzi, cut me a piece of meat, and put it on the rack that it may dry, and let us take it to the village. *Nyama yo-cheseka bwino, yo-sa-pwinyiza mpeni, yo oloa*, meat easily cut, which does not blunt the knife, and which is soft.

ches-edwa, -eka, -era, -etsa.

[Derivation—from *che*, as *cheka, chemba*, &c., cutting.

Synonyms: *sadzula*=cut off the skin; *songa* =cut into strips; and *cheka-cheka*, as *ku cheka-cheka ntuli*.]

Chese, adv., MUCH AND GOOD, as of *mapira*, &c.; *mapira a-li chese; churu chi-ri chese,* the ant-hill is rich in ants (*chiswe*).

Chesula, ku, TO BE CONCEITED OR DESPISE OTHERS; also **chezula,** as **chepetsa** (=*ku enda mo-nyada tepu tepu*); some give *chisula* [?].

A-ka-ona anzache a-ngo-peda-peda—a-ngo-m'nyoza mnzache—na-ngo-m'chesula mnzache, he is conceited, and despises others when he happens to meet them.

chez-uka, -udwa, -utsa.

Cheta, ku, TO TAKE ONE OFF FROM (*ku m'chetera malonda, chibwenzi*).

Monga mu-gula malonda, wina a-dza-nena ndi amalonda, kuti a-ngo-ku-nyengani, sa-gula malonda za-bwinoi, tieni m'ka-gule ndi ine—ndiko ku cheta, as when you buy, and somebody says to the sellers, 'they are just cheating you, they don't give a fair price, come, sell to me'—that is, *ku cheta. Ku-ka-m'chetera kuti, leka ku palana chibwenzi ndi uyo, si wa-bwinoi, koma ine ndine wa bwino,* if A and B are friends, and C comes and gets A away, he is said *ku chetera* (to take him from) B=to take him from him, saying, 'leave off your friendship with that person, he is not good, but I am.'

chet-eka, -etsa, -edwa.

Chete, 5, A KIND OF BIRD; plu. *machete.*

[It is small, like a swallow, weaves a hanging nest of beautifully plaited grass, on the grass or bushes over the water. The nests are round, with a small entrance at the top, and hang in great numbers. Its colour is a sort of yellowish red.]

Chete, adv., QUIET, STILL; *ta-ti chete,* be still; *ta-tini chete; iti chete ti-mvere,* be quiet that I may hear.

Chetsa, 5, A KIND OF GRASS; or **chesa**; it is tall, and grows in the *dambo* by water in the rains: used for making salt water. Chikunda, *utenga-duli,* which shows the root of *chiduli m-tenga-duli.*

Chetu, adv. of *chechetula,* GNAWING, &c.

Chetula, ku, TO BITE as a rat, gnaw; cut out a small piece, or a small bite.

chet-uka, -utsa, -udwa.

Chetulula, ku, the extended-reversive form of *ku chetula,* above=TO CUT OR NIBBLE OFF.

Cheula, ku, TO CALL A PERSON BACK; and **ku cheuka,** TO LOOK BACK, TO LOOK ROUND.

Ta-cheukirani kuno, ti-to-ku-funani, ti-ku-uzeni zing'ono-ng'ono ta mva ife, turn aside here, we want you, we must tell you a little thing that we have heard. *Ka-m'cheuka,* turn him back. *Ka-cheulani amanu a-dza-ti-pikire ka-dea,* call your mother back to cook a little food for us.

che-udwa, -utsa.

Cheulika, ku=*ku-cheluka* and *cheuluka,* to be yellow; *ka-na-cheulitsidwa.*

Cheya—see **Chea,** downy hair.

Cheyo, 4, A KIND OF GRASSY PLANT, with a fibro-woody stem, used for brushes. It is also the name of a little brush for washing beads and baskets.

Chezа, ku, I., TO TALK, CONVERSE; to visit.

Ndi-funa zo-cheza ndi bwenzi ranga, mu-ndi-chitire koterepa, I want to talk with my friend, let me go, please. *Kwa abwenzi ranu a-ku-itanani, a-ti, mu-ka-cheze,* at your friend's they call you to come and have a talk. *Ndinu o-chezetsa si-mu-kumbika m'nyumba mwanu,* you go gadding about too much, your feet do not abide at home (*i.e.*, you don't dig a place with your heels in the floor by sitting and staying at home). *Inu ananu ka-itanani auje panzi pao ti-ka-chezere nao moa,* hi! you children, go and call So-and-so at his village, that we may have a talk with him over our beer.

chezerana, ku, TO GREET; **chezetsana, chezezana;** also to visit one another.

Ti-ka-chezerana, ndi-fo-chezerana o-sa-dana, when we visit each other, we just greet one another without enmity. *Wa-dzera ku chezetsana,* he came to greet you, to pay you a visit.

Cheza, ku, II., TO STAY AWAKE ALL NIGHT, either dancing or journeying, &c.; *ku cheza ndi nchito* or *ku chezera nchito*=to work all night.

A-chezera kwi-enda, they travel all night. *A-chezera masewera,* they dance all night, or spend the night in dancing. *Ti-ka-chezere ntanu ku bwalo*

kwa uje, let us sit up telling stories at So-and-so's. *Ta-chezera kwi-enda lero, si-ti-da-gonai, tulo ti-ri m'maso, ta-to-fuwa lero*, we walked all last night, and have had no sleep, our eyes are sleepy, we are not refreshed.

[This is most likely connected with *ku-cheza*, to converse, and both with *ku-chedwa*, or with one of the meanings, *ku-cha*, *ku-cheza*, to converse.]

Cheza, ku, III., TO STRAIN WATER THROUGH IN MAKING SALT; or **ku keza, kera,** &c.; the salt earth or salt grass is put into a basket and the water poured in and allowed to drip through; *a-cheza chidulo*, they drip salt water; *a-cheza mchere*, they strain the water to make salt; (pron. *chĕza*).

Kera madzi a mchere m'mbia-mo, strain the salt water into the *mbia* pot. *Papa ili nda ku ketsa*, this old basket drips quickly. *Mchere wo-cheza*, salt obtained from dripping. *Papa-li la-ku-cheza mchere*, this old basket for obtaining salt.

[Derivation.—Both *mchere* and *ku cheza* are possibly derived from *ka*, drop. Still they do not say *mchere wa-***cha**, but *mchere wa-***ka**; also it is not *ku* **keza**, but *ku* **cheza** *mchere*. Still they seem the same.

Ku cheza chidulo—zikonya za zimanga a-zitenta pa moto, a sonka moto kwe zonse zi-te ku nyeka, moto wonse u-zime n'li-tsale pulusu loka; a-ika nsengwa ya-ku-ta, a-i-sanjika pa mbuli, na-tsira madzi; madzi a pulusa a-choka na-gwa m'mbali-mo; na-tenga madzi na-tsira ndiwo= they burn maize-heads (without the grain) in the fire, and heap the fire together that all the heads may be consumed, and that the fire may go out, leaving ashes only; they place a worn-out basket, and put it above a plate, and pour water in; the ash-water runs away and flows into the plate; then they take the water and pour in the vegetables they want to cook. See also **Mchere.**]

Cheza, IV., 5 or 4, REDNESS IN THE SKY, as at sunset or when the bush is on fire and one sees the red glow of the reflection; (plu. *zeza*).

Cheza cha dzuwa, red sky at sunset, &c. *A-to-ona cheza li-ti psyu*, they just see the red reflection.

Chezi, GLITTERING, adv. of—

Chezima, ku, TO SHINE, GLEAM, GLITTER; as a polished knife, &c.; also *nyezima* and *ng'azima, ng'anima*. For synonyms, see **Ng'anima.**

Nko-chezimira, ka-to-ti ng'azi-ng'azi, nko-boneka, nko-sa-gwira antu magwiragwira, it is shining; *ng'azi ng'azi* (gleaming), it is for looking at, not for people taking hold of for use. *U-kwechesa mpeni kuti u-chezime*, rub the knife that it may shine. *Madzi a chezimira ndi dzuwa*, the water glistens in the sun.

Chezimula, ku, TO SHINE; **-utsa, -udwa, -uka**; *ta-u-chezimula mpeni*= *ta-u-yeretsa mpeni.*

Chezu, DYEING; adv. of *chezula*: also = DESPISING.

Chezula, ku, I., to despise.

Chezula, ku, II., TO DYE RED; a faint red; *i-chezulitse* = *i-fiiritse* (the name of the plant is called *mchezulo*): TO TURN YELLOW in ripening, *ntochi zi-ri-ku-chezula*; also to be too slightly washed, *nsaru i-sa-da-yeretse, ya-che-zuka.*

chez-utsa, -udwa, -uka; chezul-ika (*nsaru ya chezulika*=*ya-fiiridwa bwino lomwe*), **-idwa, -itsa.**

[Also *chesula*, where the *s* (as it is often) is simply the dialect change of *z*; evidently from *cheza*, with the reversive form *-ula*.

Nsaru ya-kwi-yera, ta-ka-chani, ti-dza-chezula nsaru, i-dza-kala yo-fiira—a-ka-ka-cha ndimo a-ika mu ntondo, ndimo a-tenga munsi na-kobvola, na-pula, na-ika mommuno (?), *ni-gona menemo; mamawa na-bvula, na-anika, i-koma, i-ka-uma, ni-ngo-fiira piriwiri, na-ngo-ti, nsaru ya-chezuka—nsaru ya-cha mene a-i-chezula, si-da-kanai; mtengo wache ngo-gwira nsaru—mu-ona nsaru zache zi-chezuka, ntengo-u ngwa ku-cha, madzi ache a-ngo-gwira nsaru-yo, su-chokai*=go and pluck (*mchesula*), we shall dye the white calico, it will become red—when they have plucked it, they put it in the *ntondo* (the mortar for pounding it), and then they take the stick or pestle and pound it; they take it out, put it in another vessel (?), and it remains there; in the morning they take it out and spread it in the sun; it is now good; when it is dry it has become red (*piriwiri*), and they say the cloth is dyed (*ya chezuka*)—the cloth has caught the red when they dye it, and it has not refused to take it on; the wood used in the operation has been good for staining the cloth—when you see the cloth is well dyed, you say, 'this tree is good for the purpose, its juice holds to the cloth without running off or going away.']

Chi, prefix, pronoun, and interjectional adverb; though the adverb has most probably a sound more like *tyi* (pronounced as *chee* in 'cheer.'

I. The prefix of the 4th class of nouns. It expresses the substantive form of adverbs, interjections, and

verbs, and modifies other substantives to give either the more abstract idea contained in them, or to denote the thing which corresponds to the action or person meaning of the root. If *mntu* means 'person,' *chintu* (M-*ntu* and CHI-*ntu*) means 'thing.' Words of the 4th class (and in fact all words except a few verbs, where the *chi* is more *tyi*) are traced to their adverbial or other roots by dropping the *chi;* and almost all the words yield to this analysis. The connection of the prefix with the root varies from almost integral closeness to being purely formative—*e.g.*, as in *chiko*, where it seems inseparable, and in *chidukuntima*, where it might be written with hyphens.

The plural is **zi** or **dzi**, which is closely allied to *ji* (or *dzhi*), and in which the addition of the throat-sound (as *d* for *t*, *zh* for *sh*, which make when put together *dzhi* or *ji*, for *chi*) indicates the extension, numerical or otherwise, of the Mang'anja plural—the Mang'anja plural is not only numerical. In the plural of *chintu* there seems to be some difference between *zintu* and *dzintu*, the former meaning 'corn produce,' the latter meaning 'things.' This may be the case in other nouns also, but in general *zi* and *dzi* are simply dialect variations of the same hard sibilant sound.

Both *chi* and *zi* are used also to express collectiveness; and the plural idea in *zi* is consequently lost in such cases.

Chi is used to express the language of a people by putting it in the place of **a**, which means the people themselves—*e.g.*, *achawa* = the Ajawa people; *chichawa* = the language of the Ajawa. *Chi* means 'that of'; *a*, 'they of,' 'of that ilk'; and the connection with the particle 'of' is apparent. But **chi** also is used to express 'that excellent thing there,' 'that large thing there,' by emphasising the idea of 'thing' in the word thus formed—*e.g.*, *chinzombwe*, the neatness, &c., of a Mang'anja 'dandy.'

Chi further means, by an extension of the same idea, 'that big ugly thing,' as *chikapolo* = you great slave, whether the man be large in stature or not; *chintengo* = that stick there, as *u-sa-ndi-dogode ndi chintengo icho* = don't poke me with that nasty stick there; *chimbombo*, that glutton; *chipapa*, an old basket.

[Examples of loose relation of prefix with root are *chilkiro*, *chifantima*, &c. Examples of *chi* = great, are *chinyumba*, a large house; *chidzina*, a great name; *chimwala*, a big rock; *chinyanga*, a huge tusk, &c. Examples of *chi* as referring to the language of the people are, *chiyao*, *chilolo*, *chimang'anja*, &c.: it is the same as the *ki* in *kiswahili*, &c. That the *chi*, meaning 'language of,' is really equal to 'that of,' 'that quality or characteristic of,' is seen in the following: *mfuti sa chingerezi* = English guns; *manta a chijawa* = the fear the Yao were in (also *manta a chichipeta*). Various formations of substantives in *chi* are as follows: CHI*palso*, CHI*bandu*, and CHI*bandwa* (the passive forms); CHI*kalidwe*, CHI*bumira*, CHI*cho*, CHI*imire* (more closely adverbial, in fact the general form of the adverbial). *Chi* is widely used in company with *na*, *nanka*, &c., in the formation of names—names of plants, animals, &c. *Chi* also combines with interjections, as *chicheche* (from *che*, adverb of *checheta*), *chibwibwi* (from *bwi*, adverb of *bwira*); adverbs, as *chigonere;* nouns, as *chibwenzi*, *chibwamna;* verbs, as *chibadwa;* and sentences, as *chifukuti chifotero*, &c. *Chi* is also allied to the *che* of polite address.]

II. **Chi**, IT, pronoun of the 3d person, both nominative and objective, as *chi-ri-cha-bwino* = it is good; *ndi-chi-funa* = I wish it. It is the pronoun of the 4th class, as *chiko changa* CHI-*ri-kuti*, where is my cup? or, my cup *it* is where? It is also used to indicate what one refers to without distinctly expressing it, as, *chomwe* CHI-*chita mpaka* = as a cat does, where *a* would be the proper distinct particle for *mpaka*. The plural is *dzi* or *zi*, which again may have a collective or even singular significance.

III. **Chi**, SELF, as **dzi**, which is apparently the plural form, used with no reference to number at all. The idea of 'self' is most likely just the extension of 'it'—as we say, 'one thinks so,' meaning 'myself thinks so.' *A-dzi-ikira kamba*, he puts something aside for himself; *a-dzi-chita choincho*, he does so himself; *ndi-dzi-mka*, I go, or let me go. But it comes almost to be an auxiliary of the verb,

from a subtle extension of this idea of 'thing' or 'self'—as, *u-chi-mka uko u-ka-ka-bwera usiku ndi ku-tari*, 'if you go' there you won't get back till nightfall, for the distance is great (also, *u-zi-mka uko*, meaning the same thing); *u-chi-ambiza nyamayo pomwe u-na-i-pera*, you will roast the meat where you killed it;—in both of which cases there is a delicate future tense conveying a slight expression of command.

IV. **Chi**, the enclitic of **ichi**, THIS; *chimanga chi a-la-chi-bzala zabwino*, they have planted this maize well. The plural is **zi** or **dzi**, of 3d and 4th class—*nyamazi*, these animals.

[In this whole series of particles one would say that from the ruling idea of 'it' or 'thing,' or 'that which is of or characteristic of,' all the rest are derived, and that the sense of the connection of each with the main idea is in the native instinct or linguistic consciousness never lost.]

V. **Chi**, STANDING, STRAIGHT UP; adv. of *chirika* or *chimika; ku ima chi! ku imika chi! mtengo chi! u-ima chi!* = to stand or cause to stand straight up; *mfuti i-ri pa-komo chi*, the gun is standing against the door; *ku chimika mtolo chi*, to set up a burden on end; *a-imika mau chi!* he speaks words to the point (or *a lungamika mau, mau a chi! lunge!*) **Chichi**, of clouds, cumulus; *mitambo i-ri chichi;* **chichichi**, *mitengo i-ri chichichi* or *dandanda*, standing in a line. It may also mean 'inclined at an angle'; but the idea in the word is 'set up.'

[*Chi* is the root of a family of words such as *chi! chiri! chiriri! chirinji! chira* (to recover), *chirika* (to prop up), *chirikira, chirikula, chichiri* (peg), *chimika*, &c.; perhaps even *chita*, to do.]

In addition to these, *chi* is found in various combinations: **chichi**, YES; **chino**, this; **china**, another; **chinkana**, perhaps; **chifukwa**, because; **nchichi**, it is this; **chifotero**, so; **chifukuti**, because; **chi-ri-po**, it is there; **chiani**, what, &c.

Chiabwanyama, 4, A KIND OF PLANT; plu. *ziabwanyama;* it causes intense itching, and is simply derived from this, *chi, abwa, nyama*.

[*Masamba ache a-ocha wau! ku wamba*, they toast its leaves or dry them crisply on the fire. *Zi-kala m'nsitu*, the plant is found in the thickets.]

Chialire, 4, THE SPREADING OF A MAT; *chialire cha dzulo*, spread in same way as yesterday.

Chiambutso, 4, RIVER PORTERAGE, say at a ferry.

Chiangalo, 4, A WAR-DANCE; *pa-kwi-angalira, pa-kwi-jira*.

Chiani, WHAT; also might be spelt *tiani;* with *n*, for *ndi*, it becomes *nchiani*, what is it? It is also the 4th class form of *-ani*, with plural *ziani*.

Chianjano, 4, FELLOWSHIP, HARMONY; the being in love or friendship with one another; from *ku anja*.

Chianko, 4, THE MEANING OF A NAME, of a word, &c. (*ku anka*).

Chibaaba, 4, A CONFIRMED THIEF; or *chibaiba*.

Chibaba, 4, DRYNESS, resulting from thirst.

Chibade, 4, THE HARD RIND OF A GOURD; the half of a gourd cut for a cup; a broken bit of gourd-shell; the outside skin is *kungu; chibade cha nsupa, cha chiko*, the shell of a gourd-bottle or gourd-cup, or a fragment of it, not used for *mbia* (pottery); *chiko cho-sweka ndicho zibade*.

Chibadi, 4, A PATCH, on a canoe, on cloth, &c., also *chipati;* it means also a spot, *zibadi* spots: from *ku badika*, to be put on as a flap.

Chibadwa, 4, 'IN MANNER BORN'; one's disposition, nature, race or kind; anything born with one—*e.g.*, mole-spot, &c.; *pa chibadwa pao = pa fuko pao; mwa chibadwa*, because of his disposition.

Pompo lo-sa-kala chibadwa, a precipice where the process of its becoming a precipice is not apparent (*e.g.*, a high bank where the falling of the earth has made a steep break).

[It is derived from *ku badwa*, passive of *ku bala*, and means the process of becoming, as well as the concrete thing that has been born or has become.]

Chibadwire, 4, as *chibadwa*, 'in manner born'; *pompo li-la-ka-kala chibadwire momwe a-na-li-panga Mulungu*, a precipice is said to be *chibadwire* when it is as God made it.

Chibale, 4, BROTHERHOOD, friendship; also a brother; (from *mbale*, which in turn is from *ku bala*).

Chibalilo, 4, THE PLACENTA (*ku bala*).

Chibalo, 4, FRUIT, of a tree, &c.; plu. *zibalo;* from *ku bala*.

Chibandu, 4, a layer of boiled pumpkin; also = *chibandwa*, a plank. *Chipichiti cha chibandu*, a small log made of a split-off bit. Some say *chikwindi chitsigwidi chitsiga, chitsinka*, or *chisingwidi*, for a small log.

Chibandwa, 4, A PLANK; a piece of wood split off or sawn off; a patch of wood—as *chipandwa:* synonyms are *chiwaza, gome, chibaningwa*, &c.; *a-ng'amba chibandwa;* (from *bandula*).

Chibani, 4, ANYTHING SPLIT AND SPREAD OPEN, as a 'spread eagle'—*nsomba ya chibani*, split fish; *chibani cha nchenzi* or *cha nkuku*, an *nchenzi* or fowl thus spread open; *kalulu a-nga-m'pange chibani*, they can cut and spread a rabbit into a *chibani* (a spread rabbit); *ti-pange chibani nsombayo*, let us split and spread open that fish.

Chibaningwa, 4, A PLANK; also *chimbandingwa, chibadingwa, bandungwa* (from *bandira* or *banira* or *badira*).

Chibar-; see **Chibal-**.

Chibero, 4, STEALING.

Chiberuberu, 4, THINGS WHICH FLOAT ABOUT ON THE WATER; also *ziberuberu*.

Chibo, STEALING, *chibo chache, a-ba ibo-ibo*, he is a great thief.

Chiboda, 4, THE FOOT PART OF THE LEG OF A FOWL, the foot and skin; also a sheep or goat's 'trotter.' The little 'slavies' who watch and help in the process of killing the fowl get the feet from the older boys. In insulting language one would say, *u-sa-chi-ike kuno chiboda chako* = don't put your foot here.

Chibodogolo, 4, HOOF, of animals which have hoofs; also a 'trotter'—*e.g.*, of a sheep or a goat; some extend it to mean also the leg of a fowl, the paw of a lion, &c. *Chiboda* is the same word in root, and similarly widely used: *pondo* (*la njobvu*), also used for a heavy hoof of hippopotamus, rhinoceros, &c.; but some also extend this widely.

[*Chibodogolo* is derived from *bodogola*, to break off, twist off—*e.g.*, *nsima*—with the fingers, and is connected with *bodola*, to twist off, *bsodola, budula*, &c. *Pondo*, on the other hand, has its root in *ponda*, to tread.]

Chibomezi, 4, and **Chibomerezi**, also *chibvomezi* and *chibvomerezi*, THE NOISE OF AN EARTHQUAKE, of a multitude, of people at a dance, of many guns at once; *bingu* is the same humming sound, but of rain, thunder, cataracts, &c.

[Root *bvomera*.]

Chiboo, 4, A HOLE, in cloth, wood, &c., in anything where it goes right through; a hole made in a fish-basket to get out the fish; a hole in a worn-out hoe; a bullet-hole, &c.: from *boola* or *poola*.

[Some say *chidoo, chipoo; chiboolero*, that which bores, as an auger: it is also pronounced *chibowo*. *Boo* is a place where water comes from below, as in a *dambo* plain.]

Chiboolero, 4, that which is used for making a hole—*e.g.*, AN AUGER.

Chibubu, A PIMPLE, or boil, upon the body; also upon the face (*ku maso*), though for this *chisungu* is better. A bite from an insect would be *chibubu*.

[*Tuza* = a blister; *pfundo*, a boil; *mwanabere*, swelling; *nankalimbwe* and *nankanjinji*, also *chisungu*, pimple.]

Chibulu, 4, A CLOD, *zibulu zibulu;* also *mbulu* and *mibulu mibulu*, lumps in earth, *nsima* porridge, &c.

[Derived from *bulunga*, to be round.]

Chibulumo, or **Chibulumu**, 4, A CLOD OF EARTH; also **Chibulumwa**.

Tieni ti-ka-ponyane zibulumwa ku mtedza, come let us play at throwing clods at each other at the open space where the ground-nuts are.

Chibuma, 4, A CLOD, as *chibulumwa*, &c., above.

Zibuma nza ku uma si-zi-buntikai, the clods are hard, they cannot be broken down.

Chibumiro, 4 (also *chibumira*), A HUMMING NOISE—*e.g.*, of distant mourning (*maliro*), or dance (*masewera*), or of war (*nkondo*): the verb is

ku buma. When compared with *chibumo*, *chibumiro* is the MANNER OF THE MOURNING, or dance, &c., while *chibumo* is simply the dance itself—*i.e.*, the sound of the dance, &c.

Chibumo, 4, NOISE OF MOURNING, DANCE, &c.; also of humming of bees, *nyenje*, *bembereze*, &c.: also **Chibumwo**.

[When a man raves under the inspiration of some spirit, the noise of the raving is called *chibumo*. *Pa-li chibumo apo, a-zuma m'nyumba na-funa ku bvebweta, na-funa ku nena mirandu; na-sonkana onse amene na-ka-omba manja po! po! Namzuruwa a-li-ku-lankula m'nyumbamo na-ti cha-kuti, chi-da-ti mwa-kuti koma m'chite cha-kuti.* There is noise in the house there, they are groaning in the house and are about to speak oracularly, and to deliver their message; all there assemble and clap their hands; *Namzuruwa* is speaking in the house there, and says so-and-so, that this was the reason why (the rain didn't come, say), but you must go and do so-and-so (say, offer sacrifice).]

Chibuulo, 4, crying, 'HOWLING': saying *mai! mai!—a! a!* &c.: from *buula*.

Chibvitibviti, SILENT, not heard by any one; as of people crouching down in the grass, quite still: also *bvi bvi bvi!* perhaps also like *chimpfimpfi*, *chinsinsi*.

Chibvomerezi, **Chibvomezi**, &c., A HUMMING NOISE, as *chibomezi*, *q.v.*

Chibvua, 4, SEDUCTION of the wife of another; stealing or taking away a man's wife; the giving of one of his wives to his friend by an Ajawa chief; also of animals, when two males contend for the same female: it means the cause of the quarrel first, and is then applied to the quarrel itself.

A-kwiirana chifukwa cha chibvua chao, they are angry with each other because of jealousy. *A-dumbana ndi ine ngati ndine wa-chibvua wache*, he is sullenly angry with me if I am his rival.

[*Achawa a-patsa tsamwali wache nkazache kuti a-gona naye, ndi chibvua. Ku gona ndi mkari wa mwini, ndiponso mwini a-ka-gona naye mkari-yo: mkari sa-uza mwamnache zimene za-tedwa-zo. Chibvua = cho landana nkari.*]

Chibvumbulu, 4, A WHIRLWIND; an eddying wind, chiefly in the dry season: also *chibvumbvulu* and *kabvumbvulu*.

Chibvumbulu chi peyera lupea ndi zingalangala, china chi sasula nyumba, the wind-eddy sweeps off the burnt-grass ashes and straws, at other times it unroofs the huts.

[Derivation.—*Ku bvumbuluka* = to appear suddenly, from the sudden manner in which the wind arises.]

Chibvumbuluchira, 4, SUDDEN APPEARANCE; from *bvumbuluka*.

Chibvundichiro, 4, or *chibvundikiro*, or *chivundikiro*, A COVER, a lid; anything which is put upon the top of anything else to cover it—*e.g.*, a wooden plate upon the top of a water-jar. *Chibvundichiro cha lichero, cha pa mtanga, cha pa mpika*, the cover of the *lichero* basket, of the *mtanga* basket, of the pot. *Pale la chibvundichiro la mbia*, the pot-sherd lid of the *mbia* water-jar.

[Also *mbvundikiro*, from *ku bvundikira*, to cover.]

Chibwafu, 4, or *chipwafu*, ANYTHING DRY AND HOLLOW INSIDE; of potatoes dry and bad, of meat with hollow spaces between the layers; a sponge would be *chibwafubwafu*, thread still uncleaned, a hollow gourd, also anything which is disappointingly empty.

Mbatata i-ka-fika nyengo ya kusawa zi-ma-kala chibwafu, when the season comes when the potatoes go bad, they become *chibwafu*, hollow and rotten inside.

[Derivation.—**Bwafuka**, **ku**, to dry up and close, as the mouth of a gourd-cup cut when green: *ku kamwa ku li bwafu.*]

Chibwamna, 4, BRAVERY, STRENGTH, MANHOOD; from *mwamna*, a man, as when one says, *uyu ndi mwamna*, he is a man—*i.e.*, a brave man.

Nzombwe a-ta-tenga uta wache bwino, mibvi yache i-ri pompo ya! antu a-ta-mu-ona a-nena kuti ndi chibwamna icho, the lad takes his bow, and his arrows are in his hand with the bow, and people who see him say, 'he is a brave man that.' *Ka-chi-puteni chibwamna chinzanucho*, go and attack them.

[BRAVERY is also *umwamna*, and A BRAVE MAN is *chiumwamna* or *chiubwamna*; *chimwamna* is A BIG MAN. *Umuna* or *umna*, *chimuna* or *chimna*, also=bravery. In all the forms *mna* and *muna* are interchangeable.]

Chibwana, 4, CHILDISHNESS or CHILDHOOD; *chimwana* is a big child, also a big child for his age, grown big though still young=also *chiubwana*.

A-panga za chibwana, he acts like a child. *Muntu wamkulu a-panga zomwe a-ka-panga a-ka-li mwana*, if a grown-up man does those things he used to do when a child, they say—*uyu ndi chibwana chimene*, or *uyu ngwa chibwana chimene sa-na-kulei*, this man is childish, he has not grown up.

Chibwano, 4, CHIN: also *chigadza*, more Chipeta.

Chibwebwe, 4, SLANDER; 'blabbing;' *uyu ngwa ku bweka, ngwa chibwebwe*, he is a slanderous person, he cannot hold his tongue (*bweka* is the same root): it also means the SOUND OF BREAKING anything—*e.g.*, cup.

[*Chibwebwe* means stammering; *matutu*, hesitancy of speech; *ku-dodoma*, hesitation, say, in beginning to speak, and in other things besides.]

Chibwenzi, 4, FRIENDSHIP, also *chisamwali*, and less close *chinansi*= acquaintance; *chibale* is rather relationship: presents are given and received, *ena a-mangirana mbuzi*, some give each other the present of a goat; sometimes they change their names. Many of the native stories turn upon friendship struck between the various animals which figure in them.

Ku palana chibwenzi, or *pangana*, *limbikana*, &c. = to make friends with; *chi-fa*, or *chi-duka chibwenzi*, for the breaking of friendship, which is sometimes signified, by breaking of a stick (*chibwenzi cha-fa mtengo uwo nda-ku-ponyera*, our friendship ceases, I throw it back to you with this stick).

Chibwenzi chatu cha-kala, or *cha-gonekera*, our friendship is established, or is of long duration. *Anya-mata a-ka-palana chibwenzi china a-yang'anira chibwenzi ndi amao, chifukwa kuti tsiku lina a-nka ku-ka-itana samwali wache nda-ka-peza nsima ya-psya kwa amache*, if boys compact any friendship it is their mothers who look after it, so that if any day he goes to call his friend, his friend will find porridge cooked at his friend's mother's. *Chibwenzi chi-ka-fika kwa amao sa tukwanizanai, chi-kala cha-chi-kulu*, in a friendship in which their mothers take part they do not swear at each other, it is a friendship ordered by the elder people. *Chibwenzi china chopanda pache, a-limbana pa dambo kuti a-one mpamvu zao*, another commonplace mode of friendship is that in which they wrestle, say, at the *dambo* plain to see their respective strength. *Chibwenzi cho tukwanizana, mpamvu zao zi-fanafana, a-ti ndi chibwenzi chabwino tsopano, tiye ti-dzi-tukwanizana*, a friendship in which they can both swear at each other, their power is equal; they say, it is a good friendship now, come let us swear at one another [swearing, which is a deadly offence, mutually indulged with no result, shows the thorough equality]. *Tonse ife ndife chibwenzi chatu—tonse ife ti-ri ampamvu.*

[*Chibwenzi, chisamwali, chibale, chinzache, chinansi*, or with *u* when the idea is more abstract than the fact or act of friendship: *chibwenzi*, friendship, and almost never with a compact; *chisamwali*, referring more to the love between the parties, and generally denoting more distinct equality; *chibale*, relationship, or if one comes from another's village, presumptive kinship; *chinzache*, one's fellow; *chinansi*, one's neighbour.]

Chibwezo, 4, A BROOM; as *chisesero, chilserero, chipsyerero*, and also *chibwezero;* it is made of the branches of trees, with the leaves stripped; *tsache* is smaller and made of *mlaza*, or *mapira; cheyo* is a small brush for washing out baskets.

[Means literally, returning—*i.e.*, sweeping back, collecting rubbish into one place; from *ku bwera*.]

Chibwibwi, 4, STAMMERING; also of pouring water out of a narrow-necked jar, &c. = *ntibwitibwi ya madzi* = 'bubbles': *m'lecheni iye ndi ku-punduka n'chibwibwi*, don't touch him, for he can't help himself stammering.

[Also *chibwebwe, chimeme, chimwemwe;* root *bwe, bwede, bwi* and *bwidi:* also *chibubu.*]

Chichachya, or *chityatya*, 4, A MUSICAL INSTRUMENT; *sansi wa nsungwi;* it has its square-hollowed sounding-board with rattles, as the *sansi*, but

the vibrating tongues are made of bamboo instead of iron: the name is also applied to the iron *sansi*.

Chichecheche, 4, CUTTING OF THE HAIR; also plu. *zicheche; ku meta zicheche*, to cut the hair in lines; *zicheche zicheche*, or *bzicheche bzicheche*, the hair cut in little patches: can also be used of cutting the eyebrows, *a-meta zicheche za m'zikope;* it can also be used of cutting the whole half of the hair off.

[*Ku zanga, chereula, kodobola, kolowola, chochola*, are various verbs which can be used with *chicheche* to indicate different kinds of cutting; but *meta* is the word used with the whole; and *cheka* is evidently the root, or the *che che* of cutting, though *cheka* is not applied generally to cutting hair. When the hair is cut in patches and these patches are allowed to grow, and smaller patches again cut out of these patches, making sometimes three or four different stages of hair-growth on the head, the word is *zirumo:* to make a parting is *ku swa mpuri*, the parting is cut, for the hair does not part.]

Chichecheto, 4, SOUND OF GNAWING (*checheta*) or nibbling, cutting, &c.; also a NOTCH or line cut as in a trap for the passing of the string: *a-taika chichecheto chache*, perhaps the tool for cutting, as *ncherero*.

Chichere, 4, SALT EARTH = *ku-koma kwa mchere*. the good taste of salt, as *madzi a chichere*, salt water; *nsaru za mchere*, wet with salt water; *dote lima-fuka pansi ndi mchere pamenepo mpa chichere*, when the earth comes up with salt it is said to *chichere; nyama zi-ma-seteka chichere*, the beasts lick the salt ground.

Chichere, II., SINCE DAYBREAK, from *ku cha:* it is an adverb of the same form as *chigonere*, = state of being light.

[The same word has different meanings according to the various meanings of *cha*.]

Chicherechere, 4, GRISTLE, CARTILAGE, brisket.

Chicherechere cha chiboda cha nkuku chi-tafunika, the gristle of the fowl's leg-joint can be chewed: *pfupa li-ku-ku-tika*, bone is gnawed.

[*Chere! chere!* sound or feeling of chewing cartilage.]

Chichezo, 4, A BASKET-STRAINER FOR MAKING SALT; the ashes of the burnt grass or the burnt maize-heads are lixiviated with water through the *chichezo*, basket, generally an old basket.

[*Ku chesa mchere ndi chichezo*. Prob. from *ka*, to drop.]

Chichi, a kind of crane, small.

Chichira, 4, TOWARDS THE TAIL; *mwendo wa chichira* or *mwendo wa ku chichira*, the hind-leg; also the leg with the tail in an animal cut up into joints: also *mwendo wa matako tako*.

[*Mchira*, a tail; *mchira chi!* tail up in the air.]

Chichiri, 4, A PEG; of a drum, for stretching a skin, &c.; *za pa nkalu pa mono*, pegs, two or more, driven in to fasten the fish-basket at its entrance in the fish-fence: *zichiri za chinga, za chikopa, za ng'oma*, pins put in to fasten the skin of the drum.

[From *chi!* in *chiri! chimtka*, &c.; also *ntolo*, nails, pins, nails with large heads, &c. (*ntolongo*, from interspacing); *msomali*, a nail.]

Chicho, 4, DAWN; also plucking fruit (*ch* aspirated), also gnawing *chodo!* &c.

Chida, 4, A WEAPON, OR A TOOL; such as *ntungo, mpeni, nkwangwa, mbedza, mbvi, chiuziriro*, chiefly those made of iron, *chitsulo cha ku twa cha nsonga; m'pise chida*, kill him.

[*Ndumba, ngala, mzinga, ncheto, peimo, nsakaza*, are kinds of *chida*, not a gun or *ndodo*, &c. *Zo-songoka kwina.*]

Chidambaya, or **chidambali** (as *chemberembaya*, or *chemberembali*, a person not quite arrived at the dignity of *chembere*), A MAKESHIFT FOR A WEAPON, anything used as a weapon, but not really a usual one.

Chidano, 4, HATRED, also *udano*; from *ku dana*, and *ku da*.

Chidanzidanzi, 4, and—

Chidanzo, 4, RESEMBLANCE, likeness; image: it also means MIMICRY.

Wina na-dza-fananso ndi atate wache yemwe, a-nena kuti a-li chidanzo, or *a-li n'chidanzo*, if one is like his own father, they say he *chidanzo*, like him. *Ta-ona chidanzo cha mwanayu, wadanza nkope ya atate wache. Ku-tsanza-tsanza uyu, si-chi-m'tera chi-*

danzo chache, he is a born mimic, he can't help himself.

[Also udanzo; from *lanza* or *danza*, or *tsanza*, to be like. *Chilanzo* is used also for *chidanzo*. Dialect (Sena) *Chilandono*.]

Chidede, 4, CUTTING OF THE HAIR, as *mndende*.

[A word also used in swearing, *antu a-lumbira chidede po-tukwana*. Dialect, *mjeje*.]

Chideko, 4, the ROUND MARK in the ground where a wooden pounding-mortar has been standing; the round mark of an elephant's foot: *chideko cha mtondo; chideko cha pazi la njobvu, chipembere, mvu*, &c.

[It seems to be from the root *dende-* or *le-*, meaning to cut clear round, rather than from *deka*.]

Chidemvu, 4, also **chidemvuko**, THROWING THE HEAD OR BODY FROM SIDE TO SIDE, from conceit or pride, &c., offended dignity (in a child), &c.; also *mademvuke;* of a woman walking so as to attract attention, *ku mda mtu u-li pambali na-pikapika maso*.

[Dialect, *dunguza*.]

Chidendene, 4, A HEEL, =*chindende*, **chidende**, *chitende, chitendene*.

[It comes from *tendeula*, &c., root *te* or *de*, with the idea of clear cutting round. Dialect, *chithili* (Chikunda) and *chitende*.]

Chidendekero, 4, CARRYING ON THE HEAD; also **mdendekedwe** and **udendekero**.

[Dendekera, to carry on the head without holding with the hands.]

Chidengo, 4, or **chidengu**, CUTTING OF THE HAIR, in circles above the ear; also *chidengo cha-chi-kulu*, perhaps half the hair shaved; also round-cutting in front or all round about.

[It seems to be used pretty much as *mduliro*, and *mndende; chimeto* is the general word for cutting of hair; *zicheche* also means in lines, though more generally patches cut out; *mpala* is whole head shaved: most likely *chidengu* is from *ndenguma*, as *mpendeka* from *pendeka*, to lean to one side.]

Chidikwidikwi, 4, HICCOUGH; also *nchirichiri* or *nchirichiru*, &c.

[Verb *dikwira*, adverb *dikwi;* also *gwikira, gwikwi*.]

II. Also THE THICK LEES OF NATIVE BEER.

III. Also A BELL OR BUBBLE, such as comes up in thick liquid.

[*Nsekuma* = hiccough, in Sena and Chikunda.]

Chidima, 4, BEING UNOBSERVED; also the NOT SEEING.

Uyu a-li ndi chidima, iye a-ka-ti nda-dza ife si-ti-onai, this person is said to be *ndi chidima*, unobserved, if he comes and we don't see him. *Mbuzi i nja chidima, ya-lowa m'nyumba ife o-sa-ona. Mpeni ngwa chidima*, the knife is unobserved, say, it is lying on the path and you don't see it.

[From *mdima* and *kuda; chidima* is darkness in Chikunda.]

Chidio, 4, FOOD, or WHAT IS GOOD FOR FOOD, eatable; also a feast: *chidio cho-dibwa*, as when a person finds in the bush something good for food.

[From *dia;* dialect, the same.]

Chidokomero, 4, THE POMUM ADAMI; in a fowl especially, and in man.

[From *dokola*, to rise up and down. The Chikunda is *chidokoloko*. Another word is *nkwiko*.]

Chidokowe, 4, A KIND OF CRANE, with black plumage, something like the **kakoa**, which is, however, white.

Chidombe, 4, a large KIND OF MINNOW, bitter to the taste: its body is rounded.

Chidondo, 4, A HOOF, of goat or buffalo, &c.; also knee doubled up; anything thus doubled, without fingers, which has hoof-force in it.

Wa-ndi-pondera chidondo pa mtima, he put his knee upon my chest. *Ng'ombe i-ku-ponda chidondo*, the cow kicks you with its hoof.

[Chikunda is *nyondo*.]

Chidoo, 4, A HOLE, =*chiboo, q.v.*

[*Choolo*, Chikunda.]

Nsaru i-ri ndi zidoo zidoo, monga mwa yo-dooka ndi moto, the cloth has holes here and there, said of cloth burnt into holes.

Chidu, 4, LOOKING HARD AT, attentively at, &c.; also *chidwi*, from *dwi!* adverb.

Ko iwe, u-ang'anitsanji chidu chako chimenecho, u-dza-tsala nacho, hallo! what are you looking so hard at? that

staring of yours will keep you behind. *Uyu ngwa chidu dwi.*

Chidudu, 4, A KIND OF MOUSE.

Chidululi, 4, PROTRUDING NAVEL, navel hernia.

[*Mchombo* is the navel. Many have navel hernia: it is very ugly, but seems to be no great inconvenience. It is also called *mdumu*, if it is large; and *mchombo*. The root is *dumula*, *du* the adverb, and *chi-* and *ula* the building of the word.]

Chidukumtima, 4, URGENCY OF HEART, haste; *chifukwa chodukula mtima*, because of the beating of one's heart; *a-li ndi chidukumtima*, or *a-li ndi mtima wa chiduku.*

[From *dukula*; Chikunda is *dudumamtima.*]

Chidukwa, 4, SHORTNESS, cut or broken short; also a short bit; **chidutswa**. An old mat is called also *chidutswa*, from its being broken: string, bark-string (*luzi*), &c., can be *chidukwa.*

[From *dula*, break across: *chipindi* is the Chikunda.]

Chidukwi, 4, A KIND OF THICK SWEET FERMENTED BEER, eaten with a spoon; also called *chitukwi* or *chitsechetseche*; *ntibi* is sweet beer drunk. *Chitukwi chi-ri ndi misere, pa-ku-dia a-tafunira*, it is thick with granules, and they chew it when they eat it. It is chiefly eaten by the women and children.

[See **Moa**—Chikunda *lipipa*. It is made in the following way: *a-tenga mitama ya ku tsula ku ufa nda-mka ku-ka-i-tereka, ndi i-wira ndi i-paya, ndimo a-tenga chimera cho-sinja cho-sasera, ndimo a-tsira mu mtama u-li pansi, nda-chi-gwedeza nda-chi-ika paja; mgonedwe mawa tambala kokoliriko chikombe bvi! a-lawe a-peze tseche-tseche; ndi chitukwi nditu.* They take the grains of the flour and go and put them (in a pot) on the fire; and when they are boiled and thoroughly cooked, they take *chimera* (must), pounded but not sifted, and pour it into the flour (in the pot) on the ground, and stir it, and put it aside; they sleep that night, and next day at cock-crow they put the spoon into it to taste it and see if it is sweet: that is *chitukwi.*]

Chidule, 4, or adv., BREVITY, BRIEFLY; in speech or otherwise; =a short 'cut'; *a-nena mwa chidule*, they speak briefly.

[From *dula*; Chikunda *chigwagwa.*]

Chidulo, 4, WATER MADE SALT from the burnt ashes of maize-cobs or stalks of millet or maize or salt-grass (*cheza*), by being filtered through it; it is used in place of salt with *chinangwa* leaves, pumpkin leaves, &c., which are eaten with *nsima* porridge, as *ndiwo* (relish).

A-diera nsima ndi ndiwo za chidulo, they eat *nsima* with *ndiwo* made salt with *chidulo.*

[It may also mean THE SALT ASHES, as well as the water filtered through them—*e.g.*, *chidulo cho cheza cheza*, ashes from which the water has been strained. It is made thus—*masamba a ntochi* (*ndipo sikonya za dzimanga ndi mapesi*) *a-ocha na-tenga pulusa na-cheza, madzi ache ndi chidulo.* Salt is also got from soil scraped in salt places—see **Chikungu**. An attempted derivation, *kamba u-ka-chi-dula chi-dula pa lulimi.*]

Chidundumwa, 4, CORPULENCE, short and stout.

[*Baku*, dialect.]

Chidutswa, 4, A BIT CUT OR BROKEN OFF; subst. from *dula*; all to which *dula* refers find a meaning in *chidutswa*; *chidutswa cha nsaru, cha chingwe, cha mpasa*, &c. *Mchira wa-tsala chidutswa cha chabe*, he has but the stump of his tail left (perhaps *chipuda* would be the stump; *chidutswa*, say a half of the tail).

Chidwi, 4, or *chidui*, or *chidu*, *q.v.*, LOOKING FIXEDLY AT; also *chigaga*: *a-yang'ana mwa chidwi; uyu ngwa chidwi; chidwi chache*: also—

Chidwidwidwi=*chigaga.*

Chidya, 4, THAT THING YONDER, =*chija*, *q.v.*

Chija chi-na-dza dzana chija, that thing which came yesterday.

Chidziwira, 4, WHAT IS KNOWN, in the proverb, *ndi chidziwira cha mwini tumba*, the man knows himself what is in his own bag.

Chidziwitso, 4, SOMETHING TO KNOW BY, as *chizindikilo.*

Chidzodzobola, and **chidzodzobolero**, A TOOL, &c., for pecking or picking, 'howking,' &c.—*e.g.*, beak of a bird, pickaxe, &c.

[*Mcherero*, *chikokotero*, *chipaliro*, other similar tools—*mcherero* being for carving, *chikokotero* for cutting grooves round, *chipaliro* for planing, smoothing, &c., *chidzodzobolero* for a cut with hitting as with a pickaxe.]

Chidzukulu, 4, the relationship of

the *adzukulu*, who are sons of the sister if it is a brother in question, or of the brother if it is a sister in question (*a-ku-chirongo*). Those also who perform the last services for any one are called *adzukulu;* they put the corpse (*mtembo*) in the grave, having measured and dug the grave and cut the sticks for carrying (*tembeta*) the corpse: their duty is called *chidzukulu*. It also comes to mean the familiarity (*chipongwe*) of friendship; also 'a thing of nought'; *pena u-lota u-ta-fa nu-ti u-dzuke, chi-ri chidzukulu*, suppose you dream you are dead, when you awake, lo! it is a dream.

[*Chidzukulu cho sa opa mkulu, mkulu sa-kwia —chipongwe cho-sa-kwiitsana.* Chikunda is *chinarumbi* from *lumbira.*]

Chiedzekero, 4, A PLACE FOR LEANING ANYTHING AGAINST—*e.g.*, a gun against a tree, a bow, a stick, &c.; *chiedzekero chimene chi-gwira mfuti-yo.*

Chiembekero, 4, A REASON FOR WAITING.

[Dialect, *chidikero*, from *chikira.*]

Chiendero, 4, A PLACE IN WHICH ONE HAS FRIENDS; also a pretext for going, as *machokero*, &c.

Chienieni, *nkondo ya chienieni*= CIVIL WAR (root *mwini*).

Chifakuti or **chifoti**, IF IT BE SO THAT; because it is so that; even if it be so that, &c. It becomes *li-fa-kuti* or *u-fa-kuti*, &c., according to the word alluded to.

Chifakuti a-chi-palira ku-li dzuwa, ndi chiamba ku nyala, if it be so that they hoe the maize when the sun is strong, it begins to wither. *Lifakuti a-ka-li sanja li-ta-sanja*, if it be so that they hammer the hoe too thin, it soon wears out. *Ufakuti ine ndi-ka-ku-sonyeza njira za bwino u-ka-muka ndi ku-sochera*, even though I show you the way you will lose yourself.

Chifamba = **chifwamba**, 4, MAN-STEALING; also *chiwamba, q.v.*

[Dialect, *umpanga.*]

Chifamtima, 4, FORGETFULNESS; from *fa* and *mtima.*

[*Ku iwala tsiku la ku-nka kwa samwali wache: malo a kwi-ika mpeni: malo omwe a-na-ona mbewa: mbatata yomwe wa kwirira pa moto:* to forget to visit your friend, or where you've put your knife, or where you saw the mice, or the potatoes you are roasting.]

Chifaniziro, 4, A PARABLE; from *faniza*, to liken.

Chifechi, adv., much planing (?). See **Fembula.**

Chifente, 4, THE SMELL OF AN ANIMAL—*e.g.*, *chombwe, nadzikambe, nyenga, mtsenga, kanyimbi*, &c.; also **chifwente**: *nda-tenga chifwente*, of one who catches the smell of an animal upon him from having crossed the spoor: from *fentera, q.v.*

Chifotere, and **chifotero**, IT IS SO THUS THAT; or, if it be so thus that . . .: for *chi-fa-ku-tere.* See **Tere.**

Kodi masamba awa chi-ma-fotetsa nchiani? chifotero ndi dzuwa masamba a-fota, what withers up these leaves? it is with the sun that the leaves wither. *Chifotero icho si-ti-pitai*, if that's the way it does, we can't pass. *Chingwe chifotere ti-ka-chi-pota koma si-ti-chi-ta lero-i*, if the string gets entangled thus when we wind it, we shall not finish it to-day.

Chifu, 4, or **chipfu**, STOMACH—of man or beast; *chipfu chimene chi-kala m'maudzu, kafucheche a-patikana ndi chipfu*, the stomach (of a goat) is that which has grass in it, the *kafucheche* is next to the stomach.

[Dialect, *lipu* and *chifu.*]

Chifua, 4, the CHEST—also **chifuwa**; also applied to the heart; affection of the chest; perhaps also as *mtima* also used for anger.

Nda choka ndi chifua=*si-nda-nena za mu mtima mwanga*, I went away with my 'say' unsaid, without unburdening myself.

Chifuduba, 4, =*chipudugwa*, A KNOT ON A TREE.

Chifufu, 4—see **Chipfupfu.**

Chifukwa, BECAUSE, and **chifukwa**, 4, FAULT (the same word), as *kawamba, kamba, liwongo, pakuti, tangwi;* also cause or reason; *chifukwa chuma chache*, because of his wealth; used with or without *cha*, as also *chifukwa cha chuma chache.* It is used with *kuti, chifukwa kuti*=because that; also *chifukwa choti* and *chifukwa chakuti.*

['Because' in Mang'anja is thus connected with cause or origin, and that with *fukula*, to

dig or turn up; also with origin in time past, as in *tangwi*, which means beginning; with debt, as in *liwongo, ligongo;* also *pakuti*, a grammatical 'because.']

Chifulu, 4, FREEDOM; the state of a man who is *mfulu, q.v.*, a free man, not a servant or slave.

Chifulu, 4, or **chipfulu**, a GOURD-cup, large and shallow, for drinking *moa*—it has no handles.

Chifunde, 4, a KNOT, joint, as *mfundo.*

Chifuno, 4, WISH, desire.

Chifupi, 4, CROSSWISE, as *chitali* is lengthwise; also SHORTNESS; *ufupi*, &c.; *ku fupika* verb.

Chifupo, 4, A COLLECTION MADE AT A DANCE; also **mfupo**: it also means A PRIZE OR REWARD.

Mabisalila a-tenga chifupo cha nkuku pa bwalo, or *a-fupidwa chuma pa bwalo ndi nkuku*, the *Mabisalila* (witch-finder) receives a collection of payment in fowls at the *bwalo. Ku-m'sonkera msonko wa ku-m'fupa* (or *wa ku-m'patsa chifupo*) *kamba kuti wa-bvina bwino*, to 'send round the hat' to reward him because he has danced well.

Chifutu, 4—see **Chipfutu**—a clump of twigs and leaves grown from a tree which has been cut down; *chiputu* is a clump of grass.

Chifwamba, 4, MAN-STEALING, or *chivamba, q.v.; nkondo yo-gwira antu m'minda*, a kind of guerilla warfare. See **Vamba.**

Chigabadiko, 4, HOOF, NAIL, TORTOISE-SHELL, &c., shell of a crab; also *chikadabo;* also *chigambatiko.*

[It comes from *gambatira, -ula*, &c., to adhere, stick on; if the buffalo's foot is put on the fire, the hoof comes off; the idea is therefore quite apparent of something adherent: *chigamba*, a patch, is from the same root.]

Chigabadulo, 4, A PATCH, a spill of wood attached to a tree, not quite cut off.

Chigadagada, adv., LYING ON ONE'S BACK; from *gadama.*

[Dialect, *dedema.*]

Chigadza, 4, CHIN; from *gadza, chifukwa kuti chi tandiza mano ku gadza chimanga*, because it helps the teeth to break the grains of maize, &c.

Chigadzu, some **Chikadzu**, 4, A BIT BROKEN OFF; *chigadzu cha fodia wa litiwo*, a bit of plaited tobacco broken off; *chigadzu cha mpika; chigadzu cha dzungu.*

Chigadzu cho-tema m'bande, a-sia chigadzu cha-chi-kulu na tenga chigadzu cha-chi-ng'ono na-ika m'tumba, a bit taken off from the roll, they leave the large bit and take the small bit and put it into their bag.

Chigaga, 4, STEADFAST-LOOKING; *chigaga ga!*

II. BITE of dog, sting of bee, bite of serpent, blow of stick, &c.; anything fast or firm.

[*Ngandanganda*, Chikunda.]

Chigagada-gagada, 4, HACKING; (also bit, division?); knocking, chopping; if beaten by many people at once, &c.

Chigaliga, 4, JUMPING, leaping; *potumpa pa mtsinje tu! chigaliga!* in jumping a stream, *tu!* the leap, *chigaliga!* the landing and 'stotting' on the other side; the 'stott' when one reaches the ground.

[Dialect, *ziba; judu* is hopping along; *chika* is limping along.]

Chigamba, 4, A PATCH; also *chipate; cha nsaru chomwe a-patika pa nsaru*, a patch on cloth; *cha ngalawa, cha nsengwa, cha mtondo, cha ng'oma, cha kasu*, on a canoe; a basket, a grain mortar, a drum, a hoe.

[From *gambatira*, &c.; dialect, *chapa.*]

Chigambato, 4, what adheres, as expressed in verb *gambatira*, and which can be taken off, as *gambatula*—*e.g.*, scab of a wound, nail of the finger, shell of tortoise, calyx of a flower.

Chigo, 4, A LOG OF WOOD, = **Chitsiga.**

[Dialect, *pichi, mtandi.*]

Chigobero, 4, AN AXE for hollowing out a drum, &c.; or *chogobera*, from *goba*, to hollow out.

Chigodi, 4, A ROOM IN A HOUSE OR HUT; a bedroom, verandah room; also an arm of the sea—*ku-gona ku chigodi.*

[Perhaps from *go-* and *goma*, as *chigomi*, and possibly the same root as *gondia*, corner,

with the idea of being shut in with egress barred or walled. *Koma*, a wall, may have the same root. It is just the idea one has in a native hut; and it would be a similar feeling were one inside an egg. *Magomero* contains the same idea.]

Chigodo, 4, 'MASH,' of rice, *inswa* (winged white ants), *mchewere* (small grain), *mtedza* (ground-nuts), &c.; from *godola*, as *chiponde* from *ponda*; any soft doughy pounded subtance for food; also *zigodo*, or *zogodola*. It is eaten uncooked, and is a very convenient food on a journey during a short halt. See **Chingongomi, Chinkodo.**

Wo-panda mano a-m'pondera chigodo, they make soft-pounded rice-porridge (or other) for one who has no teeth. *Chigodo chache cha inswa ncha ndi!* porridge made of *inswa* is firm.

[*A-tsira m'ntondo nda-u-gobvola na-tsira nadzi pang'ono na-dia zogodola*, they pour it into the grain mortar and soft-pound it, then pour in a little water and eat *zogodola*.]

Chigogo, 4, WELL-MADE CLOTH, *nsaru ya chigogo*. Also a billy-goat.

[Dialect, *saboko*.]

Chigologolo, 4, A LEADING-STRING, for a dog; a bridle; also put in the mouths of captives; the Chikunda is *goligoli*, which points to the same root as *goli*, a slave stick. A string is tied to the dog's collar, then a stick is tied to this and a string to the other end of the stick; the whole forms a chain, but the stick keeps the dog at a distance if it be inclined to bite.

Chigololo, 4, ADULTERY; also *chibvua*, *q.v.*

[Dialect, *likwale*.]

Chigomi, 4, SHUT UP, any place shut up so that one cannot pass: *ku chigomi*: of a wall with no door, of a place with no path; any place against which you, so to speak, knock and rebound, from *ku goma*, as also *chigodi*, &c., *q.v.*

Chigonere, 4, LYING DOWN, still lying down; still in bed.

[Along with other words made upon the same principle, as *chimire*, &c., it means still continuing to do what he began to do.]

Chigongono, 4, the elbow; *chikono* is the inside fold of the arm: *ku-chi-ngamira pa chigongono*, to lean upon one's elbow.

[Most likely from the same root as *chigodi*, *q.v.*, &c.; *go*, and *goma*.]

Chigoo, 4, A LARGE WOODEN HOE.

Chigor-. See **Chigol-**.

Chigoti, 4, a lash; also *chikoti*, *q.v.*; also a switch.

[Perhaps from *ku kota*, to be bent.]

Chigua, 4, a raised platform for a bed in a native hut, or in the verandah for sitting upon, in the *bwalo*, &c.; a raised threshold; a sand-bank; also *nyumba ya chigua*, a house on a raised verandah: also *gua*.

[It is made of mud moulded with the hands into platform shape.]

Chigudu, 4, WORN-OUT CLOTH, a rag; a small bit left when the rest is burnt or worn out, &c.

[Perhaps connected with *gudukira*, to cover.]

II. The sound of pounding grain, when there is little in the *mtondo*; also **Chigundu.**

Chiguduli, 4, or **Chikuduli**, SACKING, coarse cloth used for packing; canvas; cloth made of *bwazi*.

[From *gudulira*, to cover, as *chigudu*; also *magudulira*.]

Chigulu, 4, A SMALL GOURD, a SMALL GOURD-PHIAL; it is used for holding salt, pepper-corns, pumpkin-seeds, &c.; is round, with no neck, but with a small hole stopped with a stopper (*chisong'onto*, maize-cob without the corns); it is warty (*chi-ri ndi nsungu*); some quite round with no handle (*nkobwe*), and in any case the handle is very small.

[*Chipfulu* and *pfulu*, a large gourd with no handle used for a jar, and for drinking *moa*; *mtekwe* is a very small gourd snuff and lime phial (it is also made of wood and bamboo); *mchenje*, a long gourd for arrows, &c.; *guda*, a large gourd-jar, long, with a hole and stopper, used in journeys; *chiko* gourd-cup, with a handle, and a particular kind of gourd; *nsupa*, a gourd-phial with a neck; *chibade*, a gourd fragment, a shallow cup, &c.; *nsikwa*, a top made of gourd.

Sa-chotsa mkobwe, a-to-boola pa tsinde pa nkobo na tseka ndi chisong'onto, but it has no real *nkobwe*, which is a long tail.]

Chigumbu, 4, A BAG FOR THREAD; made of *mlaza* palm-leaf, woven like

an *ntanga*, but a bag with a small mouth.

[*A-vuka ndi mlasa mwa ntanga nda-funga ku kamwa*, they weave it with *mlasa* in the manner of an *ntanga*, and draw in close for the mouth.]

Chigumuchire, 4, A LAND-SLIP on a steep river-bank; either the part that falls, or the place whence it has fallen: also *chigumukire*, from *gumuka*, *chi-gumuka chigumuchire*, *dote li-gumuka n'chigumuchire*.

Chigumula, 4, A FLOOD, when the water spreads over its banks; when the river 'comes down' in flood; *nsasa* is the exact word for spreading, and *chigumula* refers primarily to the carrying away of (*chirinji*) steep river-banks, and banks of earth over the part overflowed, but it means widely flooded in the full English meaning of the word: *madzi a-chigumula* = flood of waters, or waters of a flood.

[From *gumula*, *chi-gumula zichiri zonse*.]

Chigunda, 4, A SMALL GARDEN, for green maize; *chomwe cha ku-ocha chimanga*, where they grow maize for roasting, the big gardens are not used thus, the *chigunda* saves the big garden.

Chigundu, 4, a stick for beating bark-cloth = *chikomo*, &c.

Chiguo, 4, = **chigua**, *q.v.*, A MUD PLATFORM; it is also called **chiunda**, *chiunda cha gua*.

Chiguo cha m'konde, the verandah seat; *chiguo cha pa tala la-li-kulu*, the main bed in the hut.

Chiguta, 4, A THICKET-FORT: *a esa guta msitu: gome*, the door; *chipata*, the gate.

Chigur-; see **Chigul-**.

Chigwa, 4, a flat piece of country; plain; country surrounded by hills; also an animal like *chinkoma*. See **Chitumbi**.

Chigwanda, 4, A JUG.

Chigwembere, 4, A USELESS THING, or person; something which does not answer its purpose; from *gwembere*, the sound of the iron tang of a hoe falling out of its socket, or of a gun-flint which strikes loosely, or falls out; and thus a useless gun (*chi-gwembere cha m'futi*), a useless bow, a useless person.

Muntu a-gonetsa, a-nena kuti, n'chi-gwembere uyu, a-dza-siidwa, if a person sleeps too long, they say he is a useless person, he will be left behind some day. *Cha-ku-panda ku-gwira nchito ndi chigwembere cha mpeni*, because it does not work well, it is a 'useless thing' of a knife. *Chimfuti cho-kana ku-waka moto n'chigwembere*, that gun which won't strike fire is a *chigwembere*, a useless thing.

Chigwenembe, 4, A KIND OF MOUSE-TRAP, made of hollowed root of *mpefu* (kind of soft-wooded tree), of *bvunguti* (the fruit of *mbvunguti* tree, about a foot long or more), or of a pumpkin hollowed out; it has a noose (*kwekwe*) at the mouth, set by means of a springing stick (*msampa*), which is held down by another thread passing into the trap between the noose and the bait; the mouse enters through the noose, gnaws the setting-string before it to get at the bait, the spring is thus set free, and the noose draws the mouse tight (*sindikiza*) against the top of the trap: it is not set upon the spoor, but anywhere; the bait is roasted maize or ground-nuts.

[*Deka* or *ngombero* is another trap woven with in-turned spikes; *chitumo* is woven of string.]

Chigwinjiri, 4, AN ARMLET OR LEGLET OF POLISHED IRON RINGS.

[*Zi-ti ngwi! ngwi!* named from the sound they make.]

Chigwiriro, 4, A PLEDGE—*i.e.*, something or some one caught and retained for another; it is a formative noun, from *ku gwira*, and has, of course, many other meanings—*e.g.*, a rail to keep people from falling over, &c.

Chihoo, 4, A LARGE WOODEN HOE.

Chiimire, 4, CONTINUING STANDING; *a-ngo-ima chiimire*.

Chiiwalo, 4, FORGETFULNESS; from *ku iwala*.

[Dialect, *chidiwaliwa*.]

Chija, 4, or **chidya**, THAT THING YONDER, OR THAT THING SPOKEN ABOUT, &c.; *chimene chija si-ndi-na-chi-wone*, that thing which I didn't see.

[*Ichi*, this; *icho*, that; *chi-ja*, yon. The chi

means IT, and *i* is a noun prefix; *i* renders *chi* a noun word; *i-chi*, *i-cho*, and *ja* in *chi-ja* simply throws the *chi* far away by means of an expressive interjectional particle: chi-ntu, thing = IT THAT IS mu-ntu, person = HE THAT IS, personal existence; *ka-ntu* as *chi-ntu*, anything that is; it is *mu-ndu* in Yao, the *u* being simply the modification required for a formative noun.]

Chika, 5, A HURDLE, woven of *bango* reed; for a bed or for a sprained leg, &c.

[The bedstead (*kama*) is made of posts (*myendo* or *mapanda*), beams (*mitanda*), and cross-beams (*misanjo*), and upon the top of this the *chika* or *makangala*, made of rough reeds, not split, laced with string, is placed, and upon the top of this the mats (*mpasa*) are spread. It is pronounced *tshika*, full sibilant and sharp *i*; *chika*, pronounced ordinarily, means 'glue.']

Monga mpasa ya-kale i-ta-ta ndiye chika, a worn-out mat is called *chika*. *Ta-tenga chika m'nyumba-mo, antu a-kalire-po, patu pano pa-li-be mpasa zabwino, a-li-po ndi machika a chabe*, bring that old mat of mine out of the house that the people may sit down upon it, at my village here there are no good mats, only *machika* (said in politeness).

Chika, 4, GLUE, gum from the acacia tree and others.

Chika, adv., LIMPING; of *chikama*.

Chikabakata, 4, HARD GROWTH OF THE SKIN (perhaps rare).

Chikabado, 4, A NAIL of the hand or foot; HOOF, shell of a tortoise, &c.; also *chigabado*, and—

Chikadabo, 4, NAIL, &c., as above.

[Chikunda, *nyala*—claws are called *sala*, of fowl, beast of prey, &c.]

Chikadzakadza, 4, URGENCY, haste; *ku-enda chikadzakadza*, to go with haste; as in a *Mlandu*, one who urges payment and takes no denial, *a chita chikadzakadza*, = *kakamiza, umiriza: wa-i-manga nyumba chikadza chikadza*, he 'went at it' in building his house.

Chikaka, 4, A KIND OF CLIMBING PLANT; the roots are eaten in times of scarcity, the water in which they are boiled being thrown away three or four times.

Chikaka, 4, LAUGHTER, cackling laughter; also—

Chikakade, 4—*ku-seka chikakade, ku kondwa*.

[*Chiseko*, also laughter, and Chikunda *chiseedo*.]

Chikakaka, 1, a kind of weasel; plu. *akakaka*.

Chikalidwe, 4, ONE'S NATURE, = *chibadwa*; manner, form, &c.; (from *kala*).

Chikalire, adv., from *kala*, REMAINING AS IT IS.

Chikaliro, 4, a pointed stick for stroking the threads even in weaving; it separates the threads in case any stick together.

Chikama, ku, TO LIMP; also *dibama*, and *tsimpina*.

Chitsotso cha-ndi-lasa, mu-ona ndi-ri-ku-chikama chika! chika! the sharp point hurt me, you see I am limp-limping. *Nda-chikamidwa ndi bala*, it is a sore that makes me limp (or *bala li-ndi-chikamitsa*). *Ndi-ma-chikamira apa*, I began to limp here; or, this sore place here makes me limp.

chikam-itsa, -idwa, -ira, -ika.

Chikamba, 4, tyings of bamboo with grass between, in building. *Ta-nya-mulani luzi nu-mange zikamba patari patari.*

Chikambi, 4, A 'QUID' OF TOBACCO; *fodia wo-dia m'kamwa, chi-labvudwa*, tobacco chewed in the mouth and spat out.

[*A-tenga nkono, ndiko ku-si-tenta, ndi myala inanso ya-bwino, ndiko ku-pera-pera, ndiko ku-ika m'ngombe; pamene a-dia fodia, na-tenga pulusa limenelo, na-ika m'kamwa*, they take shells and burn them, and other stones good for the purpose, and grind them, and put them in their lime-box; when they smoke or chew tobacco they take some of this ash and put it in their mouth.

It probably comes from *kambi*, sourness.]

Chikamwakamwa, 4, 'SMALL-TALK,' gossip, much talking; *wa-chikamwa-kamwa*, a gossip: in Chikunda, *mulomo* (lip) is used.

Chikanambwa, 4, A KIND OF LARGE BEETLE, perhaps the stag-beetle; it bites; also *chiganambwa*.

Chikanga, A THICKET.

Chikangalima, 4, BONES SHOWING THROUGH THE SKIN; the lower ribs being most often seen.

[From *makangala*, hurdle, *kangalama*, to be interspaced, spread out, &c., because of their ribbed appearance, to spread out and interspace, especially as ribs.]

Chikano, 4, GUM (Chipeta); = *maliroliro*; also the name of a gum-producing plant, grassy, about a foot high, with a root like ginger; combs are made with it, the strips of *minjere* being stuck on to the bamboo comb with this gum.

Chikapolo, 4, SLAVERY; a big slave. *Chikapolo changachi chi-ri-cho-si-mbwa*, my slave is too familiar.

Chikasu, 4, GINGER ROOT; TURMERIC ROOT.

Chikatikati, 4, LEFT UNFINISHED; IN THE MIDDLE, &c., from *kati*, as *pakati*, *mpindikati*, &c.

Mirandu yo-lekera chikatikati, discussions left off in the middle (= *yolekera pa-njira*; *yo-sa-ta*). *Nda-i-lasa njoka chikatikati*, I wounded the snake exactly in the middle (also *mpindikati*).

Chikato, 4, THE PALM OF THE HAND; not the sole of the foot, nor an animal's foot; but the palm of a baboon's paw.

Chikazi, 4, FEMININE QUALITIES, or characteristics; *nchito za chikazi*, work a woman does, or amount of work equal to what a woman might be expected to do; **dzanja la-chikazi**, the left hand, because the weaker; *ku bvala chikazi*, to bind one's calico round one as a woman does; *kasu la chikazi*, a woman's hoe; *chiko cha chikazi*; *nkope ya chikazi*.

[There is an adjective form *cha-chi-kazi*, as *cha-chi-musai*, *cha-chi-wisi*, &c., where the construction of all these adjective forms is easily seen.]

Chi-ke-; see **Chi-che-**.

Chiko, 4, A CUP; a gourd-cup; the name is applied also to the particular kind of gourd from which cups are made—namely, gourds with elongations which form the handle; *chiko cha pfulu*, a cup with a very short handle; *mkobo* or *mkobwe* is the name of the handle. *Chiko* is also a generic term for all gourds; that without handles being called *chipfulu* or *pfulu*, a long-shaped gourd, *mchenje*; a gourd with a neck, *nsuya*; and *mpondo* being a smaller kind, and best for eating. *Chiko cha tsi*, a gourd pleasant to the taste; *chiko cha-wawa*, one which is bitter.

[*A-pekasa pa-ng'ono pa-kamwa pa chikocho, ndimo a-chi-bvika m'madzi a-ku-wira, ndiko ku-chi-kwirira pa dzala, n'chi-gona masiku asanu, na-ka-chi-fukula pomwe, na-chi-tsuka-tsuka m'kati mwache pe, nacho palepale, ku pasa kwi! chi-ka-uma ndiko ku-dza-chi-tumiza ku bvalo ndi mwana kuti a-ka-chi tseteke*, they bore a small hole in the mouth of the gourd, and steep it in boiling water, and cover it up in the ash-heap; it lies there for five days, and then they dig it out again, and thoroughly wash it inside, and scrape it, and hang it on the rafter of the house; when it is dry they send it to the *bvalo* with a child, that it may be cut and pared smooth.]

Chikodobwe, 4, A COVERING FOR NAKEDNESS, made of the shell of *maseche* fruit, also woven (*china cho rukidwa*); a larger covering which covers like a sporran is *chisada*, which is woven, and is about the size of one's hand.

[From *kodobola*, to hollow out, it is simply a circumcision covering.]

Chikodzodzo, 4, THE BLADDER, from *nkodzo*, urine, and verb *ku kodza*. A goat's bladder is inflated and worn on the head as an ornament.

Chikokalupsya, 4, THE EARLY RAIN; see **Chikwapalupsya**.

Chikokombe, 4, A KIND OF PUMPKIN with a hard rind: *maungu a chibade* = *maungu a chikokombe*, that is, pumpkins with a shell.

Chikole, 4, the gift made by a man to the father of the girl he desires to marry, THE ENGAGEMENT PLEDGE; it is made when she is quite a child. The word is almost restricted to this meaning, but *mkole* means also one caught in lieu of another (*mwa tayo*), or anything taken in lieu of goods stolen, &c., and irrecoverable; *ta-gwira mkole*, we have caught him as a hostage.

A-li ndi chikole cha-mwini, she has the pledge of her engagement. *Iwo a-bvala-zo ndi za-chikole*, she is wearing her engagement pledge.

[The pledge is not for the girl's sake, but for the man's sake, and constitutes his right to the girl. She may refuse when she grows up, in which case the father repays the man what he gave her (*ndiri a-ri-kuti a-ka-kana atate anche a-tenge cha mi a-pelezi mwanangu, chifukuri iwo a-ku-bvala mwanangu*). Not all are betrothed (*ku tawalisa*) thus; most have liberty of choice, and consent (*ku lola*) if they are willing (*ku funa*), on being approached by

the advocate or friend (*nkowe*) of the man who desires to marry her.

It is derived from *ku kola*, as *ku kola miranda*=to bring one's self into a lawsuit: *ku kola* is also to catch, hence *mkole*=anything caught instead of; but *chigwiriro* is the word used instead of *chikole* in this meaning of it.]

Chikolongwe, 4, A FISH-SPEAR WITH A BARB; a gaff: *momba* has no barbs: a large hippopotamus harpoon.

[It is primarily a hippo-spear, made heavy with a very strong haft of wood, the rope being twined and spliced round the iron head of the spear; it has one barb, projecting downwards laterally and straight. In hunting the hippopotamus three canoes, with two men in each, take each their *chikolongwe* and ropes (*ngoza*). They strike the hippo and then make fast the ropes to whatever they can. Three ropes hold the animal, let it jump as it please; and it is despatched with spears.

In making the *chikolongwe* spear, the hole is bored with a red-hot iron (*ku uzirira*) into the wood. The strands of the rope are untwisted at the end and plaited round the iron head.]

Chikolowondo, 4, A SMALL SPRING OF WATER, made by digging in the sand with one's hands: *a-fula zikolowondo*.

[From *ku kolowola*, to dig out.]

Chikoma, 4, SIDE OF A BASKET, &c.; *wa dzaza m'chikoma*, he filled it up close against the sides; also II. beating it down.

Chikombamtiko, literally of one who scrapes (*ku komba*) the *nsima* porridge off the (*mtiko*) spurtle, hence A GIRL JUST GROWING UP in early adolescence.

[The Chikunda word is *mkokotiyamtiko*.]

Chikombe, 4, A SPOON; that which scrapes up (*ku komba*).

II. The cover of the powder-pan in a flint-lock gun.

III. Excelling at 'ball,' is *chikombe cha mpira*, WINNING AT 'BALL': *nda-ku-patsani inu chikombe pa mpira*, I have made you win, also I have given a chance to get a game; *ta-tenga chikombe china*. When one side manages to keep the ball amongst them for a long time, the others clap their hands, throwing up the game, and say, *chikombe cha pita*, the contest is done, the game is won. The games are marked with a stick upon the ground, with marks which are rubbed out or added as the games go and come.

Chikombero, 4, A LANDING-PLACE FOR CANOES, or place where people ford: *doko la chikombero:* a particular marking on a mat: *pa chikombero pa-olokera antu, a-samba pompo*.

Chikombero, II. 4, a curved knife sometimes with two handles, for scraping smooth (*konzera*) the canoe in making it; also a piece of wood with which the woman scrapes the clay sides smooth in making pots; (from *ku komba*).

Chikombwa, 4, a bobbin of thread, when the thread is spun ready for weaving; THE THREAD SPUN and ready for weaving.

Chikomo, 4, *wadzaza m'chikomo*, beating it down close, as *chikoma*, *q.v.*

Chikomo, II. 4, SUDDEN DEATH; with no anterior sickness: *wa-fa chikomo*, from *ku komoka*, to faint, &c.

Chikomo, III. 4, A MALLET, for tent-pegs, &c.; *chokomera pansi*.

Chikonda, 4, also *mkonda*, a friend, or perhaps affection: but rare. *Mulungu ndiye chikonda*, or *Mulungu ndiye wa ku konda*.

Chikonde, 4, A CLOSED FIST, turned to beat down with the knuckles upon the head: on the back it is *lipi*, which strikes with the fore knuckles of the fist; *shoko* hits with the back of the hand-part of the fist upon the cheek: perhaps rather Chikunda.

[The derivation is perhaps *ko!* knocking off, as *nkonya*, from *konyola ko!*—it may perhaps come from *konyeka*, &c., to bend.]

Chikonga, 4, THE JUICE OF TOBACCO, the 'dottle' of a pipe.

Chikonga chi-gwira pa mtima, the lees of tobacco catches one's breath.

[When tobacco is scarce they take the 'dottle,' rub it down, mix it with grass, and smoke it.]

II. also applied to WAX IN THE EAR; most likely this is the root of *chikonga* in the pipe.

Chikongono, 4, THE ELBOW—see **Chigongono**, which is the proper word. Chikunda, *chingungunu*.

[? From *kongonyoka*, to be dislocateable.]

Chikong'ontera, 4, A NECKLACE tight

round the neck, of several rows; also wristlet; made of beads twined round a piece of rope or string. Yao, *likong'ondera.*

Chikono, 4, THE ARM, as **nkono** (though *nkono*, a measure, is only an ell); *chikono cha nyama = mwendo wa mwamba*, or *mwendo wa chikono* = front leg; *ku m'patsa chikono*, to give him a front leg. It is applied also to the inside of the arm in the phrase *pa chikono;* a child is carried thus along the arm.

Chikonyo, 4, COB OF MAIZE WITHOUT THE GRAINS; *cho tong'ola-tong'ola*, all the grains knuckled off. It is used by children in play in mimic fights; for carrying fire; for lighting fire; for smoking tobacco in place of a pipe.

[Chikunda, *chikombwa.*]

Chikonzi, 4, FRIENDSHIP, as *mkonzi*, a friend; one with whom one is on good terms: this meaning of it is only relative and not fixed. It also means MENDING, &c.

Chikopa, 4, HIDE, of animals; or **Chikwapa.** It can be used of skin of pumpkin or man, &c., but *koko* is the usual word for the one and *kungu* for the other. *Chikopa* is skin with *ubwea*, fur or hair, &c.

Chikope, 4, EYELIDS; *nsidze* is eyebrows and eyelashes; by metonymy the opening lids of *mapira* millet grain, cotton calyx, and of flowers that open, the outside husk that opens being called *chigambato.*

Zikope zache zi-banduka, a-oneka maso, his eyelids open, the eyes are seen. *Zikope zache zi-ti vendu*, his eyelids close heavily (as of a drunk man).

[*Ku kopola maso* is to open the eyes wide; this seems to be the root. *Ku tsinzina* is to shut the eyes. One can use *tsekani zikope, tsinzinani zikope*, &c. *Uso* is the Chikunda.]

Chikopia, 4, A HELMET, a hat without a rim, a fez: also **Chikopea**: *chipeu* has a brim: also *msuli* = fez.

[Hats are made of *mlaza* without a brim, like forage-caps. *Chapeu cho-panda pembe ndi chikopia.*]

Chikor-; see **Chikol-.**

Chikosi, 4, a bunch of grass, tied to mark the limits of a garden, or of a piece of hoeing, &c.; also of a little bundle tied up with medicine in it to keep the garden from thieves.

A-manga chikosi cha makwata a chimanga m'munda wa-ku-tsirikidwa ndi mankwala. They tie a knot of maize leaves in the garden protected by medicine.

[Sometimes the grass is tied into a knot and the horn filled with medicine stuck into it; at other times the horn or shell is hung up near or above the knot of grass or leaves, painted with soot (*mtsidi*) or red iron-paint (*kundwe*); the knotted grass is merely the sign to show that the garden is protected by medicine (*chambo*), which is hung up in its shell or horn upon a sharp-pointed stick stuck into the ground somewhere near. A special meaning of *chikosi* is *madzi a manga chikosi nji!* as when one comes in very thirsty from the sun and drinks about three mouthfuls of water (*mimero itatu*), and stops for a minute, and then drinks again, a sharp pain is felt as if one were tying a knot of flesh inside firm (*nji!*).]

Chikota, 4, the young green stalk of (*mapira*) millet and maize; it is saccharine; when it gets dry it is *chipwafu*, and old it becomes *pesi la chabe*, a stalk and nothing; *msale* is a kind of bitter millet, but its stalk is sweet, and the word comes to be applied to all eatable (*mpira*) millet stalks, *chikota* and *msinde* to maize stalks.

Chikoti, 4, A LASH, WHIP; of hide, hippopotamus, buffalo, &c.

Pomwe pa-kala kungu lo-chindikira la njati ndipo a-panga chikoti, where the buffalo's hide is thick there they make a lash. *A-kwapulira emwe wachimwa ndi chikoti.*

[From *kotama, kotu kotu*, &c., bending.]

Chikowero, 4, A BATON; for beating the *luzi* string tight in tying on the split bamboos in making a grass-house.

Chiku, adv., of a CROWD MOVING ALONG in the distance, a caravan, mourners (*a-maliro*) with the corpse, clouds moving in the sky; *chiku chiku*, also *tsitu tsitu* (the *i* is long and lengthened).

II. adv. of *chikula* (with shorter *i* than the preceding); LIFTING UP

EASILY. *Wa-ngo-ti chiku chiku ngati cho-ngo-ti terekeze*, he just lifts it up, *chiku chiku*, as if it were simply well placed.

Chikudu, 4, GOLD.

Chikudu, 4, SPLASHING with one's hand in the water; *ku liza zikudu*, to make the water sound by hitting it with one's hand; also *chikubvu*.

[It comes from the sound *ku* or *kubvu*, made with one's fist, &c., in hitting the water; the verb is *kudula*, also *kubvula*.]

Chikudu-kudu, 4, splashing — as above.

Chikuka, ku, TO OVERTURN — see **Chikula** below.

Chikuku, 4, AN EPIDEMIC like small-pox, perhaps chicken-pox; not virulent like small-pox: *matuza ache a-dzera pa-modzi yoh!*

Chikukumba, 4, A DOVECOT; also for fowls (*kola la nkuku*); those for pigeons are made of bark of the *momba* tree, or woven like an *nkokwe* basket.

[*A-manga ngati kankokwe, ndimo a-singira nkata pa-komo pache, nda-tenga chipaka, nda-chi-sanja pa mapanda atali*, they make it like a small *nkokwe*, and make a round head-ring for the door, and take a platform and put it up on high forked posts.]

Chikula, ku, TO LEVER UP, to tilt up or over, to overturn; as *pikula*: **chikuka, ku**, TO BE OVERTURNED, of a tree, to fall of itself, be uprooted; of a stone firmly set in the ground, to be overturned, or of a heavy stone or log.

Mtengo wa-chikuka chikuleni, the tree has fallen right over. *Mpepo wa-chikula mtengo* (*njobvu*, &c.), the wind has overturned the tree. *Tieni, ti-chikule mwala-u u-choke-po ti-kumbire-po nyumba*, come, let us root out this stone, let it 'get out of there,' that we may dig for the foundation of the house there. *Madzi a-chikula mwala ija a-dza ambiri*, the water overturned that stone yonder; it came 'heavily down.' *Ntanda a-i-chikula-po madzi*, the water overturned the post. *U-piseni mitengo pansi-po u-chikuke*, push tree (levers) underneath, that it (the stone) may be overturned. *Nyumba ya masie ya-chikuka*, the house where the person died has fallen over. *Mbewa i-chikula diwa*, the mouse makes the trap to fall.

chikulitsa, chikulira, &c., **chikudwa** (*mtengo, diwa la chikudwa, la gwetsedwa*).

[*Ku chirikula* is to prop up; *dikula, pikula, gwedula, gubuduza*, &c., are synonyms: it is also=*jigula, q.v.*]

Chikuli, 4, a red stone, red slime in the streams used as paint.

[Chikunda, *fafa* and *mwalafafa*.]

Chikulu, 4, in the manner of a great man; *mkulu*, and *ukulu*, a great man and greatness; *mwana a-enda chikulu*, the child walks as he were a grown person.

[*Chachikulu*, with *wa-u-kulu, ya-i-kulu*, &c., is one of those attributive words where the attributive particle (*cha, wa*, &c.) assimilates the following abstract noun, *chikulu, ukulu, likulu, mkulu*, &c., to itself, making the class in the attributive abstract noun the same as its own.

One sees well the different values of the noun's classes in a word like this, *mkulu* being great man; *ukulu*, greatness; *chikulu*, great thing, great manner; *likulu*, greatness slightly more concrete than *ukulu*; other words are *-ng'ono*, small; *-wisi*, unripe; *-tali*, long; *-fupi*, short, &c. One has even heard *pa-pa-kulu*.

It comes from *ku kula*, to grow, increase, be great.]

II. GOOD! ALL RIGHT! *Chikulu apo mu-muka ku-mnda mu-ka-ndi-ang'anira-ko wanga-wo*, that is good, if you go to the garden, you will watch mine there. *Chikulu ta-i-bvuadza*, it will do now to put (the fowl) in the hot water. *Mu-li-ku-nka inu, mu-ti, chikulu inu mu-li-ku-nka*, you are going, are you not? say that it is all right if you are going. *Chikulu mwana amene ta-m'tuma wa-nkako ti-dza-mva mirandu yache*, it is well about that child that we sent and he has gone, we shall hear what he has to say. *Chikulu mfumu wa-nka, a-ka-bwera, ti-dza-mwa*, it is all right, for the chief has gone, and when he comes back we shall hear all about it.

Chikulukutu, 4, HARDNESS, hard, dry; of *nsima* when cooked very thick, stiff as of hard cloth, &c.

A-i-pika (*nsima*) *chikulukutu, njo-panda madzi*, she cooks *nsima* porridge hard and dry; it has no water (*nsima*

yo-limba ngati mpira, nsima firm like india-rubber).

[From *kulukuta*, perhaps from sound of eating anything hard, of starched cloth, &c.]

Chikululu, 4, A KIND OF CRICKET; *chi-boola nsaru; chi-lira; nkululu* is a different animal, much larger, and is eaten; both make a shrill, strident noise.

II. MEDICINE for causing people to sleep, that the thief may enter the house and steal anything he likes; it is hidden at the door of the hut; and some believe that it renders the man helpless to resist, and moreover compels him to show where everything is concealed, and renders him unable to follow when the theft is done.

Chikuluo, 4, SKIN, HIDE, like **chikopa**, in common use for *chikopa* among the Chipeta.

Chikumbanguluwe, 4 (*chi-kumbanguluwe*), ANYTHING OF THE PAST BROUGHT UP AGAIN; literally, the pig digs it up.

Chikumbe, 4, a kind of bush, with an edible tuber root.

[*A-kumbe pa tsinde na-peza cha-kwi-ika ngati batata, ndimo a-chi-tenga chimenecho, na-ka-chi-tsuka-tsuka, na-chi-ika pa-chindu kuti chi-fote na-chi-ika mu mtondo ndiko ku-chi-sinja-sinja na-ka-chi-tereke mu mpika na-chi-pika, m'chi-peya na-chi-pula, ndiko ku-ika panja, m'kuzizira ndiko ku-chi-tenga, na-chechela mwese na-chi-anika kuti a-dzi-dia ngati nyama*, dig and find tuber like potato; take and wash it and put it in the thatch till it wither; pound it; cook it; put it outside till it is cold; cut strips and eat it like meat.]

Chikumbo, 4, WISH, desire; pronounced *chik'umbo*.

II. Instrument for digging (*kumbira*).

III. Remembrance, *ku kumba abali ako a-kale-kale*, to remember your old friends: from *kumbukila*, remember; and *kumba*, dig.

Chikumbu, 4, THE HANDLE OF A KNIFE; the blade is *mpeni; mpini* is the handle of a hoe, *mpulu* the shaft of a spear, *chikumbu* also the handle of *ncheka*, a saw; (Chikunda, *chidundwa*).

Chikumbuko, 4, also **chikumbukumbu**, REMEMBRANCE, good memory; also **chikumbumtima, chikumbuchira**: it also means a remembrance, a 'souvenir.

Chikundi, 4, IRON FOR BORING HOLES, as *chiuziriro*.

Chikundu, 4, a work-wart; of bad use in Yao; for use, *chipulukuswa* is better.

Chikunge, 4, A PACKET, *chikunje*, *q.v.*

Chikungo, 4, THE STRINGING OF A BOW.

Chikungu, 4, SALT EARTH, then WATER CONTAINING SALT, which is derived from it as well as from certain grasses and plants; see also **Chidulo**, which is applied to salt water from plants primarily.

A-cheza mchere wa chikungu, they lixiviate the salt earth. *Dote la-mchere ndi chikungu.*

[From the white crust or mist (*nkungu*) upon the ground. It is only secondarily that it comes to be *chidulo* (the grassy salt). *A-pala dote na-li-ika m'chichezo cha chipapa chomwe a-chezera mchere masiku onse, na-cheza; maizi amenewa nga chikunga*, they scrape the earth and put it in a strainer, an old basket which they always keep for making salt, and lixiviate it; the water thus obtained is *chikungu*.]

II. VICTORY, 'THE GAME'; like *chikombe*, only *chikombe* is victory chiefly at a game of 'ball,' *chikungu* at a game of gourd (*nsikwa*) tops. *Chikungu cha-mka kwao*, they have got the game.

[*Chikungu*, plain pronunciation, is salt; *chikúngu*, with rise and fall of voice, is victory; *chik'ungu*, aspirated, is the skin of an animal.]

Chikuni, 4, A LOG OF FIREWOOD: *nkuni*, firewood; and *chitsiga*.

Chikunje, 4, A BUNDLE, tied up; small or large—*e.g.*, of beans, feathers for a hat, *mwera* or *kombe* tied in a bundle with string round it; a bundle of grass about the size of a man made into a 'bogle'; a bunch of grass into which the points of the rafters of a roof are stuck (it is tied round with *luzi* bark-string); a small bundle tied up in one's calico.

Chikunko, 4, the gathering of maize cobs into a heap; MAIZE HARVEST: also **kunko**; *kunko lambiri*=a good harvest: from *ku kunka*.

Chikunto, 4, a cover or net which is used to catch birds; also beating, as in building a house when one makes fast the tyings.

Chikua, or **chikuo** and **chikuwo**, 4, A SHOUT (*ku kuwa*).

Chikuo, 4, A LARGE SPOOR, track of animals; also used of the track of men; *chikuo cha nyama, -cha nkondo, -cha njati, -cha antu*, &c.: also *chikuwo*.

[From *ku kuwa* = *ku wanda*, heard once.]

Chikur-; see **Chikul-**.

Chikusiro, 4, a heap of grass, leaves, and branches, gathered together for burning; the heaps are covered with earth and set fire to; they smoulder on, leaving ash for enriching the soil; in these heaps the grains of maize, beans, pumpkins, cucumbers, &c., are planted.

[From *ku kusa*, to gather into a heap; *tumba mfeni, ntumbira*, other names for mounds; *mtumbira*, the unburnt, and *ntumbira*, the burnt: *sikusiro* are unburnt, the earth-covered heaps; when burnt they are *matumba, mfeni; mpanje zo-sa-kusa*, merely the grass hoed down, and not gathered into mounds.]

Chikuta, 4, A THICKET-FORT; rather **chiguta**, *q.v.*

Chikuta, 4, a house for a woman in confinement. *Chi-ri-chinjikire komo, lo-sa-li-tsegulitsa mwa-i-to-ku-ti mbe*, it has the door a little ajar, not wide opened; perhaps the woman stays for three days; other women stay with her, one or two. *Mwana a-li-m'chikuta ndi amache*, the child is in the house with its mother. *A-lindira mwana ku-kamba*, they wait till the child grows so that it can be seen, perhaps for eight or nine days.

Chikutire, 4, in a state of being satisfied (with food); *ku gona chikutire* = *ku gona michedwa*, to sleep with a full stomach, and thus with food undigested; food left over after one is satisfied (?).

[From *kuta*, as *chigonere* from *gona*, &c.]

Chikwa, 4, a large GRASS BASKET with a narrow neck for holding grain, half-cooked leaves of cassava, of beans, and other *ndiwo*, also winged white ants (*inswa*), rice, &c.; it is hung up to one of the rafters, and eaten when the field *ndiwo* is done. It contains perhaps two *lichero* baskets full.

Chimfunja cha-chi-kulu cho-bulungika chi-pangidwa ndi masamba a bwani, na-chi-kolera-kolera ndi malusi ambiri, a large round bundle; it is made with leaves of cassava, and they wind it round and round with string. *Nyemba zo-manga m'chikwa nzo-gonekera ku linda mbvula ku gunda*, beans tied up in the *chikwa* bag are kept until the thunder of the early rains. *A-chi-pachika ku-paso, matengo onse a-ka-psya, mbvula i-ka-gunda, ndiko ku-poola ku-i-yamba ku-dia ndiwo zimenezo*, they hang it up to the house rafter until all the bush is burnt, and the rains thunder, and then they make a hole in it to begin to eat the *ndiwo*.

Chikwa, adv.

Chikwakwa, 4, a REAPING-HOOK; a large knife for cutting grass and reeds; or a short knife like a butcher's knife; a sickle.

Chikwakwata, 4, STRONG CLOTH; *chi-lira kwakwalala kwakwalala ngati chikopa cha mbuzi*, it makes a noise *kwakwalala* like goat-skin.

[Derived from *kwa, kwa*, the stiff noise it makes.]

Chikwama, ku, to ; also **chigwama** (*chikwa*).

Chikwapa, 4, HIDE = **chikopa**, *q.v.*, a shield, leather, &c. (Chikunda, *mtembe*).

Chikwapalupsya, 4, also **chikokalupsya**, THE EARLY RAIN after the dry season. *Mbvula ya-kwi-yamba* **ku koka lupsya** = the rain which comes to wash away the burnt grass ash which flies about and settles everywhere when the bush is burning.

[*Ku koka* = to sweep away. It is also called *chisesalupsya*, from *sesa*, sweep, *nkungulupsya*, literally the mist of burnt black things.]

Chikwapatire, adv., UNDER ONE'S ARM, as the *Ambo* carry a calabash of beer under their arm on a journey, &c.

[From *kwapa* (the arm-pit), verbalised, and then the adverb formed.]

Chikwatano, 4, or **chikwato**, MARRIAGE (*ku kwata*).

Chikwate, 4, SHEATHING LEAVES of banana, maize, millet, &c. (*tsamba la pira ndilo chikwate*).

[Chikunda, *makamba*.]

Chikwekwe, 4, DRAGGING ALONG; pulling something along or some one

unwilling to go. *A-m'chita chikwekwe*, they drag him along.

Chikweni, 4, FAMILIARITY; the familiarity of friendship—see *mkweni*: two friends can call each other *nkweniwe*, or a man a child, but a child cannot use it in addressing a man, nor can people who are comparative strangers address one another thus.

[*Chikweni, ndicho ku-zoloverana ndi mnzache*, as, *a-li-ndi chikweni ndi mnzache*, '*chikweni*' is familarity with another—*e.g.*, he has (*chikweni*) friendly freedom with the other. *Chikweni cho-ipa, ku-nena mkulu monga mkweniwe, a-ganiza kuti, ti-da-pangana liti chibwenzi ku-ndi-esa mkweniwe*, over-familarity; to speak to an elder like *nkweniwe*, he thinks, when did we make this friendship, that he calls me *mkweniwe*?]

Chikwerekwesi, 4, a kind of bird.

Chikwerero, 4, A LADDER (*kwera*, climb).

Chikweru, 4, A WHISTLE; made of *nsatsi* wood (castor-oil tree); also of *bango* and *nsungwi*, &c., used for play; a war whistle made of *namdolo*-bean wood.

Chikwetekwete, 4, a piece of cloth worn round the body; it is narrower than a *chirundu*, which is two lengths, 2 yds., each of full width, sewn edge to edge; the *chikwetekwete* is perhaps a width and a half sewn edge to edge.

[Perhaps from *kwete kwete* = winding round, because it is wound round and worn like a petticoat: *chirundu* is possibly, but one can't say probably, from *lundu*, a chief, being the distinctive mark of a man of substance.]

Chikwi, 5, ONE THOUSAND.

[The end of the numerals. Chikunda, same, plu. *pikwi*. The Yao is *mwanda, myanda*.]

Chikwi, II., adv., SOUND OF RUBBING, *chikwichikwi*, of a blunt knife, two branches of a tree, &c. *Mpeni wa chikwichikwi*, a blunt knife because one has to saw with it. *Mpeni u-ngokala chikwichikwi mwa-to-bunyula*, a knife is *chikwichikwi*; also from your having chipped it. *Chikwichikwi wache*; verb *chikwita*.

Chikwindi, 4, A STRONG PERSON; one who works without tiring: *muntu wa mpamvu*.

Ichi chi-ri chikwindi cha nchito, he is 'a beggar to' work. *Zo-lima a-ti ndi chikwindi cho-lima*, of hoers, they say he is a *chikwindi* at hoeing.

II., 4, A SHORT LOG; also of a short thick-set man, as *chipichiti*.

[Most likely the two are the same.]

Chikwintikwinti, 4, CORPULENCE, of one short and stout; also *chidundumwa*.

[Same root as *chikwindi* above.]

Chikwiru, 4, A DESIRE FOR MEAT, as **nkwiru**; also for tobacco, desire to drink, &c. *Mate chuchuchu* = mouth watering.

Chikwita, **ku**, TO CUT, or saw with a blunt knife; from *chikwi*, the sound as above.

Chil-; see **chir-**.

Chil-, l generally assumes the *r* sound after i, but in many cases the l is more frequently heard.

[With some *every* l becomes r, with others every r becomes l. The native sound of the letter really contains both. Chi, prefix of IV. class, however, often remains distinct enough to retain the *l* sound, though this is of course only in individuals and parts of the tribe where both sounds are found, and a balance is struck between them.]

Chila—see **Machila**.

Chila, II., 5, PAYMENT in a *mlandu*, RANSOM; also **chira**, pronounced with full *ch* like *tsch*, as all *ch* 5th class.

Chila, ku, III., to recover from sickness = *ku chira*, *q.v.*, pronounced with thin *ch* and sharp *i*; *chila msanga* = may you get better soon.

Chila, 4, IV., a bride (?).

Chilala, 4, GRASS LEFT UNBURNT AROUND A VILLAGE; also *chirala*.

[*Ku konde kwa mudzi ku kala mauderu a ku gonekera*, round the edge of the village there is grass allowed to remain, *a-leka ku tenta udzu umene chifukwa kuti a-nga-tente mudzi*, they do not burn this grass for fear of burning the village.]

Chilalo, 4, PLEURISY, a sharp pain like pleurisy. *Chilalo chi-ndi-pingasa m'ntili*, a sharp pain crosses my ribs.

Chilambi, 4, a kind of creeper, climbing plant, like *nkundi*.

Chilamu, 4, relation of brother's wife or sister's husband. Relationship through marriage.

Chilango, 4, INSTRUCTION or warning, also punishment; *chirango*, *ulango*, from *ku langa*, to punish or instruct punishment or otherwise.

Chilansi, 4, a kind of drum; a kind of dance with drums.

[*Garansi* is also likely the same word.]

Chilansi, II., 4, RESEMBLANCE; also *kalanzi*, *cholanza*, *kolanza*, *chiranzo*, *ulanzi*; verb *ku lanza* or *danza*.

Chilaxi—see **Chirasi**—YAM.

Chilekere—see **Chirekere**; also from **leka**, STILL LEFT ALONE; as, since he left it he does not use it: *chirechere momwe a-na-i-lekera ku-enda nayo mfuti iyi-sa-na ende nayonsoi.*

Chilele, 4, a garden of ground-nuts, or *nzama* beans, &c., 'A PATCH,' plot.

Chilema, 4, A DEFORMITY, maiming; what is born with one or acquired: *a-li m'chirema uyu*; perhaps from *ku lema* = an affliction.

Muntu a-ka-badwa mo-punduka antu a-ma-m'sinjirira chilema chache, if a man is born maimed people laugh at him for his deformity. *A-li-n'chirema a-li-be chala chimodzi*, he has a deformity, he wants a finger.

Chilemerezi, 4, HONOUR, respect; *chilemerezo*, *ulemerezi*: also **Chilemekezo**.

Chilendo, 4, THE MANNER OF A STRANGER, a stranger, the condition of a new-comer, &c. (*mlendo*, stranger).

Mlendo a-panga chilendo kwa anansi ache akale sa enderai, the stranger feels like a stranger amidst the old residents in the country, he does not visit them.

Chilewani, 4—see **Chirewani**—a sort of Arab cloth.

Chili—see **Chiri**. *Mpambo wao wazungulira pamodzi chili!* their line was all round about, *chili! mpambo wao nda! nda! nda! chili!* FIRMLY ENCIRCLING (pronounced *tyili*).

Chili, II., STEEP, standing straight up, of a river-bank (pronounced *tschili*).

[The river *Shiré* is really *Chiri*, and *Chiri* simply means the high steep bank. It is not that the river 'gets its name from' this; it has no name; the bank is put for the river: let us go to the bank—*ti-nke ku gombe*, or *chiri* (in this particular kind of bank)—is used instead of going to the river, and really more correctly.]

Chilikula, ku, TO PROP—see **Chirikula**.

[The Chikunda is *likula*.]

Chilimba, 4, or **Chirimba**; the spur of a cock, barb of an arrow, fin of a fish, spine of a fish or boa-constrictor (near the tail); *cha nkolokolo*, &c.

Chilimi, 4, A LISP; *pa rurimi*; a hesitation of this kind in speaking (Chikunda, *chithaya*).

[Same root as *lulimi*, *lilume*, &c., evidently from the tongue's *l* and *r* work—li-li-*mi*, &c.]

Chilimire, since I hoed, the state of being hoed.

Chilipo, THERE IS = *chi-ri-po*, *q.v.*

Chilomo, 4, a point of land at the confluence of two rivers; *matsiriro* (*ku tsira*) is the confluence, *chilomo* the 'lip' of land between (*mlomo* = lip). *Nkondo ya chiromo*, a mode of attack in which two companies separate and meet round at the other side of the village attacked.

[Chikunda, *nsoso*.]

Chilope, 4 = *chirope*, *q.v.*, 'Cain's brand.'

[Chikunda, *chilopa*.]

Chilumba, 4, an island (most likely the name of a particular island; *chisi* is general name).

[Chikunda, *nsuwa*.]

Chilumpirabere, 4, A VERY LARGE GREEN CATERPILLAR.

Chima, ku, TO GROAN UNDER A BURDEN; it is also heard instead of **Chimwa**, *q.v.*, which seems to be quite a different word.

chim-ira, -itsa, -idwa.

[*Chimwa* looks very like the passive voice of *chima*, as if from the idea that to pant under a burden is to fail; but there is no proved connection, rather perhaps might *chimwa* come from *chi* = standing still: still both might come from the same.]

Chimache, 4, A SHEATH; plu. *zimache*; *banzi* is the usual word: it is the noun prefix *chi* with *mache* = its mother.

Chimang'anja, 4, of or belonging to *Mang'anja*; the *Mang'anja* language, just as *Chinyanja*, *Chinyasa*, &c.

[*Ng'anja* or *nyanja*, or *nyasa* or *nyanza*, are all forms of the same word, meaning water, lake, or river. The *Mang'anja* are more accurately the Shiré and Zambezi parts of the *Wanyasa* race. The word simply means the Lake people or the River people. The prefix *chi* denotes 'of or belonging to,' and as ap-

plied to races gives the language of the people. *Ki* is the same prefix. There are many dialects of *Chimang'anja*, namely, *Chisena*, *Chitete*, *Chimazaro*, &c., also *Chimbo*, the language of the *Ambo*; but those at Sena and Tete and Mazaro are all included under the general word *Chikunda*, which is said to be the word for a Portuguese servant.

Malalanje a chimang'anja, native oranges. *Minkaka ya chingerezi*, *minkaka ya chimang'anja*, English cucumbers, Mang'anja cucumbers. *Mibvi ya chimang'anja*, *mauta a chijawa* Mang'anja arrows, Yao bows.]

Chimanga, 4, MAIZE: sometimes *chumanga*; the plural *zimanga*, or more frequently *dzimanga*, is most constantly used both for the grain in the fields collectively, and for the grain in baskets; it means the plant, or the grain, or the grains when taken off the cob.

[Various kinds of maize are as follows: *mzanzanda*, a small kind; *kagolo*, a small kind; *kanjerenjere*, very small; *mnzanzanda*, large; *chimanga cha nkupa-garu* (maize with blue grains like ticks), variously coloured grains; *chimanga cha namzungu* (maize like a white man), red and yellow maize; *zimanga za nankawisi*, green maize; *zimanga za m'dimba*, early maize in alluvial soil; *zimanga za mchitsirira*, irrigated maize; *chisowa*, spotted maize.]

Ku-bala chimanga chonse, all the heads full; *ku kolola chimanga*, to reap the maize; *someka*, stick the heads into the *ntanga* basket or the *nkokwe*; *ku tong'ola chimanga*, to take the grains off the cob; *chimanga chikondwa*, the maize plants are full and green.

Mondokwa, green maize = *chimanga cha-chi-wisi* or *nankawisi*.

[*Chimanga cha-chi-wisi a-chi-wocha na-dia; china a-pika pa ku-dia; china a-pala* (*ndiko ku-ka-chi-kobvola mu mtondo, ndiko kwi-yanika, chi-ka-umitsa ndiko ku-ka-tibula na-sura ufa, ufao u-itanitsidwa* **chitibu**, *kapena* **namtibule**, *nsima ya chitibu a-dia, koma i-ri ndi pfungo, si-diza ku-kwintira*); *china a-pachika ku-paso, ndi chi-uma kwambiri, cho-dzadia m'malimwe, m'lingapano*, green maize they roast and eat; other they cook for eating; other they whittle off with a knife (that is, that they may soft-pound it in the *mtondo* mortar, and spread it out to dry—when it is dry then they pound it again and sift the flour—the flour is called *chitibu* or *namtibule*—porridge made of this *chitibu* they eat, but it has a musty smell and you soon get tired of it); other they hang up on the rafters, and it gets very dry for eating in the dry season as now.]

Chimangire, adv., CONTINUING BOUND, bound as it is. *Kantu ka chimangire*, *ku-li-be muntu wo masula kamene*, anything still tied, nobody can loosen it.

Chimango, 4, TIES OF AFFECTION OR KIN; also the increase or size of a large and peaceful village. *A-li-je chimango*, he has no large village, wide village connections, &c.

Dziko li-kala la chimango, *antu a-nena*, *ti-sa-menyane*, *tieni ti-anjane ndi mdzi wa uja ndi mdzi watu umo* (*cha ku manga mudzi*), the country is populous, the people say, let us not fight, come let us live in harmony, that village yonder and our village here (of building *manga*, the village). *Chimango m'ku-pa zakudia pamdzi*, 'plenty' keeps the people together.

[It comes from *manga*, to tie, to build a house or a village: *ku-churuka kwa abali ache-mudzi wache ku-kula—chimango cha ku-manga mudzi*, multitude of brethren, a large village; *chimango* from *ku manga*.]

Chimanjamanja, 4, for ever HANDLING, touching, spoiling, stealing, &c.; from *dzanja*.

Chimarixira, 4, THE YOUNGEST CHILD, &c.

Chimatiro, 4, a plastered basket, plaster, manner of plastering: seeds are kept in a jar, the mouth of which is plastered over to keep it hermetically sealed: *a-ika mbeu za-ku-sunga*.

A-mata chimatiro ku kamwa kwa mtsuko, they smear plaster over the mouth of the jar.

Chimatule, 4, a kind of leprosy; *chifukwa kuti chi-matula antu ku chotsa tupi la antu*, because it unpeels people taking away the person's body.

Chimba, 4, A LARGE KIND OF BIRD, about a foot high, with a large beak; it carries its head on one side.

Chimbu, 4, a large fly, which bites; it comes in the early rains.

Chimbikisa, **ku**, TO HONOUR, also **chimbirikiza**; *zi-chi-mbikiza akulu* = *zi-lemekeza akulu*.

[The Yao is *ku chimbichisya*, which is the same word.]

Chimbira, 4, A FLAT BOARD, used in pressing cotton.

[*Mchiro*, the roller; *ku pera*, to press it.]

Chimbombo, 4, A GLUTTON, who has

no modesty in eating even in a man's own garden or in his own house.

A-li-umo za-komana zimbombo zongo-ti na-tereka na-kutula na-dia; minkaka na-dia, zikota zonse, they are in there, the gluttons have met together, to take off the pot and empty it and eat; they eat the cucumbers and all the sweet stalks.

Chimbudzi, 4, the central tuft of the roof of a round hut; the rafters (*paso*) of sharpened bamboos are stuck into it and radiate from it: it is made of split bamboos interlaced, and bound round and round with bark string; several of them sometimes are put one above the other in a large roof; the top is ornamented and neatly cut; *mtu wa chindu*, the head of the roof; *a-li-kwi-yambira chimbudzi*, they are beginning with the *chimbudzi*.

[*A-tenga nsungwi zo-dzadzada-dzadzada*, (broken-up bamboo), *na-zi-pambanitsa-pambanitsa* (interlace them), *na-songola zina na-kwika konko* (stick sharpened rafters in), *na-kudzirira ndi luzi lo-limba la-li-kulu mkwambala* (cover with broad *luzi* bands), *n'chi-kula n'chi-fika ngati pa bondo* (thickness of one's knee), *ku-nsonga kwache ndiko ku-sia chisonga chimodzi cha-chi-kulu* (leave a long point about 1 ft. long and 1 in. thick), *na-manga mizera na-pasira paso.*]

Chimbwi, 4, A WEB OF NATIVE CLOTH; a native blanket; *za-zi-kulu-zi-kulu tonje*, thick threads; *zo-funda usiku*, for covering at night; *si-zi-fundidwa usana kamba ku-lemera*, not put on during the day because too heavy; plural *zimbwi*. See also *mponje, nsaru, ku ruka, tonje*, &c.

[There are warp and woof as in our own weaving; the threads are raised and depressed alternately, and the shuttle passed through; *ku pfekula*=to raise the threads, *ku sinda*=to press them down; *ubwinga* is the long flattish stick with which they beat up the thread that has just been left by the shuttle close into the angle of the threads. Chikunda, *gondo.*]

Chimbwiira, 4, of a man who cannot beget, or a woman who is barren.

II. A large kind of ground-nut.

Chime, 4, DEW; =**mame**.

[Perhaps *ma* or *me*, root idea of water; the *zi* seems common, as in *nkazi, mezi*, with idea of weakness, softness, smoothness, &c.]

Chimeme, 4, STAMMERING; *chibwibwi* (Chikunda, *chibubu*).

Chimene, THIS, this which, used as the equivalent of relative pronouns, although it is a pure demonstrative; sentences in Mang'anja depend for their subordination upon position, and are introduced by demonstratives, not relatives. The demonstrative is simply a pronominal repetition of the subject; still *chimene* is not commonly used as a demonstrative adjective —*e.g.*, this cup, is not *chiko chimene*, but *chiko chimene*-**chi**: *chimenecho, chimenechija*, &c.; *chimene* is, however, as in *ichi chimene*, used almost like an article in a great many cases, as *antu amene*, th' people. Of course all the other noun classes have their adjectival forms of this pronoun *-mene*—*e.g.*, *imenei, umeneu, amenewa, kameneka, timeneti*, also *pamenepa, kumeneku, m'menemo*; or *imeneyi, umenewu*, &c., also *imeneyo, umeneo, ameneo, kameneko*, &c.; also *imeneija*, &c.

Chimene chi-mka uko, which goes there. *Kodi u-nga-ndi-leke kuti ndi tenge chimenechi*, can you let me take this? *Iai, si-nda-m'tume chimenecho*, no, I did not send him that. *Nyama zimenezija*, the game yonder. *Ichi-chimene u-leka-cho*, this is the one you leave=the this-one you leave it. *Icho chimene mcha-chikali*, this is the fierce one.

Chimera, 4, BARM, MALT, made of maize, millet, &c., used in fermenting *moa*, native beer; the grain is allowed to sprout, then beaten, then pounded into flour, mixed with other granules, pounded together and put into the *pala*, or gruel, which has been prepared for the beer: *chimera cha maere, chimera cha misere; chimera cho peredwa cho-sa-peretsedwa ndicho chimera cha maere cha misere*, the sprouting grain ground, but not too much, is *chimera*, of little fragments. It may perhaps mean also sprouts, greenery; and certainly the word comes from *mera*, to sprout, because the fermentation arises then; this, however, is more commonly *mmera*.

[*A-bvitka chimanga na-chi-ika mu mtanga, chi-ka-mera na-chi-anika pa mpasa na-chi-sinja —a-chi-anika pamodzi ndi mizu yache i-gwirana-gwirana to! ndiko ku-umira pamodzi, na-ka-chi-sinja mu mtondo, a-ka-ta nda-fula, nda-*

sera, na-ika ufa pafa, na-tenganso mitama, na-ika mu ntondo, momo na-sinjanso, na-seranso, chimodzimodzi madeao na-ka-sanganiza ndi pala-lo, soak grain, put in basket; when it sprouts spread it on mat to dry, pound it; spread it to dry with the green tails (about 2 or 3 inches) all twining together; dry them together, pound them in the *ntondo;* green sprouts taken off, sifted, put aside; take grains of half-pounded corn, put all in, pound and sift again in same way, and mix the *madea* bran with the prepared *pala* gruel.

Native beer is meat as well as drink.]

Chimerera, 4, A SPROUT of *mbatata, chilazi, mtengo, udzu,* &c., specially of *mbatata;* a germ.

Chimeto, 4, CUTTING OF THE HAIR; the cutting of lines above the ears, &c. *Ku* **meta** *tsitsi,* to cut the hair, shave the head; also see *chicheche. Ku senga tsitsi,* to cut the hair—*a meta* (not *senga*) *chicheche, mpala,* &c.

Chimika, ku, TO STAND ON END, or cause to stand on end; of a bundle tied between long bamboos and set on end (*chimika*), say against a tree, or of a gun set against the wall: *chimika mfuti pa komo,* and *mfuti u-chimika pa komo.*

chimikidwa, &c., **chimikiza**—see below. **Chimika** is also the stative of *chima,* but *chimika* is pronounced *tschimika,* while *chima* has the simple thin *ch.*

Na-manga mtolo wa nyama na-dza-chimika kwa mfumu, and make up a bundle of meat to go and set it down (set it up, present it) before the chief. *Tutani ti-dzi-ka-chimika pa-mtengo-po,* take it there that we may set it up against the tree there. *Diwa li-chimika pa-mtengo,* the trap is set up upon the stick.

chimikiza, ku, TO CONFIRM A TESTIMONY, to say words that 'clinch' a *mlandu:* **chimikizana,** help one another's words.

[It is derived from chi! standing upright: the form is *chimika,* not *chima;* the derived forms being *chimikira,* &c.; to support, to lean upon, to say 'right,' are derived meanings. Synonyms are *lungamika,* to go straight; *tsamira edza,* lean upon; *tadzama, seama,* &c.: *chimika* has the sense of leaning only accidentally.

Chimikiza—*antu awiri a-chita mirandu, wina a-nena ndiye a-da-ona, a-chimika miranduyo, wa-ku-lungama; u-nena, ka-funeni mboni yache amene a-da-ona, a-nena, a-da-lipo nguyu a-nena ta-chimikiza, u-ka-ti u-da-ona, iye a-ti, inde nda-ona ine, wina a-ti wonani, a-ku-chimikizani lero ndi a-da-ona uyu,* two people engage in a lawsuit, somebody says there was a man who was an eyewitness, he helps to set the case right; you say, 'go and seek a witness, one who saw,' and they say, 'this man was present,'—they say, 'confirm the testimony if you saw,' and he says, 'yes, I did see,' and some one says, 'see, to-day he bears witness for you, because he was there and saw.' *Mabisalila a-m'chimikiza ndiye mfiti,* gives for **chimikiza** the sense of POINT OUT, BEAR WITNESS AGAINST, perhaps from the fact that the accused is called out and made thus to stand up.]

chimikiz-ana, -itsa, -idwa.

Chimfimfi, 4, SECRET, or SECRETLY; also **chinsinsi,** and Chikunda **chinfinfi**: privately.

Ku m'menya chimfimfi; ku ika maliro **chimfimfi**; *mirandu-i a-nena* **ya-chimfimfi** *yo-sa-mveka ku antu; nyama a-gawana* **mwa chimfimfi**; to flog, bury, speak, law cases not heard by the public, divide meat—secretly.

[Derivation—*mfi,* or *msi,* to press down.]

Chimkali, 4, A FIERCE THING.

Chimochimo, adv. of *chima,* groaning or grunting, as when one puts a burden on one's shoulders, or in carrying it.

Chimodzi, 4, ONE, one thing of the IV. class. Chikunda **chibozi,** and *chipos'.*

chimodzimodzi, THE SAME, ALIKE, SAMENESS, used of IV. class, and also adverbially; *chimodzimodzi ndi—, chimodzimodzi monga—,* &c.

Ndi mbvulanso chimodzimodzi, the same is said about rain. *Ichi nchimodzimodzi chomwe chija wa-bwera nacho kalerache,* this is the same as that (or the same thing that) you brought back before. *Ichi nchimodzimodzi ndi ichi,* this is the same as this.

Chimpakasa, 4, a kind of tree: *a-mangira nyumba chimpakasa,* they use *chimpakasa* in building; it also makes the rim of *litala la-ku-pera insica,* the *litala* cage-shed for catching winged white ants.

Chimpandu, 4, a clever person, a clever thief—see **Chipandu.**

Chimpanga, 4, a large kind of fly, (?) gad-fly.

Chimpangwi, 4, a large species of hawk; it is pronounced *chi-mbha-ngwi* (the *h* an aspirate); *chi-gwira nkuku.*

Chimpanipani, 4, fire-fly—see **Chipanipani.**

Chimpanzanza, 4, A TRUMPET OF HORN.

Chimpazaza, 4, A DRUM with holes; also **mpazaza**; it has a hollowed rim, and a tail or foot (*dingo*).

Chimpi, 4, the horizontal stick which supports a falling trap: an upright forked stick (*panda*) rests the horizontal one midway; one end of the horizontal stick supports the heavy log or brick (*diwa*), the other is held down by a string which is attached to the bait (*nyambo*) under the heavy brick; a little piece of wood (*kapirimwana*) holds this string firm, but it is loosened when the bait is touched, when the trap of course falls. The principle is that of the lever—one end holds up the trap, the string bears the weight, the fulcrum being in the middle. Native traps are very ingenious.

Chimpine, 4, A COLD IN THE HEAD; *chimpfine, chimfine.*

Chimpingo, 4, crossing; *chodutsa*—from *dula, dutsa*, as in the phrase *ku dutsa njira*, to cross the road.

Chimpondogolo, 4, dry mucus in the nose; also *chipondo-kolo;* it is pronounced *chi-mbho-ndo-go-lo;* also *chimp'onongolo.*

Chimpongo, 4, A BIG STRONG MAN, or ANIMAL: it is also used adverbially = WITH STRENGTH, as *ku-i-menya mtengo chimpongo*, to strike the tree (with the axe) with force.

[*Mwamna wamkulu tupi, wa mpamvu;* from *mpongo*, a male. Chikunda, *sampongo; chibwamna* is also used for the same idea.]

Chimp'onongo, or **chimp'onogolo**, mucus of the nose.

Chimpote, A BELT OF BEADS; or *chipote.*

[Pronounced *chimphote*, from *ku pota*, to twist or twirl the bead strings into a thick bead belt. Heavy rows of beads are worn by women round the waist, for the most part not seen; rows round the neck and wrists, and even the ankles also, afford means of disposing of their riches to the best advantage.]

Chimpsimpsi, 4, *zimpsimpsi za misinde*, outside of sweet stalks which are peeled by the teeth and thrown away: *za nzimbe* (sugar-cane), *za misale* ( ), &c.; also—

chompsimpsinta, *cho-labvulidwa m'm'kamwa*—it also means the woody fibre chewed and spat out.

Chimpsimpsi, II., 4, or **chinsinsi**, or **nchinchi**, SECRECY.

Chimp'uli, 4, A POT WITH NARROW MOUTH; *milomo yache yo funga*, the rim bends inwards (Chikunda, *mfuko*).

Chimpusu, 4, a kind of bracelet, &c., woven with grass; it is worn on the arms, waist, &c.: *ku peka zimpusu*, to work bracelets; *akazi-a bvala zimpusu m'mikono.*

A-bvala cho-pangidwa ndi maudzu na-lumikiza na-chi-tanimsa, chi-ka-ta na-chi-zunguniza m'chuunu panai na-chi-pekera.

Chimpyopyololo, 4, DISRESPECT, as *chimtuku.*

Chimsobwe, 4, MOCKERY, insolence, insult; also *msobwe.*

[*Ku panga akulu chipongwe*, to do elders (or superiors) an insult. *Ku m'sinjirira, ku nena zomwe za tedwa kale*, to laugh at him, saying things that were finished before.]

Chimsuliso, 4, denial of having received anything, or when one wants more: *a-pangira chimsuliso mo-ti cho-inchi*, he makes denial, saying thus.

Chimtanda, 4, *chimtanda cha mtengo*, a great log of a fallen tree (*mtanda*).

Chimtupsano, QUARREL, dispute; *cho-kombana dzala ku-kamwa*, knocking each other under the chin; also *chimtupsyano*, rivalry, strife.

Chimtukutuku, 4, IMPUDENCE; *muntu wa chimtuku* or *chimtukutuku*, an impertinent person. Also of one who keeps removing his house from place to place, *muntu a-ka-choka m'kamu mwa anzache a-ka-na-nyumba kwa yeka:* both come from *tukula*, to lift up, in different applications of it.

Chimtutsano, 4, QUARRELLING, pushing each other away; from *tutsa = tupsya*, to push away. Also helping each other in loading.

Chimuna, 4, LIKE A MAN OR MANNER OF A MAN; *nkazi a-enda chimuna*, she walks bravely.

Iwe ndiwe wa chimuna, chifukwa wa-tenga uta wako ndi mivi yache,

you are manly (attired), because you have your bow and its arrows. *Kasu la chimuna, lo-limira amuna la-li-kulu*, a man's hoe, a large one which does a man's hoeing. *Chimuna chi-ri ku-menyana*, or *ku-menyana ndiko ku chita chimuna*, man's work is fighting.

[It is like the North American Indian idea of a 'brave,' as is also *chibwamna;* also *umuna*, &c., *chimuna chache cha-limba.*]

Chimvano, 4, MUTUAL OBEDIENCE and concord (*ku mva*).

Chimwa, ku, TO FAIL, to make a mistake, in a *mlandu* to fail to speak to the point, also of the *mlandu* itself to go against one, TO ERR, also a good word for TO SIN: *chima* and the various forms of it are apt to be mixed up with *chimwa*, which itself seems passive in form; but the two words seem to be different, though it is as likely as not that *chima*, to breathe hard, is the root of *chimwa*, say, to be made to breathe hard; and thus = to fail.

Nga ku-chimwa awa, sa-dziwa ku weruza mirandu, a-ngo-nena pambali, ngo-chimwa oka oka, these people are of no use, they do not know how to speak in a *mlandu*, they do not speak to the point, they are only *mlandu*-failers. *A-chimwa katundu*, also *a-chimwa mirandu*, also *katundu a-m'chimwa*, and *mirandu ya-m'chimwa; a-chimidwa naye katundu*, and *a-chimwana nayo njira*, &c., he fails to carry the burden, fails to speak well in *mirandu*, the burden is too heavy for him, the *mirandu* are too much for him; his strength is baffled in the carrying of his burden, he is baffled to find the way. *Lumo li-m'chimwa ku nola; nsima i-m'chimwa ku-dia; nkokwe i-m'chimwa ku-manga* = the razor 'bothers' him to sharpen it, the porridge to eat it, the grain store to build it, &c. *Pa-ti-chimwa ife*, we cannot do it. *Kwa-ndi-chimwa ku-enda*, I cannot walk.

chimwika, -ana, -itsa, -ira, &c.

Ya-chimwika mirandu, the case is bad for us. *Mwana a-chimwira amache*, the child involves its mother in trouble. *Kaya a-m'chimwira chache*, perhaps he has failed.

Chimwemwe, 4, JOY OF HEART, HAPPINESS, gladness; pleasantness; *wa-chimwemwe a-to-seka ndi mau a-seka ka ka ka!* one who is glad (*chimwemwe*) laughs in his speech without guffaw; *sa-seka kantui a-ndo-enda mwetu mwetu*, he does not laugh at or is glad about anything in particular, he just goes smiling to himself.

Chimwenyumwenyu, 4, a dance in which a man dressed with skins, and head-dress circular and large, sings, plays with a bow upon his stringed instrument, and dances: a hole in the gourd of the instrument receives beads, &c., in payment.

Chimwini, 4, LIKE some one or something; it becomes thus synonymous with *ngati*, though it means like to the owner of the thing in question: *a-chita chimwini kalulu*, he acts cleverly —*i.e.*, like a rabbit. *A-li-ku-wanga chimwini pando.*

Nda-bvala chimwini uje, or *chimwisi ngati uje*, I am dressed like him. *Wa-meta chimwini masweswe*, or *ngati masweswe*, he is shaved and looks like one who has bald temples. *A-gona chimwini nsomba*, he sleeps like a fish with his eyes open. *Ku-bisala chimwini mpaka*, to remain hid like a cat.

Chimwo-chimwo, adv. of *chimwa*.

China, 4, and adv., SOMETHING, ANYTHING, ANOTHER THING, in ANOTHER MANNER, &c., from the suffix **-ina**, as in *wina, yina, -ena*—(*i.e.*, *a-ina*), &c., meaning SOME, OTHER.

Ena china, ena china, or *kena, kena*, = some one thing, some another. *Dzulo ku-da-cha china, lero kwa-cha-chinanso, ta-onani mitamboi*, yesterday day dawned one way, to-day another, look at the clouds. *Kawendedwe kwo a-wenda china*, their gait is different.

chinachi, chinacho, &c.

Chinama, 4, a kind of tree.

Chinambalala, 4, and adv., scattering (*balala*).

Chinamwali, the dance or ceremony of initiation at puberty: Yao, *unyago;* Chikunda, *umwali.*

[*Amang'anja a-bvinira anamwali dzina li-modzi* (*akazi—sa-bvinira azombwe*). *Ajawa e-kazika anamwali m'tengo myezi iwiri; Ama-*

ng'anja a-bvinira anamwali a misinku yeikulu, a-ta-gwa m'tsimba, Ajawa a-bvinira anamwali a-ka-li ana; akazi a-gonekera mwezi umodzi, azombwe a-gonekera myezi iwiri: Amang'anja sa-gonetsa amna ndi akazi omweo. Anamwali onse a-bisala ku chirala a-sa-onekera pa maso pa antu a m'mdzi; akazi akulu a-kala nao na-fotokozera mwambo wa ku-kala m'manyumba mwao bwino ndi amna; madzulo ku-ka-da ndiko ku mka nao pa bwalo pomwe a-bvinira zinyao, ndiko ku-i-imba ng'oma-ya-mtambitsa, na-langa mu-ka-ma-a-ona antu mu-dzi-a-gwadira pansi. The Mang'anja hold the *namwali* ceremony one day (girls—they have no ceremony for the boys). The Yao keep their youth two months in the bush. The Mang'anja hold the ceremony for girls of full age who have arrived at puberty. The Yao hold the ceremony for little girls, who are yet children; girls stay one month, boys two months. The Mang'anja do not give men intercourse with the girls (as the Yao do). All the (Mang'anja) *anamwali* remain on the village outskirts in private; they are not seen before the eyes of the people of the village. Head-women remain with them and minister instruction as to their household and conjugal duties. In the evening, when it is dark, then they go with them to the *bwalo* or place of assembly and there dance *zinyao—i.e.*, figures drawn on the ground and mummeries—and sound the long drum, and warn them that, whenever you see anybody, you must kneel down on the ground for them.]

Chinanda, 4, GLUE, or gum, or resin; any sticky adhesive substance: from *ku nanda*, to stick: *chinanda cho-mba-tamuka*, gum-stuff which can be drawn out. See also **Maliroliro**. Chikunda, *chinambu*.

Chinani, 4, leanness with grief; *chakudia si-chi-m'kolera mtima*, food does not reach his heart.

Chinansi, 4, NEIGHBOURHOOD, ACQUAINTANCESHIP, a neighbour: *ngwa chinansi uyu*, he is a neighbour: *unansi* and *mnansi*.

Chincha.

Chindalandala, 4, THE TARANTULA, a kind of spider; its bite is very bad; it runs about hither and thither with great speed—hence its name from *ndala;* it is reddish, long-shaped, with powerful jaws.

Chindanda, 4, as *kama*, a bedstead.

Chindende, 4, the heel.

Chindendere, 4, =*chodendekera*, (?) pole for carrying anything between two: *chidendere*.

Chindichindi, adv. of *chindikira*, thick.

Chindikira, ku, TO BE THICK, as a plank of wood, opp. to *ku pyapyala*, to be thin; of skin, hoe, brick trap, in fact anything with two sides: metaphorically a *mlandu* is said to be 'thick'—*mirandu iyo njo chindikira si-ti-tai*, these *milandu* are big, involved, we cannot do them.

Mpika ngo-chindikira su-wirirapo, uka-uka pa moto, ngo-linditsa alendo, the pot is thick, it will not boil there, when you put it on the fire it delays the strangers. *Chitsulo cho-limba ncho-chindikira*, of strong iron, it is thick.

chindikitsa, make thick, be very thick; also—

chindikiza, ku, to make thick, to so make it that it is thick, &c.; *m'ku-cheka chikopa wina a-ti, chi-chindikiza*, in cutting a piece of hide one says, 'cut it thick'; also *jindikiza*.

Chindoko, 4, SYPHILIS; it is common amongst the Chikunda, swelling under the arms, thighs, &c.; *a-chitenga ndi chigololo:* Chikunda, *chidoko*.

Chindondo, 4, a kind of pumpkin, the same as *chitanje*.

Chindu, 5, A ROOF; also *chindwe, chindwi*, &c., plural *machindu;* it is not the thatch only, but the roof as a whole.

[*A-panga chimbudzi na-songola nsungwi zinai na-ku-ika ku chimbudzi konko na-zi-pindira-pindira nazo nja—ndiko ku-pa mdzeka umodzi wa gango la-li-ng'ono—ndiko ku-tenga nsungwi zo-songola—ndiko ku-zi-pasiranso konko, na-panso mdzeka wina wa gango lo-kulira pang'ono*, they make the roof-tuft, and sharpen four bamboos and put them into the tuft and wind it round with them firmly—and then they make the first (*mdzeka*) circular bundle of small circumference—and then they take sharpened bamboos and stick them in, and then make another circle a little larger than the first. The roof of small huts is made on the ground of one piece: the bamboos are split and tied with bark string; the *mdzeka* is a lot of reeds, &c., tied together into a long thick rope—this is bent into a circle and tied on the inside of the roof; they are placed at intervals of perhaps a yard, and are of course concentric: bundles of grass are tied on to the bamboos, row after row, to form the thatch. Larger roofs have a central pole called *ntolonga*, but in oblong houses there are two poles. There is always a verandah, and the roof slopes down to within four feet from the ground.]

Chindumba, 4, AN ARROW WITH NO

BARBS, sharp and bayonet-pointed, with no blade. See **Nkaka.**

Chindunji, 4, MEETING WITH, happening to meet with; as *ndunji*, which means going straight to meet, or meeting accidentally: hence *chindunji* means also a chance meeting: *chindunji chache — chindunji chache cha mau*, the agreement or coincidence of his words: most likely derived from the root of *lungamika* = to go straight to a thing.

Chindwe, 5—see **Chindu**: it is perhaps better spelt *tyindwe*.

Chinena, 4, THE PUBES, of a man, not of a woman.

Chinenere, adv. of *ku nena*, GOING ON SPEAKING; *a-ngo-nena chinenere*.

Chinga, 5, a fence for leading animals into a trap or pit-fall; it stretches across the animals' tracks, and extends sometimes for miles; there is no opening except at the hole where the trap is fixed — either a noose-trap or a falling-trap—or where the pit is dug: the word is sometimes used for a fish-fence (*bio*) also. Chikunda, *gogoro*.

[It is derived from *chinjika*, &c.; *li chinjiriza mopita kantu*, it fences off all except the place where something passes through.]

Ching'alula, 4, A HEADACHE, a 'splitting' headache, from *ng'alula*, to split. Chikunda, *msolo*.

Chingama, ku, TO LEAN, lean against, lean upon one's elbow, lean to one side, lean upon; to go to one side to let another pass; to turn aside; of a rat's hole, to bend or incline in a different direction: *ku chingamira ulendo*, to go to meet the caravan (Chikunda, *tambila ulendo*).

A chingamitsa mfuti pa mtengo, he leans the gun against the tree. *A-chingamira mbali ina kuti mnzache a-one patsogolo*, he leans to one side that his fellow may see on in front. *Ka-chingamira pa chigongono*, to lean on one's elbow. *Chingamitsa mtengo, u-ta-ima njo! u-ka-u-chingamitsira ku mbali*, make the tree (or stick) slope, say when it is straight, you can make it slope to the side. *Nyumba i-ri-ku-chingama*, the house is leaning over. *Angoni a-chingamitsa zikopa zao*, the Angoni slope their shields. *Una wa-chingama apa*, the hole turns here. *A-chingama matsa a-chitseko*, the ends of the door slope; *chitseko wa-chi-chingamitsa*, he has cut the door sloping; *zala zi-chingama*, one's fingers slope. *A-ta-komana nao panjira ndimo a-nena kuti ku-mdzi-ko a-to-ndi-tuma kuti a-chingamireni*, if he meets with them by the way and says that those in his village sent him to meet them.

chingam-ika, -ira, -itsa, -idwa, &c.

Chingambali, 4, ON ONE'S SIDE, TO THE SIDE, &c.: *ku-ang'ana chingambali*, to look one not in the face, &c.; *ku-enda chingambali*, to walk like a crab; *ku-tenga chifua ku-loza mtengo ku-tenga ntiti ku-loza njira, ndiyu ku-enda chingambali*, to go with one's chest (front) towards the bush (*i.e.*, the side of the path) and one's ribs (*i.e.*, one's side) towards the path (before one), is to walk *chingambali*. Derived from *chinga* and *mbali* = leaning to the side.

Ching'anda, 4,—I., A FINE-LOOKING HANDSOME PERSON (Yao, the same); II., IRON RINGS, bracelets, worn by the Angoni, also flat carved IRON or BRASS BRACELETS.

Nsaru ya chinganda chinganda = *ya manga manga bvino*, cloth of a beautiful pattern. *Ching'anda chi-ri chamabanti-banti si-chi-sudwa mabulunga chi-sudwa banti chi-rembewa, a-chiremba-remba mpini*, the *ching'anda* bracelet is square (or flat), it is not beaten round, it is beaten flat, and carved, they carve tattoo-markings on it.

[Yao, *ng'anda* = *sewera*.]

Chinganda, 4, A STRING OF BEADS; a necklace reaching down to the chest. Chikunda, *mdendele*.

Ching'aning'ani, 4, A FLASH, glitter, sheen; of a knife, rain, &c., not of a lamp: from *ku ng'anima*, also *ung'aning'ani*.

Chingongo, 4, STEADFAST OR FIXED LOOK; *ku chita chingongo*, as on seeing game in the bush, of one who sees his companions take all and leave him nothing: also *chigaga, dengerezo, chizwezwe: u-chita mwa chingongo, u-fa*

naye kaso, you look steadfastly with great pleasure : =*ku-ang'ana dwi!*

Chingalangala, 4, A BELL, the sound of a bell, tinkling : also anklet tinklings—*a panga myendo chingalangala*, they bind tinkling things upon their legs. The Chipeta have a sort of metal plate, a cymbal, which they strike, *a tenga ku manja chingalangala*.

Chingalangala, 4, the head of a corn-stalk without grain : *ng'ala* is the head with the grain in it generally.

Ching'ang'a, 4, MADNESS, as *chiwewe* : a dog's madness, hardly used for a man.

Chingongomi = *chigodo*, A MASH of bananas and flour, rolled up into balls, wrapped up in leaves, and cooked in an *ntalo* pot.

Chingongongo, 4, TALKATIVENESS, without ceasing.

Ching'ono, 4, smallness ; *ching'ono chache*. It is the form of the fourth class of the adjective 'little,' *cha-ching'ono*, as *wa-u-ng'ono* is of the 2d and 6th classes, *la-li-ng'ono* of the 5th, &c. : *ching'ono chache chi-ri cho-ti chocho* = he is 'so' small.

Chingulugulu, 4, A LARGE DRUM, to call people together.

Chingulungulu, 4, BLUE BEADS.

Chingumbungumbu, 4, anything SHORT AND THICK ; as a short canoe, a dumpy stick for throwing at a person.

[*Mtu noko! paja kwa!* knocks off the head, striking yonder.]

Chingwe, 4, STRING, ROPE : *wa m'chingwe*, one bound, a prisoner ; *ku pota chingwe*, to make string.

[*A-pota chingwe ndi bwazi, a-potera pa nchafu*, they twist *bwazi* into string, twisting it upon the leg with one's hand ; *chi-pangidwa ndi ombwe, china ndi luzi, ndi mitsitsi ya pansi*, it is made with *ombwe*, or bark, or rootlets. Some is plaited from palm-leaf ; when twisted, it is twisted on the thigh with the palm of one's hand. From anything, however, that is fibrous enough, string is improvised, and creepers are used at times as ropes. Chikunda, *nkambala*.]

Chiniko, 4, BLACK DYE ; *mchezula* is red dye ; it also means black mud, with which baskets, &c., are painted. Chikunda, *kandila* and *pinda*.

Chinja, ku, TO HIT AND REBOUND without entering, of an axe in cutting a tree, of a hoe, &c.

Nkwangwa i-chinja chikuni, the axe rebounds from the piece of firewood. *Nyama i-chinja chinga*, the animal (game) meets with the fence and skirts alongside of it (*i.e.*, rebounds ; *si-i-nga-m'pyolei*, it cannot get through it).

chinj-ira, -idwa, &c.

Chinja, 4, A KNOT IN A TREE, =*chipudu*.

Chinjenje, 4, TREMBLING, of the hand, &c. (*njenjemera*). Chikunda, *zazamula*.

Chinjika, ku, TO PROTECT, SHELTER, to interpose, put anything between for a guard, to ward off, to guard by interposition ; apparently from *chinja* above, *q.v.* ; also **chinjiriza, chinjikiza, chinjirika** ; *ku-chinjika chitseko*, to set the door up, not close shut, but leaning against the entrance.

A-tenga udzu na-chinjika kumene a-dzera mpepo, they take grass and put it to keep the wind off. *A-chinjika chikopa kuti mubvi u-a-lasai*, he puts the shield to guard himself that the arrow may not hit him. *A-ka-ona chirombo chi-dza kwa awo a-chinjika mfuti yao kuti chi-ope chirombo-cho chi-ka-one mfuti yao*, when they see a wild beast coming to them they interpose their guns that that beast may be afraid when it sees their guns. *Chinjikani chitseko-cho kumzi kuno kuli zirombo*, set to the door, there are wild beasts about this village. *A-chinjika maso a antu kuti a-sa-one antu a-m'nyumba*, they keep people from looking in (by putting the door to, &c.)

Chinjikira.—Chinjikira madzi, a-lowa pfumbi, cover over the water (the drinking-water in the jar), the dust is blowing in. *Chinjikira kalatayo a uka ndi mpepo*, keep that bit of paper, it is flying away with the wind. *Chinjikira mpepo kuti i-sa-lowe m'nyumba muno*, put something up to keep the wind from coming into the house here. *Nyama i-chinjikireni mfuti-yo i-ka-dzera makani mwa-ngo-i-wombera*, keep that animal off with your gun, if it comes against you to combat you

just shoot it. [Thus *chinjikira* means ward off from, keep it from doing so or being done so, put it nearly or a little leaning, &c.]

Chinjirika. — *A - chinjirika minga m'mipata mwa mpanda kuti mbuzi zinga-pite konko*, they put a guard of thorns in the gaps of the fence that the goats may not get through there. [*Chinjirik-itsa, -idwa*, &c.; *a-chinjirika dzanja.*]

Chinjikiza.—*Chinjikiza ufa, pinda, mpepo i-ri-ku-dza*, keep the flour safe, fold the mat, the wind is coming.

Chinjiriza, to make answer before being asked, forestall demands, &c.—*Ku-dza antu ku nyumba kwanga ndi-a-uza msanga kuti panga pano mpa njala ndi-ri-be zakudia, alendo nao a-sa-na-tsazikei, ndiye ku chinjiriza*, if people come to my house and I tell them quickly that there is scarcity here at my place, I have no food, while as yet the strangers have not saluted me, that is *ku chinjiriza. U-ka-ona mnzako wa-mangawa, iye a-sa-na-ku-kumbutse iwe u-nena msanga, chimene chija si-ndi-na-chi-wone, mnzako a-sa-na-ku-funsai*, if you see your neighbour to whom you owe a debt, although he did not remind you, you blurt out, I haven't seen that thing (I can't find it), when your neighbour has not asked you about it.

Chinjikula, ku, TO REMOVE GUARD, &c.; it is the 'reversive' of *ku chinjika*—*e.g.*, of a door shut to, to open it a little. See **Chinjika** above.

chinjik-utsa, -udwa, -uka.

[The root is most likely *chi*, setting up—*chinji* is almost a reduplicated form—the termination *ika* is a verbal formative. Notice also how *-ula* again expresses the 'undoing' of a thing; also how the form *chinjirika* shows that *chinjika* is from the simple form *chinja*, the *-ika* being simply a termination; again, how *-iza* in *chinjiriza* and *chinjikiza* is a normal termination.]

Chinjinji, 4, A TRAP WHICH CATCHES BY THE LEGS; *njinja* = *ku gwira mwendo*, to catch by the leg: *ka-boola nje*, piercing it *nje!*

Chinjira, 4, A BROAD ROAD, as *chikwalala. Antu a-enda m'tengo, a-turukira pa kwalala la-li-kulu ndipo a-ti, onani chinjira ichi*, when they emerge at a broad path and say, see this wide road.

Chinjir-anga, -ako, -ache, &c., MY, THY, HIS RELATIONSHIP TO AN OLDER BROTHER, or her relationship to an older sister; not of brother to sister, which is *chirongo;* also *unjir-a-;* also *chinjira changa*, &c.

Chinjir-ika, -iza, &c.—see **Chinjika.**

Chinkama, ku, TO LIMP, = *chikama;* perhaps also for *chingama; mbuzi i-ku-pvetekwa mwendo, i-chinkama*, or *chikama* or *tsimpina. Chinkamitsa; chinka.*

Chinkamira icho chi-ri-apo, seems to mean, REACH OVER for that there.

Chinkana, adv., EVEN ALTHOUGH, PERHAPS, supposing that, and so, and yet, &c.

A-mve mtima u-kale pansi chinkana a-kala ndi njala, they may feel a sinking sensation at their heart, 'SAY' when they are hungry. *Chinkana a-ta-dia tsopano lomwe-li ku-ona kanu kena a-dianso*, EVEN ALTHOUGH they have just eaten, when they see something more they eat again. *Kasu ili nla bwino, chinkana ilonso nla bwino*, this hoe is good, and yet that one is also good, or I don't say that that is not also good, or that one may be good too.

[It is derived from *nkana* = if, perhaps, and is made rhetorically an adverb by the addition of *chi.*]

Chinkodo, = chigodo, *q.v.*, and **chingongomi,** 'MASH,' SOFT PORRIDGE.

[*A-kazinga kazinga chimanga pe, ndiko ku-mka nacho pa mtondo, ndiko ku-ka-chi-tibula pamenepo nacho tibule tibule pe, ndiko ku sera-sera cha-ku-tenga misere yache ndiko ku-ika paja, ndiko ku-tsira ufa-o m'mtondo ndiko ku-konka madzi mommo, ndiko ku-godola, godole godole pe! ndiko ku-chi-ulunga ndi mnsi owuwe ndiko ku-chi-ika m'nsengwa*, they roast maize, take it to the *mtondo* mortar, hard-pound it there, sift it, take out the larger particles and put them aside, then put the flour into the *mtondo*, and sprinkle water with the hand, and soft-pound it, roll it up into a ball with the *mnsi* pestle, and put it in the *nsengwa* basket. The force of *kazinga kazinga pe! tibule, tibule pe!* is to finish the doing of it. *Chingongomi* is mixed with bananas. *Chigodo* is the usual word, and it is derived from *godola* = to pound the mash.]

Chinkoma, 4, a kind of antelope, small, lives in the hills; with small rather erect horns, not twisted: its

horns are like those of the *kasenye*, ringed at the foot. Perhaps also the name of a large bird.

Chinkowe, 4, A KIND OF CREEPER, like *chilazi*, the yam; also called *mpama*. It is also a form of *chinkwe*, the parrot.

Chinkowe, 4, A HARD WHISTLE made in climbing a hill, or in carrying a heavy burden; pronounced *chi-nkhowe*. *U-sauka ndi ku kwera nu-omba chinkowe ho!* when you are oppressed with climbing, you sound the *chinkowe* whistle, *hoh!*

[The sound is made by the tongue and the palate.]

Chinkunu, 4, A LARGE HOLE, made by *lintumbu* ants, *dzimba*, snake, &c., but not dug with a hoe. The hole of the fierce *lintumbu* red ant is more than a yard across.

Malintumbu a-kala m'chinkunu, the ants live in a large hole. *Pa chinkunu potero a-ti pa-la-dza dzimwe*, to such a hole they say there comes the ant-eater.

Chinkwamba, 4, the young *mgwalangwa*, or Palmyra palm; it is eaten in times of scarcity.

[*Chi-kumbidwa, chi-dibwa pansi, chi-kwawa; chi-ka-li nteta chi-koma; cha-kula chi-wawa; chi sanduka mlaza, mlaza nu-bala magwalangwa*, it is dug up, and the lower part is eatable, but bitter; when it is young (*nteta*) it is good, when it has grown up it is bitter; it becomes the *mlaza* fibre leaf-palm, and bears *magwalangwa* fruit.

The root of the word is *kwambala*, to stretch, spread out, as the leaves do. See also for this *mkwamba*, a fathom.]

Chinkwambi, 4, A LARGE SPECIES OF HAWK.

[Root, *kwambala*, to stretch out the wings as a hawk does. See note on *chinkwamba* above.]

Chinkwe, 4, A PARROT.

[*Cha mlomo wo-kololoka, moti yezi yezi pa mero pache*, with curved beak, and gleaming neck. *Zo-tuuluka, kwe kwe! zo-swera m'pako*, yellow in colour, their cry is *kwe kwe;* they bring forth their young in the hole of a tree.

In Mazaro dialect *lomwe*, in Sena *ngowe*, perhaps from the curving of the bill; *nkowe, ngowe*, point to *kowa*, to be crookt.]

Chinkweche, 4, an old animal. *Nkwechekweche* in the Biza dialect means a *tewera*.

Chinkwinjiri, 4, a large *nkwinjiri*, BRACELET OF IRON, round, and tinkling as they go, *chinkwinjinkwinji, chinkwinjinkwinji*. It is named from the sound; it is also *chigwinjiri, q.v.*

Chinkwinyimbi, 4, also *nkwinyimbi*, A LEADER OF THE HERD, an old elephant, even an old cow, a big and strong man, &c.; *chinkwinyimbi cha nchenzi, cha njati*, &c.

Chino, THIS HERE, THUS; the 4th class form of **-no**, as *pano, kuno, muno, ino*, &c. *Kodi u-funa chino?* do you want this, for instance?

Chino-chino, so, 'just as you are'; *ndi-na-m'peza iye chino-chino*, I found him without anything, bow or arrow, just as I am just now. *A-na-bwera chino-chino*, he came back with nothing —*i.e.*, with no more than I have in my hands at present, &c.

Chinombanomba, 4, a plant, a kind of burr, = *chisosoche*.

Chinong'onong'o, or *chinong'anong'a*, SWEET THINGS; sweet fruits, jam, sugar: *zinong'onong'o:* in Mazaro dialect *mtapitapi:* other Mang'anja, *chinakanaka*.

It also means WHISPERING, from *nong'ona*, to whisper.

Chinong'onyo, 4, BLUE CLOTH: *nsaru ya madzi*.

Chinsambinsambi, 4, A WATER-BEETLE.

Chinsangwi, 4, A GRASS BRACELET, also the grass from which it is made: *Ku peka chisangwi*, to work a *chisangwi* bracelet. Mazaro, *nsengansenga*.

Chisangwi azombwe a-bvala m'masika, the boys dress in *chisangwi* in the season of plenty.

Chinsangalawe, 4, a quantity of small stones; *myala ya chisangalawe i-ri m'njira ino*.

Chinsenga, 4, of or belonging to the *Ansenga* family, *a Mang'anja* house or family.

(?) *Chinsenga chite dzina lache ndi nyumba*, connected with *mdzukulu* and *myalana*.

Nsenga also means lees of *moa*.

Chinsinsi, 4, SECRET, as *chimfimfi*.

Chinsobwe, 4 — see **Chimsobwe**— foppishness.

Chintanta, 4. also *watata*. DELAY: putting off: DE LIT. as when one says, 'I will give it you to-morrow,' and does not, but puts him off. *Mutanta* is the man who thus cheats his neighbour by that way of putting off the debt from day to day: **Chintanta** is the disrespectful name for the same person: pronounced *chi-ntá-ntá*, aspirated.

Chintenga, 4. A KIND OF BEETLE, eaten; one inch long.

Chintente, 4, FEAR, trembling; from *ntentemera*; also—

Chintenu, 4, COWARDICE, &c.: *wajipa ndi chintenu*, fear made him fall, as in crossing a tree-bridge.

[The person is *mutente* and *wantenu*, also disrespectfully *chintente*; cowardice is *wutente* or *chintente*, *wutenu* or *chintenu*. *Ali ndi wantenu, a-wa zuwe zuwino zuwiri.*]

Chintimbwi, 4, water in which *mpale* has been soaked—see **Ntimbwi**. Beer which stands more than three days also turns into *chintimbwi*: for two days it is *mirala*, on the third day *mwunde*, thereafter *chintimbwi*.

[The name comes from *tibwi tibwi*, bubbles, 'headed bubbles'; when the *mpale* or rough-jounded grain is washed, bubbles rise, and when beer stands too long and the lees separate and ferment, the same takes place.]

Chintu, 4, A THING, something, like *kantu*, anything: it is used as widely as our English word 'thing': *chintu cho-ipa*, an evil thing—*e.g.*, failing to salute one's friend, &c. &c.: *pa-gwa zintu pa-ndzi patu*, something has happened at our village. The plural is **zintu**, but **dzintu** means CORN, GRAIN, of all sorts, also beans in contradistinction to flesh, *nyama*, *nkwiru*, or relish *ndiwo*; while *zintu* means things, possessions, goods: also *lzintu*, a more Chinguru plural.

[The ntu is BEING; *mntu* is a person, *chintu* is a thing, *kantu* anything. One can hardly say it comes from the substantive verb, but it is quite likely that it does—*mwamna*, man, from *mna*, strength; *nka-zi*, woman, from *zi*, 'the weaker vessel,' &c. It should be remembered that the words of the language are in living touch with their derivation and poetico-representative meanings.]

Chintuntumiro, 4, trembling, shivering.

[*Ntuntumira.* Chikunda, *zazamira.*]

Chinuinui, 4. WHITE BEADS: *kaurc* formerly, and *bimbwa*, from their white appearance. Chikunda, *marolen*: also *chimwimwi*.

Chinunda, 4. A HUMP, as *munudu*.

Chinyakanyaka, 4. a drizzling rain, also *mpinyanyaka*, and Chikunda, *mpikutanyakuta*.

Chinyalala, 4. WITHERED GRASS, and rubbish, straws, weeds, &c.: *pyera zinyalala*, sweep up the rubbish: in a garden the heaps of grass are of *zinyalala*.

[The derivation is from the withering, *ku nyala*. Nyanja is the Chikunda. *Zinyalala zi-na-mera*, strewed all over.]

Chinyamata, 4. like *chinsobwe*, a young man's neatness of personal appearance; also what belongs to youth.

[*Chi*, augmentative, with the prefix of greatness.]

Chinyankire, adv. of *ku nyanka*, to rise or stand up; CONTINUING STANDING, also SINCE STARTING FROM—*chinyankire ku Sochi nda-fika pano*, starting from Sochi, I reached here.

Chinyao, 4, more commonly in the plural *zinyao*; REPRESENTATIONS OF ANIMALS made in the *namwali* ceremony and at other times; the leopard (*nyalupwe*) and the whale (*namgumi*) are drawn with white ashes on an open space of ground cleared and levelled, and the dancing goes on around these. The word is also applied to the 'mummers' and to the masks with which they have disguised themselves in the thicket outside; the 'mummers' dance the children, pull them into the middle of the ring, and otherwise push them about, and are men or older women who themselves have gone through the 'initiation' ceremony. The masks are made of *mapesi* stalks peeled and strung together, or of wood, or earth (*lo umba-umba*, well worked), or skins. The Yao dance in some retreat in the bush, the Mang'anja in their village, only with girls of full age, unlike the Yao, and without the Yao accompaniments. Tricks are also called *zinyao*—*e.g.*, one hides his face, or goes away, while his companions give something to one of their number; he returns and guesses truly who it is

that has received it; of course this is done by an accomplice who makes signs in some way to indicate who it is: this is also called *chisimo*, and the trick itself *chagwa*.

[*Amuna a-tenga anamwali na-ka-a-bvinitsa iwo mkati, ndi akazi omwe a-bvinidwa kale a-tenganso anamwali; a-ka-ta-ku-a-bvinitsa ndi-ko ku-bwera nao ku-ka-a-karika pansi: pakwiyamba a-mka ku nkalango ku-ka-tenga zinyao.* Translation embodied above.]

Chinyatsi, 4, plu. *zinyatsi*, bits of grass, &c., fallen from the roof. *Ola masanzi a garu ndi zinyatsi*, take away the vomit with the fallen grass.

[It comes most probably from *ku nyala*, as also the word following.]

Chinyazi, 4, SPREADING TO DRY, also as *manyazi*=shame.

[*Nyazika masamba a fodia-o, ndimo a-tenga masamba a-wisi a pa mtengo, ndiko ku-ka-yanika pa dzuwa*, dry those tobacco leaves, and so they take green leaves from the stem and spread them in the sun.

Kuti chi-nyale=ku chita chinyazi=ku chita cho-nyala=to dry it. The word comes thus from *nyala, nyaza*, &c.]

Chinyenyero, 4, SLICES or BITS of pumpkin, &c., cut 'into' a pot. Chikunda, *chinyezero*.

[Evidently derived from *nyena*, &c., to crumble.]

Chinyezi, a damp place in the soil, or where water has been spilt.

Chinyinta, ku, TO PRESS or SQUEEZE, TO STRAIN by pressing; to strain beer, by squeezing it from the lees, but also to strain milk; to squeeze earth into a hole, flour into a bag (as *ku tsendera, nkana u-kala ufa m'tumba, chinkana li-kala dote pa una*); *ku chinyinta moa*, to strain beer; *a-chinyinta ndi sungulo*, they strain it with a *sungulo* basket; *po-chotsa mpima-zo*, at the taking out of the 'must.'

chinyinti-ka, -dwa, -tsa (Chikunda, *komelo*).

Ku-tenga dote ku-tsira ku una, nu-tenga mtengo nu chinyintira, to take earth and put it at a hole, and then you take a stick and 'ram' it in.

Chinyisa, ku, TO INCREASE, to go on and increase, and of a wound growing larger, of sickness increasing, in the division of food or goods taking more or too much: to increase by addition.

Chinjiza ku-tapa-ko, add to your taking, take some more. *Pa bala panga pa - ndi - chinjiza*, my wound gets worse. *Mtu wanga u-ndi-chinyiza ku-pweteka*, my head gets more painful. *Madzi a-li-ku-chinjiza ndi mbvula*, the water increases with the rain. *Mbvula i-dza pang'ono wa wa wa! ndipo i-dzanso yeikulu yeikulu, i-chinjiza, dzuwa bi! ni vumbwa*, the rain falls gently, *wa wa!* drizzling, when it comes to fall heavily it is said *ku chinjiza*, to increase, no sun, and raining hard.

[*Engeza* is somewhat synonymous, and is perhaps the same root, *nyika, nyeka, nyiza, onjeza* for *onyeza*, &c., increase as fire in touch-wood, activity of a wound, &c.]

Chinyonto, 4, MOISTURE; then a damp or moist place, by the stream where maize can grow in the dry weather, or in a damp floor.

Pansi pa-li chinyonto, it is damp below. *Mu-dzalira chinyonto m'pepete la madzi mu-na-gwa dimba*, you plant in moist soil at the edge of the water, where good soil was formed.

[From *nyonta*, and most likely *donta*; Chikunda, *mnyoto*. *Chinyonto cha madimba*, the moisture of the *dimba* alluvial soil.]

Chinyula, ku—chinyulira, ku, TO SPEAK ILL to a person, *ku-mu-ipira mnzako*.

[A meaning heard=to be grieved at not having shared food with his companion.]

chinyul-utsa, -udwa.

Chinza-nga, -ko, -che, &c., COMPANIONSHIP, FRIENDSHIP, with suffixes for my, thy, his, &c.

Chinzengo, 4, FAMILIARITY; *a-seka nao akulu*, he speaks familiarly (and rightly) with the head-men: as *chi-dzukulu*, the familiarity of relationship or position.

[But *nzengo*, also the thin branch rafters of a hut.]

Chinziri, 4, a small kind of bird, like a partridge, builds on the ground (*zi-ikira pansi*), digs a small hole and surrounds it with straws (*a-kumba kadzenje na-ika zinyalala pansi ndi ku-zungulira*), runs very fast, spotted,

feeds upon *maere* (*chi kala m'maere*), has a beak like *nkwali*, like *chipiriri* of the same tribe.

Chipaka, 4, THE STAND FOR THE GRAIN STORE; also *chitata*, and *paka*.

Cha-ta chipaka, ika nkokwe, the stand is finished, place the *nkokwe* basket upon it. *Zi-ngo-fika pa chipaka poka*, the grain in the *nkokwe* is done, low down. *A-pana chipaka ngati chitseko*, they fasten the *chipaka* as they do a door (with sticks on either side).

[*Ena a-panga ndi mapanda anai ena ndi myala inai*, some make it with four legs, others with four stones for legs, *na-tantalika mitanda*, and stretch on them two cross-beams, *na-mbo-yalika mbwalizo na-pondera na-manga*, and spread over the hurdle and stamp its tying. The *bwalizo* is made of bamboo or stalks of *mapira*, &c. *Pamwamba pa mitanda a-ika-po chipaka*, on the top of the cross-sticks they put the *chipaka*. *Pomwe-pa pa-kala nkokwe, ko-opetsa chisuwe kuti chi-ngadie zakudia momo*, thereon there 'sits' the *nkokwe* basket, put there for fear the white ants eat the food it contains.]

Chipala, 4, A BLACKSMITH'S FORGE; *muntu wa chipala*, a blacksmith; *mwini chipala*, the blacksmith.

[*A-umba pang'ono m'chi-sa-kwerai ndimo a-ika tumba, ndimo a-mba-sula ndi nyundo*, they mould a fireplace with their hands, not too high, and put in the bellows, and go hammering away with the hammer; *pa ng'anjo a-sula ndi mwala wo-kulu na-sula ndi manja awiri ku-chi-towanya chitsulo*, at the smelting furnace (which is a different place from the forge) they hammer with a huge stone, which they use with both hands to crush the iron mass.

In making charcoal they use no *chipala, a-ika nkuni pa-chabe po-panda chipala*.

Charcoal is used at the forge, which is dug in the ground; the stream of air from the bellows is led in at the bottom; they work with great precision, making hoes, knives, arrows, spears, bracelets, &c. Chikunda, *gota*.]

Chipalapato, 4, THE DEATH-SHUDDER, of a man, a fowl, &c.

Chipali, 4, BIGAMY, POLYGAMY; the marriage of several wives — a simile from the putting of several pots on the fire at once, *ku palikiza mpika; ku kwata chipali*, to have more than one wife.

[It is also a manner of courting. Chikunda, *chibanyilo*.]

Chi-pa-li, SOMETHING THERE; *apa chi-pa-li chi-ri*, there is something there; also *ku-pa-li, kupali a-li*.

Uje wa-mka kuti? antu a-nena, si-ti-na-m'onei ku bwalo konse-ko ku-li-be ku-pa-li a-li, where has that person gone? people say, we did not see him, all about the *bwalo* there is no place where he is.

Chipalipali, 4, A SPARK OF FIRE, from *ku palika*. Chikunda, *nsase*.

Chipaliro, 4, SCRAPING, shaving; also an instrument for so doing, from *ku pala*, to scrape. Chikunda, *msakulo*.

Chipalu, 4, OF A HUNTER, or skilled man; also SEPARATING FROM: *ku enda chipalu cho-chenjera*, to stalk cleverly: *nyama ya chipalu, yei-kali, yo-pweteka antu*, a beast that separates from the herd, fierce, and comes to wound the hunters: it also means the clapping of hands and singing round an animal they have just shot, *a imba chipalu*.

[Derivation—*mpalu*, a hunter; *ku-palulira*, to separate from; the root is *pala* and *palu-* or *balu-*, perhaps also *bandu-*, and contains the idea of separating from, and thence excellence.]

Chipamanto, 4, A STICK FOR BEATING, the floor, the walls of a house while tying on the bamboos: from *pamanta*, to beat.

Chipanda, 4, A HIDDEN SPIKE, of sharpened and sometimes poisoned bamboo, placed in the path, or at the side of the path, to wound the feet or ankles.

A-ku-Chipeta a-cha zipanda kuti amaliwongo ao a-lasiwe, the Chipeta 'set' spikes to wound their enemies. *A-songola nsungwi na-paka chaola na-kazika m'njira*, they sharpen bamboos, and smear poison on the spikes, and place them in the path.

[*A-songola zisonga ndiko ku-zi-zika m'mbali mwa njira, muntu na-ku-dza a-nyamuta mwendo wache nacho pa msongola kwi*, they sharpen sharp points to stick them in at the side of the path, and when a person comes, he raises up his leg with its having pierced his ankle, *kwi!*]

Chipanda, 4, A LARGE EARTHENWARE CUP, red, round: also the Yao for *chipfulu*.

Chipandia, 4, A BRACELET of the skin of an elephant's foot; also of buffalo-hide; it is also *chipandwa*, *q.v.*, as follows—

Chipando, and **chipandwa**, 4, a chip, a spill of wood, a plank, a patch, ANYTHING SPLIT OFF FROM, as a spill of bark cut or broken off a tree (*chipandwa cha kungwa*): it is also *chipando*, and is the same word nearly as *chibandwa*, and *chibandu*, except that perhaps *chipandwa* is a chip, a spill, and *chibandwa* a plank.

[The root is *bandula*, *pandula*, &c.]

Chipandu, 4, CLEVERNESS, excellence, bravery, A CLEVER PERSON, a hero, a bloodthirsty man, a 'clever one,' and by easy transition a thief; *a-li-ndi chipandu cha nkondo*, he is clever in war, also of a spy. The better form for the person is *chimpandu*, *chipandu* only being the person by metathesis. *Chipandu cha nyama ichi*, this is a clever hunter; *chipandu cha ku-ba*, a clever thief. The word for a clever person is *mpandu*, and *chimpandu* is just a big clever person, the *chi* conveying generally disrespect, and making the word signify mostly a big thief, a vagabond, &c., and conveying disrespect.

[Derivation—*pandula*, to separate from, split off. Chikunda, *mpandu*.]

Chipangidwe, 4, SHAPE, being, make, form; as *mapangidwe*, *upangidwe*, *lipangidwe*, *kapangidwe*, *mwapangidwe*, &c.; from *ku panga*, to make.

Chipanipani, 4, A FIREFLY; also *chimpanipani*; *chi-enda ni chi-ti pani! pani!* it flies and twinkles, *chi-zima ni chi-yeranso*, it is quenched and then lights again.

Chipaniro, 4, A STICK SPLIT for roasting meat before the fire, or for carrying anything, tongs; also *mpani*, or *mpano*.

Chipanjizo, 4, A MARK, SIGN, indication; as *chizindikilo*; also *chipangizo*, from *ku panga*, to make.

Chipansangu, 4, PLANT, order Compositæ, tall, purple heads, used by the natives as a vermicide (*chi-pa-misangu*).

Chipapa, 4, AN OLD BASKET, used for ashes, or for straining *moa*, beer, or for making salt, &c.; either an old *nsengwa*, or an old *lichero—cha-lichero ndi cha nsengwa—lichero lo-o-ta*: also *papa*: also woven but unshaped basket-work.

Chipapa cho-chezera mchere, a basket for making salt with.

Chipapali, 4, A BRACELET, of flat, carved, and finely wrought iron: also *chipapati*.

Chipar-; for words beginning thus, see **Chipal-**.

Chipasi, 4, a spike hid in the path, as *chipanda*: perhaps *chipanda* is more properly a natural spike, while *chipasi* is made with intent to wound.

Chipasupasu, 4, DESOLATION, that which desolates; as *mtawanya* and *pupuluzi*; from *ku pasuka*, to render desolate; *achipasupasu*, destroyers.

Chipata, 4—I., A CHIP, a chipped off, or almost chipped off, piece of wood, and hence also sandals (*nsapato*), a patch (as *chipatwa*); also II., A GATE, or gorge, a gap; also III., A MEDICINE given to woman, with the idea that whoever approaches her may be attacked by disease, while the medicine is supposed to be innocuous to the woman herself; also a medicine for keeping thieves from the gardens.

Achawa a-gona m'chipata, the Ajawa sleep outside the village—*ku chipata kwa mudzi*—or just as probably the Ajawa sleep guarded by medicine, or in a place thus guarded. *A-tsirika munda ndi chipata, antu a-opa, kuti, ti-ka-ka-ba mmenemo ti-tenga chipata*, they protect the garden with *chipata* medicine, people fear (to steal), saying, if we steal there we will take the *chipata* caused disease.

[The derivation is evidently *ku pata*, *patika*, &c., from the idea of 'adhering to,' 'sticking in' or between. The gate of a village is simply a gap in the fence.]

Chipatamasamba, 4, A SMALL SNAKE; Chikunda, *masamba mandimu* (*ku-pata-masamba*).

Chipatso, 4, FRUIT, as **chibalo**; plu. *zipatso*: literally, the gifts of the tree (*ku patsa*).

Chipatwa, 4, a chip or flap of wood, &c., almost adzed off; what adheres to—*ku patika*, as above.

Chipazo, 4, a piece of bamboo cut for cleaning thatching grass: the grass is combed out by it, and the *makwata*

separated from it, before being bound into thatching bundles.

Chipe, 4, plu. *dzipe*, the ends of a drying or dried skin: *kamwendo ka-chikopa ka-kang'ono*, a little leg, or tail, or end of the hide.

Chipeko, 4, A KIND OF GRASS BRACELET, or *chinsangwi*: from *ku peka*, to plait: plu. *zipeko*.

Chipel-; for words beginning thus, see **Chiper-**.

Chipembere, 4, A RHINOCEROS. Chikunda, *pwete*, *dogo*.

[So called from the folds of its skin hanging down. *Chipembere a-ka-sia tubsi tache to-sa-ti-mwaza, u-ku-peza chipembere wa-sia tubsi tache to-sa-ti mwazai a-ndu-banza ku-tawa chifukwa a-li-ku-dza ndi liwilo kumene wa-nka-ko ku-dza-mwaza tubsi tache—i.e.*, if the rhinoceros leaves its dung not scattered, and you find it so, they just hasten to get out of the way, because he is coming back again full speed, from where he has gone, to scatter his dung.]

Chipendo, 4, TRIAL BY MEANS OF ORDEAL POISON; also any man who drinks the ordeal poison for another, or the fowl, dog, &c., to which the poison is given instead of the accused: *chipendo cha-fa*, or *chipendo cha-sanza*, the victim has died, or the victim has vomited and is cleared.

It is also applied more widely to the endeavour to find out the truth in difficult cases by means of the lot (*ula*), &c., and is derived from *penda*, to try thus in order to ascertain. The Chikunda is the same.

Chipeperu, 4, PAPER, A BUTTERFLY.

Chipere, 4, I., BROKEN COOKED BEANS, 'red bean pottage.' The beans are broken in the mortar, or ground a little on the stone (**ku pera**), and cooked into a 'mess' of pottage.

[*A-ptika nyemba pang'ono, zi-ka-psya, maku-ngu a-ka-tukuka, ndiko ku-zi-psupula, a-ka-ta-ku-psupula na-terekanso pa moto pomwe, a-ka-ta-nda-pukusa*, they cook beans slightly; when they are ready the skins lift off, and then they unhusk them; when they have finished husking them they put the pot on the fire there, and finish by stirring with the bean *mpukuso* stick.

China a-gadza pa mpero nda-peta, other they break upon the *mpero* grinding-stone and sift. Derivation—*ku pera*, *mpere*, *chipere*.]

Chipere, 4, II., A SKIN DISEASE, an eruption on the skin; it comes on the head, neck, arms, cheek, &c., is white at first, then red; it seems to be a sort of ringworm.

Ngati a-chimwa-di chipere chi-buka, ngati sa-chimwai chipere si-chi-bukai, if he has indeed done wrong, the eruption breaks out; if not, it does not. *A-peresa pazi pansi na-pukuta ku pazi ndi dzanja, na-paka mnzache ku-maso, chimenecho m'chipere*, he scrapes his foot on the ground, and rubs off the dust with his hand, and paints his companion's eyes with it, and that is *chipere*.

[*Chipere chi-dza m'mbali mwa ntiti nde nde nde! timatuza to-kala pamodzimodzi chi-malemba nkata*, the *chipere* comes in the side of the ribs round in a circle, the little blisters just remaining the same as if it described an *nkata* ring.]

Chiperepere, 4, A THICK SWEET GRUEL BEER, made with *pala* gruel, and slightly alcoholised with *chimera* malt. Other drinks are made with slight fermentation, as *ntibi*, sweet beer; *chisasiko*, sourish beer, thick; *chitsekete* and *chitsechetseche*, both thick and eaten with a spoon. All can be 'supped' or drunk thickly, and are given to invalids and children. They differ entirely from our beer, being made with gruel, made quickly with boiling water, and in being, except in the case of *moa* the usual drink, made with but little spirit.

[Derivation—*chiperepere*, from *ku pera*, to grind the corn; as *ntibi*, from *ku tibula*, to pound the maize; *chisasiko*, from *ku sasa*, to be bitter-sweet; *chitsechetseche*, from *ku tsechemera*, to be sweet.

Mwa pala; si-chi-nga-ledzeretse; a-tsata ku-koma kwache kuti tseche tseche; ana a-ku-dwala, ana-a-kanda, a-mwa; a-tsira chimera ndicho chi pangitsa ku tsechemera: made with *pala*; it can't intoxicate; they drink it for its sweetness; sick and infants drink it; they pour in *chimera*, and that makes it sweet. It is made of *maere*, *mapira*, or *drimanga*.]

Chiperu, 4, paper, better *chipeperu*, most likely derived from Portuguese: *peperu*, a butterfly, is from *ku pepa*, and possibly *chipeperu* may be derived from this, though it is much more probably Portuguese. The ordinary word for book, paper, &c., is *kalata*, *karatha*, from *charta*, paper.

Chipeso, 4, a comb; some say *chi-*

pesu: ku pesa = to comb. Chikunda, *chisamulo.*

[*A-panga chipeso ndi zitsonga za nsungwi, zomwe na-luka, a-ka-ta-ku-luka na-tenga chikano na-panga-mo chiperesa ndi mpeni na-tenga zimene za-peredwa na-paka ku-chipeso-po na-tenga minjere ya-ku-konza bwino, na-matika konko na-pakiza-pakiza yo-ftira, yo-yera, ndi ya-ku-dera, na-yanika pa dzuwa na-linganiza,* they make a comb with sharpened bamboos, which they weave together; when they have done this, they take *chikano* root and make a hole in it for scrapings with a knife, and take what they have scraped (of the juice and wood particles), and smear it on the comb, and take little bits of the outside of a reed cut to size and stick them on there, and vary them with red and white and black (making a kind of mosaic-work), then put it in the sun to dry, and cut it all smooth.]

Chipeta, 4, I., A PLACE WITH HIGH GRASS; *a-na-lowa chipeta ichi,* they entered into this tall grass, or *tindi.*

Chipeta, 4, II., A SHALLOW CIRCULAR BASKET FOR WINNOWING GRAIN AND FLOUR; or *lichero:* from *ku-peta,* thus to winnow. Also the Yam, as *mapeta.*

Chipeu, 4, A HAT, made of *mlaza* palm-leaf plaited; any kind of hat: *chipeu cha nkaka,* a hat with rougher close plaiting; *chipeu cha fumba,* a hat with smooth plaiting like a *fumba* mat: also *chipewa, chapewa,* and *chapeu.*

Ambidzi a-ka-ona antu a-ta-vala zipeu za miraza iwo a-ta-zi-ngo-ang'anitsa, when a zebra sees people with hats of *mlaza* on, it just (stands and) looks at them.

[Derivation — *ku pewa,* to avoid, ward off, *e.g.,* the sun's rays. Yao, *chisoti.*]

Chipfulu, 4, A GOURD WITH NO HANDLE; large or small, but a large gourd water-jar, round, with a beautifully cut round mouth and no handle, is very commonly seen, and is called *chipfulu.* Various kinds of gourd are *mponda chiko.*

Chipfulula, 4, the young of an animal, a young buffalo with early horns, &c., &c., as *msoti.* Chikunda, *nsikana.*

Chipfundo, 4, A BLANKET, or any covering of one's self; or *chofunda; chifundo,* from the Chipeta, is compassion or pity.

[Derivation—*ku pfunda* or *funda,* to cover.]

Chipfupa, 4, A MARROW-BONE; *a-dzadzada chipfupa ku-tsata mafuta a mkati mwache,* they chop the marrow-bone in order to get at the marrow-fat in the inside of it.

Chipfupfu, 4, clouds over the sky which sweep across it; light drift, but dry: plu. *zipfupfu.*

Chipfutu, 4, A TUFT, BUNCH, OF GROWING GRASS, or twigs from a tree-stump; also of bamboos; also a bush, small trees, seedlings, &c.: *chiputu cha udzu,* a bunch of grass springing from the same tuft cut short; *chipfutu cha mtengo,* a bunch of twigs springing from a tree-stump, but most likely *chiputu* is just the same as *chipfutu: chitsamba* is also used for a clump of leaves.

[*Pf, p,* and *f* are very closely connected, and it is not uncommon to find *pf* instead of *p,* as well as for *f;* the Chikunda is *pupu,* which points to *pu,* and *pfu* as the root, perhaps 'off' or spreading.]

Chipichiti, 4, A SHORT PIECE CUT OFF, of wood, rope, tobacco, &c.; a small log of wood, a stump, piece of a tree cut crosswise; a piece of wood with which to mend a hole in the *mtondo* (Chikunda, *mpinzu*); also the trunk of the body; also *chipinjiri* and *chipindi.*

[*Chikwindi,* a 'stumpy' man; *chitsigwidi, chitsiga chitsinka, chingwidi,* contain the same idea. Chikunda, *chipindi.*]

Chipiku, 4, as *chipiningo* and *kapirimwana,* a little piece of wood used in setting a trap.

Chipil-; for words beginning thus, see **Chipir-**.

Chipinda, 4, A SMALL INSIDE PARTITIONED ROOM; an apartment; bedroom; a verandah-room.

A-nka ku chipinda cha m'konde, they go to the verandah-room.

[Derivation—*ku pinda,* to fold; *chi-to-pinda cha m'konde; mwa chipinda.* Chikunda, *kambilinya.*]

Chipindi, 4, A SHORT BIT OF WOOD, &c., as *chipinjiri, q.v.*

Chipinjiri, 4, A SHORT LOG OF WOOD: they are sometimes cut to throw, *a duliza duliza zipinjiri,* they cut bits of wood; it can also be used for a 'bit' of meat, &c.

[*Zipato* = chips; *zipaliro* = shavings; *ziwengo*

=[arings, *e.g.*, of pumpkin; *zipinjiri, zipichiti, zipondi*, bits of short legs; *zitsiya, zitsoxa* =legs; *ziwanthi, zikolondi* = 'stumpy' things. For the word used in casting lots, see *mpanjiri*. Chikunda, *chipanzu*.]

Chipiningo, 4, A BIT, A DIVISION; but also a small stick, from *ku pininga*, used in setting a *diwa* trap = *ku-pirimirana*.

[The root of *chipichiti, chipinjiri, chipiningo*, is likely *chipi*, the different terminations all pointing to different formations of the same root.]

Chipitrigo, and **chipiriko**, 4, ARMLET; **zipiriko**, rows of bead bracelets for arm, wrist, or ankle, sometimes reaching up the whole forearm, or up to the calf of the leg: also *zimpote*.

Chipitipiti, 4, *nsima ya m'chipitipiti* = *nsima ya m'liwilo, ya-ku-diera m'ku-tamanga*, 'hasty,' *nsima*. Chikunda, *nothimbere*.

Chipodogolo, 4, THE HOOF of an animal; or **chipondogolo**; also *chopondera cha nyama*; but *chitende cha antu*, for heel. Chikunda, *chinyondo*.

Chipofu, 4, EMPTY, as a withered fruit: pronounced *chipoff*, with a scarce audible *u* = *chipucafu*, *q.v.*

Chipokolo, 4, YOUNG PUMPKINS—see **Dzungu**; *maungu a kanda*.

Chipolopolo, 4, A BULLET; perhaps from *ku poola*. Chikunda, *bara*.

Chipomera, and **chipomere**, 4, A WAR-CRY, noise of a multitude. Chikunda, *mbilicili*.

Chiponda, 4, A KIND OF DANCE, without a drum. Chikunda, *mafuce*.

Chiponde, 4, A MESS OF POUNDED FOOD.

[*Pamene a-konola mchewere, a-sanka wina wang'ono'ono ee-nga mitama, ndimo a-utenga umenewu nda-u-bvika; u-ka-olowa ndiko ku-nyamula ku-ka-kobvola pa mtondo, nda-tenga ntochi wla-sankaniza mommo*, when they first pound *mchewere* grain, they choose out the small of it like small grains from sifted *ufa*, and take and steep it; when it is soft they carry it to the *mtondo*, and soft-pound it, and take bananas and mix them with it.
See **Chigodo** and **Chingongome**.]

chipondeponde, 4, 'MASH,' pounded for eating, say of *mtedza*, ground-nuts. Also the stamping of many. Chikunda, *kanyanga*.

Chiponde, 4, II., THE CONTRIBUTIONS LEVIED FOR A CHIEF'S FUNERAL.

[They send to the villages and get fowls, &c., for the mourning, which lasts many days.]

Chiponduwa, 4, A KIND OF ROUGH MAT made of broken beaten reeds in bundles, interwoven with strips of the same: *a-pichiriza ndi bango li-modzi lo-ng'amba*, they thread or interweave (the thick strands) with single split *bango* reeds.

Chipongwe, 4, INSOLENCE. Chikunda, *giceca*.

[Derivation—perhaps *mpongo*.]

Chipoo, 4, A HOLE, as *chiboo*, from *ku poola*.

Chipor-; for words beginning thus, see **Chipol-**.

Chipote, 4, A ROUND STRING OF BEADS, worn round the neck, arms, legs, or waist. Four or five single strings or more of beads are twisted (*cho-pika-pika*) into one thick one, and as many as ten of these sometimes are worn round the waist like a broad band. They are usually hidden by the dress, so that they seem to afford means of disposing of wealth, rather than to serve purposes of ornament.

[Chikunda, *chimpote*; evidently derived from *ku pota*, to twist: very large thick rolls are made by twisting bark string, and twining long strings of beads upon this basis. Large heavy necklaces are seen hanging round the women's necks; sometimes as many as five or six of these are worn, besides closer-fitting rolls. A very usual time for adornment of girls is at the ceremonies, when they appear thickly oiled, and laden with *chuma*, or beads. *A pota chingwe cha-chikulu nda-tenga chingwe chinanso cha-ching'ono cha-chitari na-ngira-ko chuma na-poteza ku chingwe cha-chikulu*, they make a large twisted (*pota*, the word for making thread, &c.) string, and take another, small and long; on this they string beads, and twine them round the large string.]

Chipsepse, 4, THE TAIL OF A FISH; also, sometimes, a fin; also *chipsypsye*.

[Derivation—*pse*, adv., and *psera* or *psyera* = to sweep. Chikunda, *chitoto*.]

Chipsera, 4, THE SCAR OF AN OLD WOUND: also *chipsyazi* and *chipsyera*.

Chipsero, 4, a broom—see **Chipsyero**, below.

Chipsyazi, 4, SCAR, as above.

Pa-ta-pola kale chi-tsala chipsyazi choka, when the place has been quite healed for some time, there remains only a scar. Chikunda, *nguma*.

yera, 4, SCAR, as above; also—
)ver-doing of *nsima*, when it
:nt, and—
yerera, 4, **zipsyerera**, burnt
nsima, the scrapings of a pot.
:u psyera, to burn in cooking.]

yero, 4, A BROOM, *chopsyerera*
ɜera: it is made of leaves,
)ranches, *mapira* heads, *mlaza*,

yolopsyolo, 4, A YOUNG COCK;
, a large one.
du, 4, A KNOT IN A TREE;
protuberances; also = *mimba*-
Chikunda, *mpundu*.
dubwa, 4, a little swelling, as
)ite; also—
dudwa, 4; and these seem to
ame as—
dugwa, 4, = **chipudu**, a knot
berance; A KNOT IN A TREE;
dwa, **chipununkwa**; also *ka*-

ka, 4, A CATERPILLAR with
bozi is bare; *chi-abwa*.
kupuku, 4, and—
kuso, 4, POTTAGE OF GREEN
ta-dia chipukuso.
·che namdolo wa muwisi, ti-dza-
pukuso, let us go and gather
:ans that we may make *chipu-*
Nsima ya m'chipukupuku or
ukupuku, the *nsima* porridge
h this pottage *ndiwo* is the
niment.
is pottage of old beans. *Ku pukusa* the stirring stick, and *chipukuso* is om the manner of cooking, as *chipo-*
do, *chipere*, *chitibu*, &c., from the erbs meaning 'to grind,' as even t comes from the process of making

la, 4, a kind of *mapira*
large, red, short head, long
ɜaso ache nga-kula; zo-fira:
i fupi: pesi lache la-li-tari).
la, 4, A KNIFE WITH A BACK,
; one edge.
wa-ku-twa kumodzi—lilumi lache la
odzi, wa nsana wa mbali yina, a p on one edge—its edge on one edge, the other. The Yao shave the head

lipuli, 4, POP CORNS; maize
irst in roasting: also SPLIT-
)m *ku pulika*. *Chimanga chi-*
teteka zipulipuli zache, the maize cracks and jumps its split corns. Chipeta, *mbululi*.

Chipulua, 4, a pimple.

Chipulukuswa, 4, a work-wart, hard skin on the hands from manual labour. Chikunda, *tukusa*.

Chipululu, 4, A DESERTED AND DESOLATE PLACE, also a DESERT; it properly means a place once inhabited now stripped (*ku pulula*, to take the hand and strip leaves off a branch) of its people, but it is also applied widely: *bwinja* is the same; but the ordinary word for desert in the sense of uncultivated uninhabited land is *tengo* = bush. Chikunda, *dondo*.

Chipulumuntira, 4, and **chipulumuntu**, 4, A STUMP OF A LIMB, of a hand, or foot, or arm, or tail, *mchira wo-fupi*; also limbs, as the feet of an elephant, which are like a stump; *nkuku ya chipulumuntira; mapazi a njobvu nga chipulumuntira*.

[Perhaps *chipulumuntu* means 'a false alarm'; that meaning was heard, but is unverified.]

Chipumi, 4, the forehead. Chikunda use *ukope*.

Chipumire, 4, RESTING: *a-ngo-puma chipumire*.

Chipumunto, 4, a thick shortish cudgel for beating the bark of a tree: *ku pumunta*, to beat.

Chipunga, 4, the smell of something rotten or dead; A SMELL.

Pa-nunka chipunga, there's a bad smell here.

[Chikunda, *kwema* and *tsenga*: perhaps = *pfungo*: it seems to come from *punga*, to take (*pungula*, &c.); and is used of one taking on his person the smell of bad meat, animals, fish, &c., from contact with it.]

Chipupu, 4, A BUD, buds of branch, leaves, &c., also the fresh shoots of grain; from *ku puka*, to put forth fresh sprouting.

Chipupu chi-ri ku masuka or *ng'ambika*, the buds are opening. *Mitengo i-ri-ku-puchira zipupu kunja kwa da*, the trees are putting forth their leaves, and it is shady abroad (over the bush).

Chipupulusi, 4, DESOLATING: as *pu-*

luluka, also *chimpupuluzi*, and most commonly *mpupuluzi*.

Nkondo ku-dza m'dziko kaviri kaviri chipupuluzi, war coming frequently into the land and sweeping the people off.

Chipupumoyo, 4, THE 'LAST GASP'; either of beast, bird, or man, when near death: *ku pumira moyo*, to pant for breath; *ku puma ndi mtima umodzi*, to breathe hard near death (*umodzi* = little life left).

Nyama ija i-ma-tawa chipupumoyo, onani pamene ya ferapa, ena a-bvomereza inde i-na-li yo-komola-komola i-kada-fera pompaja, that animal goes off with death in it, see where it dies there; others answer, yes, it was at the point of death, it would have died yonder. *Ya-m'gwira njala yambiri, a-li-ku-puma chipupumoyo, a-li-u-puma ndi mtima umodzi*, he has been starved, and is just breathing, *chipupumoyo*, he is just breathing with almost no breath left.

[The root is *pu*, as in *puma*, breathing out: it is not unconnected with the *pu* of budding, *puka*, putting forth, and the *pu* of sweeping or pulling off, *pululuka*.]

Chipur-; for words beginning thus, see **chipul-**.

Chiputa, 4, a necklace.

Chiputi, 4, the bamboo stem unhollowed of an arrow, into which they insert the head, and which with the head they put into the centre of the hollow *bano* reed.

Chiputire, 4, or *chiputirire*, SHUT, of the eyes; say of mice when newly born, or of a person shutting his eyes: *ku putirira maso*.

Maso a ana a makoswe a-li-chiputirire pa ku badwa, the eyes of new-born rats are shut, *chiputirire*.

Chipuzi, 4, a kind of cucumber, not eaten; short and thick.

Chiputu, 4, the stumps of a bunch of grass, left when cut; *tsinde la udzu* as *tsinde la mtengo*, the stem near the ground. Chikunda, *pata*.

Chipwache, 4, THE RELATIONSHIP OF YOUNGER BROTHER: *mpw-ache*, younger brother: *chipwako*, *chipwanga*, &c. Chikunda, *ching'ono*.

Chipwafu, 4, WITH NOTHING INSIDE, said of fruits withered, of sweet cane with no juice, of potatoes, cucumbers, &c., bad inside; also *pofu*, *chipwafupwafu*, *chipofu*.

[*M'kati mwache mo-ti pwa pwa*, inside only withered. *Tsuku lo-panda za-ku-dia m'ins mwache*, a fruit (*tsuku*, fruit) without any meat inside. *Msinde wo-panda wadzi m'ka* sugar-cane without juice inside. *Ngo'ma-je kululu, ndi chipwafupwafu cha chaka*, the rabbit's drum—*i.e.*, the devil's snuff-box is nothing but *chipwafupwafu* inside.

Pofomola and *pwafamula* mean to box, also to let, say, a jar fall, &c., but the boxing and smashing in question do not seem to remove the root *pwaf-* or *pof-*, from the idea of soft DRY CONSISTENCY: boxing a man on his bare flesh, letting a softish *mbia* of *moa* beer fall (at least to any one who has witnessed it) or letting an earthenware native jar fall crash give all the idea *pwaf* of soft dry breaking.]

Chipwanga — see **Chipwache**; my younger brotherhood, but also of social status.

Chipwel-; for words beginning thus, see **Chipwer-**.

Chipwenene, 4, SECRETION AT THE CORNERS OF THE MOUTH: also *chipwaneni*, *chipweni*, *nchemwee*, as *nchemi*.

Chipwere, 4, A HEN-HOUSE, also *chikwere*, but also Chikunda, *chipwere*.

Chipwete, 4, LAUGHTER, FUN, also- II., A KIND OF PUMPKIN with a spiny rind.

Chipwiriri, 4, a small bird like a quail: *antu a-zi-topetsa m'ku-dzi* *mangitsa*, run it down.

Chipwisi, 4, EMISSION OF AIR (at anus). Chikunda, *chifiti*.

Chipwiti, 4, a bird, long white wings, very small.

Chipyoliro, 4, A FLUTE.

[From *ku pyola*, probably on account of the finger-holes. There are native flutes made of reed, with three or four holes in it, graduated in their own scale. Chikunda, *mulumbi*.]

Chir-; for words beginning thus with l initial and **chi** prefix, see **chil-**.

[The *i* generally changes *l* into *r*, but in other dialects does not. Some dialects have chiefly *r*, Yao has only *l*. But when a word begins with *l* and prefix *chi* comes before it the *l* has frequently been allowed to stand.]

Chira, ku, TO RECOVER, to be whole well, be recovered = idiomatic meaning *a-chira mpepo*, he keeps strong of air.

chi-da-m'pweteka cha-m'sia, all that was 'the matter has left him, he is recov- *azi a-ka-kala ni pa-tupi, a- mwana, ena a-ti, wa-chira ana*, if a woman is with she be delivered some say she has recovered, she has *Vtenda yanga nda-chira*, or *kwanga nda-chira*, I have from my sickness. *Nda- no, ndi-ka-na-fa ni njala*, I ht' now, I was almost dead er. *Mnzako a-ta-komoka mankwala nu-mu-utsa nao na-kala tsonga, pompo na- , uko ndi ku-chiritsa*, if one you go and rouse him with icament, and he sits up gets back his life, that is to heal. *A-chizombwe sa- a (y)o-teka minzu, a-chira* young 'swells' don't eat, after their curls and feed

to prop up; **Chiririka**, in- st: **Chirikira** and **Chirichi-** ort, also to stand against, **hirikula**, to prop: **Chisa**, *a mbale, wa-ndi-lipira ine, ola*, my brother ransomed, set me 'on my legs'—all from the same root-idea IT, and will be found more ir own proper place.

, **-tsidwa**, &c.: *chirika* for bury one's medicine-bottle is well, and, in a sort of meaning to get well—see

PAYMENT, RANSOM, BRIBE: *ra: chira la ku ombola*

ee also **Chila**.

o, 4, a bird, white breast, ked cry, *chi-ra-go-do*.

4, FAMINE, DROUGHT, DE- OF FOOD: it also comes to RASS REMAINING UNBURNT ND A VILLAGE; one most es by metonomy from the

chi-na-dza ndi nkondo, fa- with war. *Udzu wa chi- mera wa mkono-a-pita, u- sanganichira ni wa makono-a-lero*, the grass left dry which remains from last season stands together with that of the present season.

[*Chi-lala* comes from *ku-lala* = to finish off, destroy gradually.]

Chiralo, 4, an attack of the lungs with sharp pain; *chilalo*.

Chirambe, 4, creeper, used for rims of baskets.

Chirambi, 4, coming to stay with a powerful chief.

Chiramu, 4, brother-in-law-ship; *chilamu*.

Chiranga, 4, A YOUNG HIPPOPOTAMUS, of a reddish colour, so called from its colour.

Mu-lase chiranga chi-ri cha mafuta abwino ndi pfungo lache lo-nunkira za- bwino, mu-sie mpangwe, you should shoot a young hippopotamus, its fat is good and the smell good; you should leave the old hippopotamus alone.

[From *ku langa*, to be red, as in *chirangali*.]

Chirangali, 4, the FLAME OF FIRE; *chirangali cha moto*. Chikunda, *zimi- mbi*.

Chirangiro, 4, a 'rod' = *chikoti, mchamu*.

Chirango, 4, INSTRUCTION = *chila- ngo, q.v.*

Chiranzi, 4, A KIND OF DRUM, also RESEMBLANCE, = *chilanzi, q.v.*

Chiraya, 4, an old hoe or axe put into the end of a stick or bamboo for digging holes in the ground, say, for posts in building a house: *chilaia, chilaiya, chilaya*. Chikunda, *nchelelo*.

Chirazi, 4, Yam.

Chire, 5, THE 'BUSH'; or *tyire;* a bit of bush, &c.; plu. *machire: ku mka m'chire*, to go into the bush, to catch mice, *nchenzi*, &c., while *ku mka m'te- ngo*, is often used to go to the bush for easement.

Chire la psya, the bush is burned. *Ku-tawira m'chire*, to run into the bush.

Chiredze, 4, long thatching grass grows in the *dambo*.

Chirekere, 4, kind of small animal, jumps.

Chirema, 4, A DEFORMITY — see **Chilema**.

[*E.g.*, a maimed arm, a blind eye; *china chobadwa china cho-pundukidwa kunja.*]

Chirembwe, 4, A CHIEF, a head-man; a name of honour.

Chiremerezi, 4, HONOUR—see **Chilemerezi**.

Chirendo, 4, MANNER OF A STRANGER —see **Chilendo**.

[*U-to-chita chirendo, u-sa-mba chita chirendo, chi-ri cho-ipa*, you make yourself quite a stranger; don't make yourself a stranger, that's bad = 'make yourself at home.']

Chirengwa, 4, a sort of apparition, a man not known who passes by and foretells events; also strange things, *zirengwa zirengwa izo*.

[*Cha-ku-lenga*, from *ku lenga*, to do strange things; *a-na-chi-lenga kuti chi-dza kuno chi-dza-uza antu*, he did this strange thing that if it comes here it will tell people (about it).]

Chirere, 4, GENTLENESS, freedom of manner, repose of character; also ease, which comes either to mean deliberate slowness, or easy speed: also *ulere*, more abstract. *Ku-gwira nchito ulere* = not to work hard; *muntu wa-ulere*, almost = 'gentleman'; *wa-chirere*, one who delays; *ku-enda mwa chirere* = to walk with haste; *ku-omba nsaru mwa chirere*. Also a kind of snake with two heads (said to be).

Chirere, 4, *nsengwa ya chirere*, an *nsengwa* basket with the ordinary creeper-twined rim.

[*Chirere* comes from *ku-lera*, to be gentle to, then to nurse, and most likely contains the same idea of upbringing and 'luxury' which the children of the more 'respectable' parents enjoy; *chaulere* is a present from a freeman able to give one.]

Chirero, 4, nursing, also perhaps *chirera* (*ku lera*). Chikunda, *chilelo*.

Chirewani, 4, A KIND OF CLOTH; *nsaru ya chirewani*, cloth with a border or fringe, red or blue stiffish check.

[Perhaps connected with Quillimane, for cloth got there.]

Chirewe, 4, A DANCE; also *chilewe*. The drum is used. Boys and girls, men and women, dance it.

[(?) Derivation.—*Ku lewa*, two dancing into ring and round each other as they do.]

Chiri ! adv. STANDING UPRIGHT; *ku ima chiri*, to stand round and round = *imani nonse chiri!* stand all round! *mpambo u-li chiri*, the line (of men) stands all round about; also of the mane of animals.

Chiri, 5, A HIGH STEEP BANK, pl. *machiri: chiri la chemba*, the steep side of a ditch; also height of steepness, &c.; *chiri lache la-fupika*, its height is not great; *nyanja ya chiri*, the river with steep banks.

Mtsinje u-li ndi machiri awiri, the stream has two steep banks. *Apa-pa-li chiri, apa ka-pa-li ka-li kanwe ka-tundumutsa mpasai*, here there is a bulging out (in the mat), here there is something which makes the mat bulge up into a little hill.

[Derivation.—Erect is expressed by chi, chiri, chiriri, chirinji, chirii, chiringa, &c. The River Shiré is really the *Chiri*, and 'to go to the river' is *ku-nka ku Chiri*, as *ku-nka ku gombe*—*i.e.*, to go to the river-bank: the steep banks, therefore, became by the English nominated into the name of the river, just as Lake Nyassa, Nyanza, &c., are just 'the water' 'the lake.'

Synonyms—*tanta*, with idea of stretching up; *kwete*, in standing all round, from the idea of circling.

Chire or *tchire* means 'bush.']

Chiridzo, 4, the bamboo in the centre of the hollow reed arrow-stem into it the iron head is fixed.

Chirigwankwa, 4, blue-headed lizard.

Chirika, ku, TO PROP UP, to support; to be upright, to be strong; to hold one's own against, be prepared; also *chirikira, chirichira, chiririka, chirikiza*, to prop, and *chirikula*, to prop up.

Mtolongo u-chirika chindu, the post props up the roof. *Mnzanga wa-ndi-chirikira ndi-ri-je mpamvu inu*, my fellow supported me, I have no strength. *Ife ta-chitika Anyoni sa-tawa*, we have stood firm so that the Angoni have run away. *Wa-chirika iwe weka; wa-chirikira chirombo*, he only stood, he stood against the wild beast. *Ku-chirikira mbia—ku-ika mwala kapena ka-chibuma kapena chitsong'onto m'mbali mwa mbia*, to support a pot—*i.e.*, to put a bit of stone or a clod of earth or a maize cob at the side of the pot. *A-nkwa*

a-dza m'mudzi na-peza eni-a-mu-mdzimo a-ta-chirika, sa-ta-ku-lowa m'mudzi, a-bwerera pa njira, the warriors come to the village and find the villagers prepared, they see they cannot enter the village, and so go back again. *A-m'peza a-ta-chirika.*

[Root *chi*, and *chiri*, *q.v.*; *chirika*, to put something standing up against another.]

Chirikati, adv., IN THE MIDDLE; as *mpindikati; dula chirikati*, cut it in the middle; *dulitsa chirikati*, also cross it in the middle.

[*Kati*, the middle; *pakati*, &c.]

Chirikiza, ku—see **Chirika**, above; TO PROP: *a-ckirikiza kantu ka-funa ku-gwa*, they support anything about to fall.

Chirikula, ku, TO PROP UP, LIFT UP at one end, incline against—*e.g.*, a house when the walls are too weak, a box to see what is underneath: *chirikula pansi-po: chirikula mbali umodzi.*

[Chikunda, *likula*, and *likila*, *lika*, for *chirikira*, *chirika*, &c. The termination *ula* gives it the idea of 'a little,' or 'up,' &c.

The Mang'anja *dikula* is the same as the Chikunda *likula*; but the word is a derivation from *chirika* (*chirik-ula*), and that again a verbal from *chiri* (*chir-ika*), even also from *chi* (*ch-ir-ika*), and not from *lika*, a formation never seen.]

Chirimba, 4, a FIN, &c. See **Chilimba.**

Chirindimo, 4, the rushing, crackling SOUND OF A BUSH fire: *ku lindima* is to roar thus, as *ku kukuma.*

Chiringanizo, 4, CUTTING OF THE HAIR SMOOTH, of curls round the brow, of the hair cut all round, or made smooth upon the top: *a-teka chiringaniza*: derived from *ku linganiza* = to make even.

Chiringa, and **Chirinji**, 5, THE STEEP BANK OF A RIVER, &c., the depth of its side; the side of a pit or moat (*chemba*), precipice, &c.; *dzenje la chirinji*, a pit with deep sides: plu. *machirinji.*

[The rivers here cut away the banks and leave perpendicular faces of soil after of great height.

Synonyms.—*Pompo*, a real, natural precipice; *gombe*, the bank of a river; *gombe la-litari* = high bank.]

Chiripo, 4, A RANSOM-PRICE, a large payment.

Chi-ri-po, THERE IS, IT IS, there is some, it is there, &c.

Makono awa ndi cha-chi-ri-po, or *cha chiripo*, this year is a year of plenty (most likely from *chi-ri-po*, there is 'enough and to spare').

Chirira, (?) *patsa zintu*, and getting something in return, professing that he is something, and thus living on new friends.

Chiriri! adv., STANDING ON END—*e.g.*, of *ubwea*, as on a dog's neck or goat's neck, &c.

Chirisirisi, 4, CRYING MUCH: or perhaps *chirizorizo*. Chikunda, *chililo.*

Chirisi, perhaps as *chirinji*—*a-la-gumula ndi madzi.*

Chirizo, 4, CRYING, also *chiridzo*, *q.v.*, bamboo stem of arrow.

Chirolo, 4, THE BUNCH made in tying one's calico round one's waist; *pa mfunga m'pa chirolo*, at the bunch is the *chirolo*. Chikunda, *kanza.*

[*Nsaru imene i-tsala ku moto ndiko ku ika kantu pompo*, the cloth which remains over in front (*ku moto*=the fireside of one) is the place for putting anything in.]

Chirombo, 4, A WILD BEAST, A USELESS THING, A WEED; an uneatable beast, a noxious insect; a mote in one's eye, a sharp pain; used of a person as *chirombo cha-kwi-enda* = a 'beggar to' walk, a splendid walker; also used for 'the animal kingdom,' as even wider than *nyama.*

Chirombo cha-ndi-lowa m'maso, I have got something into my eye. *Ameneyu ndi chirombo pa-ku-lima*, he is a powerful hoer, *ngwa mpamvu zambiri. Chirombo cha dzuwa*, the oppressive heat of the sun. *Ku-sanka zirombo*—*e.g.*, in milk, = to strain out the hairs, &c.

[*Kalombo*, *tirombo*, have the same meaning—weevils that eat corn, and any 'plague,' any insect, *e.g.*, running about the hut floor, are called *zirombo.*]

Chiromo, 4, LIP OF LAND. See **Chilomo.**

Chironda, 4, A WOUND, A HURT; also a sore.

Chirondo chi-dzera pa pfundo, chi-sanduka bala; a-dwala chironda, a *chironda* wound comes on a boil, it

becomes a sore; he is ill with a wound. *U-sa-ma-gadabula mbali ya chironda*, don't be picking the edge of the wound. *Cho-nga mpere cho-ti njo, chi-ka-tumbuka, chi-ka-nyeka, ndiye chironda*, like itch when it is firm, when it opens and spreads it is then *chironda*, a wound.

[Synonyms.—*Bala*, an ulcer; *nkowo*, a large wound; *nyuma, jingo*, head of a boil—*m'jingo wache a chironda.*]

Chirongo, 4, RELATIONSHIP OF BROTHER AND SISTER. See **Mlongo.**

Chirongola, 4, A LEADER; *ku longola.* Yao, *mlongola;* Chikunda, *chisogola.*

Chirongwe, 4, A FARE, HIRE: *chirongwe cha pa doko*, 'harbour dues'; *chirongwe cha bwato*, 'passage money.'

Chirongwe a-landira o-palasa cho-olokera, the fare the rowers receive. *Cha-pa-bwato a-landira mwini-wa-bwato*, the fare the owner of the boat receives.

Chiropa, 4, the first little bit of the meat of an animal slain in the hunt, say, a small piece of the liver, thrown on the fire, roasted, and eaten before any of the rest taste any, by the one who killed the beast; also *malopa.*

Chirope, 4, murder-geist; a sort of madness or sickness which is the result of murder or of slaying in battle. It is supposed to be the spirit of the dead man; one can throw it off by cutting up (*tumbula* = cut open) the man whom one has slain: the Angoni execute a fierce war-dance to get rid of the effects of slaying in battle.

A-li ni zilope za mnzache, he is ill or drunk from slaying another man. *A-ka-kala Angoni a-ta-pa anzao ndipo a-dzi-ka-bvina pa ku-jiira* **ku taya zirope**, when the Angoni, say, kill their fellow-men, they dance the war-dance to throw off the murder feeling.

[*Mwazi wa mnzache u-ta-m'lowa mu mtima mwache ndimo mwazi wa mnzache u-to-m'chita ngati mwa ku ledzera moa*, the blood of his companion enters his heart, it just makes him like a drunk man. I suppose one so little knows what murder is in civilised lands that Cain and Lamech are wellnigh forgotten except in those who expiate their guilt on the gallows: war with savage nations, so little are we elevated in human fellowship, does not make us feel as if we slew a brother man; and in fact artillery tends to lessen the idea of personal murder. The natives therefore are as usual nearer the practical meaning of murder in their *chirope* than we are.

Evidently *chiropa* and *chirope* are from the same root.]

Chiru, 4, *chiru cha munda*, a heap or pile of earth, &c., MOUND. Yao, *chiru* = *tupi.*

Chiruchiru, 4, HICCOUGH, perhaps better *nchirichiri.*

Chiruka, ku, TO INCREASE, *churuka*, *q.v.*

Chiruli, 4, A PLACE FOR STORING GRAIN, &c.—*e.g.*, swept ground in a garden, or in the village, where the grain is piled up either on the ground or on spread stalks or on a stand: also a store-basket in the house for *ufa*, flour; *mtedza*, ground-nuts; *nzama*, beans, &c.

Pa-chiruli po-ika zintu zao, at the store-place where they store their grain. *A-panga chipaka na-ika chiruli pamwamba pache-po*, they make a stand and put the *chiruli* basket (= *nkokwe ya m'nyumba yo-funga ku kamwa*, a house *nkokwe*, incurving at the mouth) upon it.

Chirumba, 4—see **Chilumba**, an island.

[Derivation—*chiru*, a mound; *chulu*, *chuva* (the same), an ant-hill: the *-mba* termination is common in Chikunda.]

Chirumbu, 4, A MUSICAL INSTRUMENT, in the form of a bow = *kalimangwe.* A bow is bent with a bow-string; this is held by one end and a stick drawn across the string: in order to increase the sound, a gourd shell is set on the bow, tied with a small ring (*nkata*) between it and the bow; a small stick (*katsekera*) or rest comes from this *nkata*, and fixes into the string. Chikunda, *chirubu.*

Chirundu, 4, TWO FATHOMS OF CLOTH, sewed together by the edges, and thrown round one like a 'toga'; it then comes to be the measure, four yards' length of cloth.

[Derivation—perhaps *Lundu*, chief, headman, &c., as being the dress of a chief. Chikunda, *kaputi.*

Mkwamba, a fathom, from the idea of stretching out the arms (*ku kwambala*); *lupande*, a yard.]

Chirungu, 4, THE NOISE OF THUNDER or distant guns, an earthquake.

Chiruru, 4, a beautiful floating plant of fresh green, floats down the river Zambezi and Shirè; they sometimes almost block the river. *Chirusa*, a plant (?).

Chiruwe, 4, THE FLOWER OF THE PUMPKIN, eaten as *ndiwo*.

Chiruwi, 4, A MYSTERIOUS THING; *ziruwe=zilengolengo*.

[Account of 'Chiruwi' wonder:—*Chiruwi chi-ka-komana ndi mntu, a-ti, iwe mmene wa-komana ndi ine, ti-to-menyane, ni ku bvomera-yo nayo-tu a-bvomera, a-ti, wa-mwendo umodzi ndiye a-ndi-chime ndi menyana naye; pompo na-ngo-gwirana; mntu-yo a-ka-kala ndi mzimu ndimo a-gwa Chiruwi (chifukwa ndi mzimu wa muntu)*: *a-ka-gwa Chiruwi ndimo mntu a-ti, ndi-ku-pa iwe Chiruwi, ndimo Chiruwi a-ti u-sa-ndi-pe ndi-ku-uza mankwala ambiri, ndimo iye a-ti, iwe ku-nama; ndimo Chiruwi a-da-ti, ti-reche, ndimo mntu a-da-reka: Chiruwi ndimo a-ti, tiye muno, ndi-pite ndi-ku-uza mankwala; ndimo a-la-tsogolera Chiruwi, ndimo a-ti mtengo ndi ntenda ya kuti, nawo ngwa ntenda ya-kuti, nawo mtengo uo ngwa ntenda ya-kuti, ndimo a-da-m'tera mitengo yonse imene.* If the Chiruwi meets with a person, it says, since you have met with me, let us fight together; in answering, when he answers, he says, he has only one leg, he won't beat me if I fight with him: and so there and then they fall to, and if that man has spirit, Chiruwi falls (because it is the spirit of a person): when Chiruwi falls, then the person says, I will kill you, Chiruwi; and Chiruwi says, don't kill me, I will show you lots of medicines; and he says, you are telling lies; and Chiruwi said, leave hold of me, and the person let go; Chiruwi then says, come this way in here, I shall go and tell you about the medicines; and Chiruwi goes on before and says, this tree is for such a disease, and that for such a disease, and that tree there is for such and such a disease, and finishes going over for him all the trees.

A-enda ndi magano: a-pangidwa diso-la-mntu limodzi mkono umodzi, mwendo umodzi; a-la-lekanitsa pakati, kwina mntu kwina pula: cha-ku-gwetsa mntu, mntu sa-bweranso ku mdzi, a-lowerera; wo-limba nditu. It goes with an axe; it is made with one human eye, one arm, one leg, and is divided in the middle, half man, half wax: if it 'throws' the person, the person returns no more to his village, he dies; it is very strong.]

Chisa, ku, TO MEDICINISE, to hinder by medicine, from success, &c.; a caravan on its journey, &c.

Mnzako a-i-to-chisa iwe (*=ku pangira iwe mankwala*) *pamene u-to-funa mbewa u-to-kumba, pamene u-to-diera nkodzo ndiko ku zilila, pamene u-to-kumba u-to-paza njoka i-ri ku una konko,* your companion medicinises you, say, when you wish to seek for mice; you dig, say, and feel the smell of the mouse urine, and then you smear the hole over (being so near that the mice will run away when the air gets in), and then when you set to to dig again you find a snake in the hole (from the others having medicinised your work). *Ulendo wa-ku-chisidwa, a-ponyera a-nzao kuti ulendo wao u-mangike myendo*, a caravan medicinised; they throw (the glamour) over their companions, that the caravan's feet are tied. *Ku-chisa nkondo*, to ward off war, to repel the invader.

chisi-ra, -ka, -dwa, -tsa.

[*Ku-m'chisa ndi mankwala*, to hinder him by medicine.]

Chisa, 4, II., A NEST, a bird's nest, woven; *pfuga, po-sanja*, is a nest of sticks, such as a heron's nest; *mbuto*, a hen's nest: also *zisa za uchi*, honey cells; *zisa za ana*, cells of young bees; *chisa cho-sanja ndi matsatsa*, a nest builded with bits of stick. Chikunda, *nzanja*.

Chisada, 4, a covering for nakedness; a small sporran; it is worked in beads.

Chisajila, 4, a kind of tree [not 'shade'].

Chisakalali, 4, CONFUSION, scattered: also *sakalali*.

Chisakasa, 4, a musical instrument with two strings which answer each other, or four strings, played with thumbs; it is made of *bango* reeds, put side by side, the strings raised by cross reeds at each end; a gourd shell is placed behind as a resonator: *pango* has one string, and is played with skill.

Chisamalo, 4, CAREFULNESS; care of dress, *ngati chisombwe*, &c. Chikunda, *chinzelozelo*.

Chisamba, 4, leafy bunch. See **Chitsamba**.

Chisamba, 4, II., the dance for women with child for the first time; women only engage in the dance. Chikunda, *chirii*.

Chisambo, 4, A LARGE WATERING-PLACE OF ANIMALS. Also a kind of rough wooden washer, with which

the Chikunda especially rub the hair (*ubwea wa pa tupi*) off their bodies.

Chisamwali, 4, FRIENDSHIP, from *tsamwali*.

Chisanga, 4, a spike, thorn. Also a kind of serpent by the streams, with a beautiful skin.

Chisana, 4, a kind of house; a small house in which they live while they are making a big one; a temporary hut. *Nyumba yo-panda pache*, a temporary house not much worth; also—

chisani, 4.

Chisanu, 4, COLD, coldness; also, medically, A COLD. *Nyengo ya chisanu*, winter.

[*Mpepo* = wind, is the ordinary word for 'cold,' and *ku zizira*, to be cold, the former arising from the fact that it is the wind that is cool in the hot season and cold in the rains, and the latter having reference to the feeling or effect on the body (*zizi*): *chisanu* means coldness.]

Chisanzo, 4, vomiting (*masanzi*, vomit, and *ku sanza* the verb). Chikunda, *chitapiko*.

Chisao, 4, WISDOM; skill in many things = *nzeru za-m'mitundu-mitundu*, many-sidedness, 'all round.'

[*Antu a-bvina pamene a-ta-leka mbvinidwe wa kale a-bvina mbvinidwe wina nda-nka nda-pinduliza choka choka-cho, ndicho chisao*, people dance, when they leave an old dance they dance another, and go and bend their bodies skilfully (to a new dance), this is 'chisao.' *A-panga misao misao.*

Note.—It may mean simply 'many kinds of things.']

Chisasiko, 4, alcoholised porridge, or thick gruel, made of *nsima*, mixed with *chimera*, 'must,' or specially cooked *misere* grains of flour similarly treated.

[*A-pika misere na-tsira-mo chimera cha maere cha-misere, ndiko ku-bvundikira budu pa tula m'dzi-gona m'mawa pa-ku-chi-zonda a-peza cha-susa bwino-lomwe chi-ri tseche-tseche—pa ku-dia a-dia ndi chikombe nda tafunira*, they cook the broken *misere* grains, and pour in *chimera* of *maere* grain broken, *nda*, cover it up, *budu!* at the wall of the hut, after night; in the morning, on looking into it, they find it fermented beautifully, and sweet—in eating it they use a spoon, and chew it.

Also *chitsechetseche*, and *chitukwi*.]

Chisebwe, 4, generally in plu.: *zisebwe*, WONDERS, tricks, as *maere: chomwe chi-lapitsa muntu. Ta-imani ndi-ku-pangirani zisebwe*, wait till I show you some tricks.

Chisechesecha, 4, SWEET BEER. See **Chitsechetseche**.

Chiseko, 4—see **Chitseko**, DOOR.

Chisembe, 4, going to one side, from *sembereka*; perhaps also *nsembe*, an oblation, is from the same idea.

Chisenga, 4, A SWORD, a large knife for cutting grass; *cho-senjera dimba*, for reaping the alluvial ground: *chisenga cha nkondo ya Ambo*, the sword of the *Ambo*, *ku-tungo kwache ku-fana ngati nkwangwa*, its point is like an axe: it can also mean a SICKLE, a SCYTHE; the natives make the *chisenga* straight, however.

[*Ku-senga*, to reap. Chikunda, *nsengo*.]

Chisere, 4, slowness.

Chiseresere, 4, or **chiseruseru**, LOOSENESS of something, as a cork meant to fit by slipping into a thing; slackness.

[From *ku serera*, to slip in or through. Chikunda, *chiseriseri*.]

Chisesalupsya, 4 = **chikokalupsya**, THE EARLY RAIN, which sweeps away the burnt grass ashes.

Chisesero, 4, A BROOM, anything for sweeping with (*ku sesa*). Chikunda, *chiswaililo*.

Chisewerero, 4, A PLAYTHING; 'only a' toy: *chi-nga-kale cha mpira*, say an india-rubber ball, and—

chiseweredwe, 4, manner of being played.

[From *ku sewera*. Chikunda, *chisoweledo*.]

Chisi, 4, AN ISLAND; plu. *bsisi* or *zisi*; also *chirumba*, and *boo*—but see. Chikunda, *nsuwa*.

Chisi, 4, THE SMELL OF ROASTING MEAT; of singeing: *chisi cha nkuku, mbuzi; chisi cha nyama ya ku-ocha*: also *chitsi*.

Antu a-ka-ti na-ocha nyama ya-kunona m'nyumba u-mva chisi ku-njira-ko kuti kapi, when people roast fat meat in the house, you smell the smell of it by the road in whiffs.

[*Pfungo lache limene li-nunkira bwino la nkuku a-ta-i-wocha pa moto*, the smell which smells well of the fowl they may be roasting at the fire.]

Chisigwidi, 4, A SHORT LOG, &c.

See **Chitsigwidi**, also **Chitsiga** and **Chitsinka**.

Chisimba, 4, A SMALL HUT for watching the gardens; also any small hut. See also **Tsimba**, which is the same word.

[*Ka-nyumba ka-pa-mdzi ko-panda pache, u-ti, ka-chisimba aka*, a little house in the village, of no great account; you say that little *chisimba* there: the word probably comes from *tsimba, kugwa tsimba, q.v.*]

Chisime, 4, A WELL. See **Chitsime**. Chikunda, *mchela*.

Chisimo, 4, NATURE, MANNER, CUSTOM, PROVERB, can also stand for meaning—*e.g.*, *pitiriza, chisimo cho-inchi, u-sa-chi-leke = pitiriza*, (its) meaning (is) so, 'you must not leave it': also a pretext.

Chisimo chache-chi si chi chabwino-i, chimene-chi m'chisimo cho-ipa, chisimo si-chi-kala cho-menyana, that play of his is not good, that kind of fun is no fun at all, fighting's not fun. *Chisimo chache uyu ndi chosimbwa masiku onse*, his manner or nature is always insolent. *A-bvina zisimo zambiri*, they dance many dances. *Uyu wa-dza ndi chisimo cho-ipa tsopano cho-funa ku-ba*, an evil disposition has come over him just now, a desire to steal.

[Some use it also as *ntanu*, which see for synonyms. Chikunda, *chisangu*.]

Chisingwidi, 4, a piece of wood, say, cut to patch an *ntondo;* also *chitsingwidi*—see **Chisigwidi**.

Chisio, 4, A RED DYE; also the name of the tree by metathesis, which yields the red dye.

A-cha chisio na-ponda-ponda ndi pinda na-tumbika nsaru, they pluck the *chisio* (fruit and leaves), and pound it with *pinda* earth, and steep the cloth in it they want to dye.

Chisipe, 4, bits spat out, = *chitsipe, q.v.*

Chisirira, 4, COOLNESS (perhaps *chizizira* more common), say of the air in rain.

[*Mitima ya-sizira lero, kunja kwa-pinduka* (*sanduka*) *monga dzinja*, the sun is hot, but one's self feels cool to-day, for the air has changed to coolness as in the rains. Chikunda, *chinono*.]

Chisiru, 4, FOLLY. See **Chitsiru**.

Chisiwani, 4, COUSINSHIP; the relationship of *msiwani;* also *chisuwani:* also—

II. A mark on the body born with one, as a mole-spot; *chilema* is anything born with one.

[Chikunda, *chizukulu*, which is the relationship in Mang'anja rather of sister's children.]

Chisiwo, 4, a kind of bean.

Chisoa, 4, COLOURED MAIZE and millet; yellow maize, spotted maize: *mapira a chisoa*, yellow millet.

Chiseka, 4, *chisoka-chisoka*, scattered here and there (in the sentence *nyumba izi za-kala chisoka chisoka*); also hidden, as *a-ma-sokamitsa chimanga m'tengo ndani?* who hides the maize in the bush? It is *chisokasoka* in Chikunda, and most likely in Mang'anja too.

[Derivation—*soka, sochera*, &c., with the idea of going astray and being lost.]

Chisoma, 4, a malady, perhaps pleurisy, a sharp pain in the chest, vomiting and fever. Chikunda, *chikamba*.

Chisombwe, 4, of a young man. See **Chisombwe**.

Chisomo, 4, AGREEABLENESS, ATTRACTIVENESS OF DISPOSITION; also a medicine, *mankwala a chisomo*, which makes every one like you.

Wa-chisomo uyu, antu a-dza ku cheza naye; chisomo cho-cheza ndi antu ambiri, he is an agreeable fellow, people like to come to talk with him; a friendly disposition, which makes him talk with everybody.

II. It is also a MEDICINE FOR FINDING WHERE THINGS ARE CONCEALED: *azisomo*, the people who have the medicine.

Chisompero, 4, a tool for hollowing out wood: a piece of iron is stuck in the end of a handle. Chikunda, *sompo*. See **Nsompo**.

Chisonga, 4, AN ARROW OF POINTED WOOD used in war, also others by children in play; they are made of *nkadzi* tree or other firm wood. It also means any sharp-pointed thing, *zisonga za-ku-diera*, meaning a fork. Chikunda, *fena*, and *msongwe*.

Chisongole, 4, A NEEDLE FOR SEW-

ING MATS; also *ntumbula*. Yao, *kasinje*.

Chisongole chi-dza-dzazidwa ni bango na-solola na-tunga lina, when the needle is filled with reeds, they pull it through and thread others on it.

[Derivation—*songola*, to point. It is put through five or six strands of *bango* reed, the needle being 'filled with' them, pulled through, and filled with others, thus making the mat. In the above sentence *bango* is used collectively, and *lina* also.]

Chisongolo, 4, BRAVERY—also Yao.

Chisong'onto, 4, a cob of maize without the grains; they are used for everything, pipes, fuel, supporting a pot, protecting a spear-point, games, such as *nsikwa*, sham fighting, &c. Chikunda, *chikombwa*.

Chisoni, 4, COMPASSION, pity, SORROW: *ku chita chisoni*, to have compassion; *ku chitira* or *chititsa chisoni*, to move compassion, &c.; also anxiety of heart, in *a-chita chisoni*, *mu mtima a-da nkawa*, of feeling anxiety when one's friend is away. Chikunda, *si-panje*.

Chisopi, 4, a sharpened stick—see **Chitsopi**.

Chisosochi, 4, 'cobbler's pegs.'

Chisoti, 4, a hat, helmet; the Yao for hat.

Chisowa, 4—see **Chisoa**, spotted maize.

Chisuani, 4, or *chisueni* = *chibadwa*, a birth mark—see **Chisiwani**.

Chisukwa, 4—see **Chitsukwa**.

Chisula, ku, TO DISTORT THE FACE; to quarrel, *chisulana*: **chisuka, chisudwa, chisuli-ra, -tsa**, &c.

[*Ku-potoza miromo ku-nka mbali imodzi*, to twist the lips to one side; *pa-nkope puche pa-chisuka*, his face is distorted in anger.]

Chisula, for **Chesula, ku**, *q.v.*

Chisumo, 4, various kinds, manners—*e.g.*, of dancing, as *chisimo*; *a bvina dzisumo*: *zisumo zisumo*, different stages in the growth of the hair, so cut for ornament.

Chisungu, 4, A PIMPLE; plu. *zisungu*, commonly used. Chikunda, *chithungu*.

Chisungu-pwete, 4, A SMALL PIMPLE; it becomes a small ulcer.

[*Ko-yamba ngati mpere*, in its beginning like *mpere*. Chikunda: *chitukusa*.]

Chisunje, 4, the water in which *mpale* (broken maize) is washed or soaked; it is used in glazing pots.

Chisunsi, 4, a little heap left in the bottom of the *nkokwe* store-basket: sometimes beans are stored in the middle and maize put all round: it can be used for a heap of grass, a clump of reeds, a group of people.

Antu a-ima chisunzi, the people stand in a group. *U-tapa-tapa wa-tsala chisunzi*, you take and take away (from the store), and leave a little *chisunzi*, heap.

Chisuwani, 4, COUSINSHIP—see **Chisiwani**.

[It may come from *sia*, or *siwa*, or *swa*, with the meaning of 'leave,' from the distance and yet nearness of such blood relationship.]

Chisuwi, 4, a large leopard. Yao, *nsuwi*.

Chiswambia, 4, the 'MANTIS' tribe; the natives say if you touch one, you will break the pots (*chi-swa-mbia*). Chikunda is also *nya-nswa-mbya*.

Chiswankono, 4, a kind of waterfowl; fly in regular order like ducks, like an army, turn with great precision; have long bills, eat shell-fish.

Chiswe, 4, THE WHITE ANT; also *chapachulu* with plu. (=*cha-pa-chulu*).

[Chulu, the ant-hill = *mache wa chiswe*; nt'usi, the small working ants = *chiswe cha-chi-kazi*, the weaker ants (not female necessarily); *chiswe cha-chi-msina* = **mgaga**, the more powerful ants; **inswa**, the winged ants, which swarm; **mwawa**, *myawa*, the holes where the *inswa* come out: *mwendo wa chulu*; the central hole, *una wa chulu*. Chikunda, *uchenje*.

Chiswe chi-pita ni-chi-dia udzu m'kengo m'malimwe, mvula i-ka-gwa pansi, msipu u-bvkula, ndimo chi-ma-bwerera ku chulu kwao, ndi chi-pita ndi chi-dia ma udzu a-wisi pechete pechete! the ants go and eat the grass in the bush in the dry season, when the rain falls the green grass begins, and the ants return to their own ant-hill, and go and eat the fresh grass, boring into it.]

Chita, ku, TO DO, to make, to be, to say: it is used for all sorts of action; for instance, one has heard '*ku chita* boil'=to make it boil; *ku chita* 'dead'=to be dead: it is used with nouns (*ku chita manyazi*=to be ashamed; *ku-chita malunga*=to be clever), with interjections and adverbs (*ku chita msanga-msanga*, to be quick; *ku chita pyu!* to be red), and almost

becomes an auxiliary verb with the result of continuance of action or emphasis upon the kind of action done, as **ta, ti,** &c., which really seem parts of *chita.*

Nda-gula mntemba anga amene ndi-m'chititsa zanga or *gwiritsa zanga, amene a-ndi-chitira zanga,* I bought a household slave for myself, whom I made look after my things. *A-chita kalulu,* he is deceiving. *Nsengwa yochita ngati* (or *monga, mwa,* &c.), *mitungwi,* an *nsengwa* basket made like *mitungwi. Ku chititsa manyazi,* to make ashamed. *Mbvula i-chita lowe,* the rain makes a damp place in the floor.

chiti-ra, -ka (feasible, &c.), **-tsa, -ana, -dwa.**

[It seems to be an enlargement of *ta, ti,* to do, say, &c. Synonyms—*panga, lenga, esa, ta, ti.*]

Chitaka, 4, a mode of stealing, in which a man is supposed to be able to enter a house and take what he wants, having first by medicine power made all the inmates fast asleep: as *chikululu.* Chikunda, *sisina* and *nsinsina.*

Chitalaka, 4, RED BEADS: plural also used, *zitalaka:* also *mngadzi; chitalaka chi-ri pano,* yes, there are red beads here; *a-bvala chitalaka,* they put on red beads. Chikunda, *ngazi.*

Chitale, 4, a tree, thread used for arrow.

Chitamangire, adv., going on running (*tamanga*).

Chitamba, 4, THE TRUNK OF AN ELEPHANT; also *chatso.*

[*Chi-tamba konse, chi-zungulira konse,* from *tamba.* Chikunda, *chitamba* and *chaso.*]

Chitambe, 4, a kind of *ndiwo,* wild herb: leaves of beans half-cooked, made up into bundles either by themselves or with leaves of pumpkins (*mnkwani*); an *ntanga* basketful goes to one bundle, which is tied up with bark string.

Chitamira, ku, TO LEAP DOWN FROM; also metaphorically, for descending a hill; also *ku madzi.*

A-chitamira ku pompo chiti chiti! a-chitamira pansi ku chokera pa chindu, they jump down the *pompo* chasm, ditch, &c., the leap down from the roof.

Chitamu, animal (?). See **Chitumbi.**

Chitanda, 4, A CORPSE IN ITS MATTINGS: *ntembo.*

[*Chimene chi-tanda tipi tipi,* which is straight and carried *tipi tipi!—ntembo* also comes from *tembeta,* to carry between two.]

Chitando, 4, BREADTH of cloth, iron spear-head, and things which have breadth.

[Derivation—*tanda,* to stretch, as *chitanda* above. Chikunda, *uziwe.*]

Chitangasala, 4, A BASKET FOR FOWLS; *ku-longa nkuku m'chitangasala,* to put the fowls into their basket; also *chikwere, chitatanga.*

[Derivation.—*Tangalala* and *tanga,* as in *ntanga,* also a basket, from the spreading out from a beginning of the strands: the same root is in *tanda, tanta, tambalala,* &c.]

Chitanje, 4, a kind of pumpkin; large, like *mwangasila,* smooth; also *chindondo.*

Chitanta, adv., AT FULL LENGTH, *a-gona chitanta.*

Chitao, 4, WONDERS, or **chitawo,** plu. *zitao*: as *chisebwe, maere, chisao,* &c. Chikunda, *male.*

Chitapwi, 4, A MUDDY POOL, a 'dub,' a 'puddle': the mud is essential to the idea.

Pa chitsime madzi a-ta-pwa chi-tsala chitapwi choka, in the pool the water has dried up and there remains only a 'puddle.' *M'pa chitapwitapwi pano,* it is very muddy here.

[**A miry place**—Chikunda, *chitapu.* Derivation—*tapwi* and *tapwira,* and perhaps the root idea underlying *tapa,* anything soft.]

Chitari, 4, LENGTH, LENGTHWISE; also the web or woof of the cloth in making it: also *chitali.*

Ku-gona m'chitali cha mpasa, to sleep on the lengthwise of the mat. *Ku-ng'amba m'chitali,* to split lengthwise; *a-dula m'chifupi,* to cut across, or crosswise. *Chitari chache cha nyumba,* the length of the house.

[Derivation—*ku-tari,* length, *talika,* &c., with the root idea of *tanta, tanda,* &c., stretching. Chikunda, *chilapu.* It can be used, of course, without the preposition *mu* in the sentences above.]

Chitata, 4, A ROUGH TABLE, for storing maize; the stand on which the *nkokwe* store is placed.

[Also *chipaka*, *chiruli*; from the root in *ntanga*, &c.; *ta*, stretched.]

Chitatale, 4, a tall tree.

Chitatanga, 4, A CRATE FOR FOWLS. See also *chitangasala*; *chitatanga cha-ku-nyamula nkunda za malonda*, a crate for carrying pigeons for sale.

Chitedze, 4, a kind of bean, curved S-shaped velvety-brown pods, which when ripe and shaken cause the most intense itching; it is almost maddening to get the hairs down one's neck, with a curious electrical sensation: eaten in times of famine, the pods shaken held from the wind.

Chiteketeke, 4, A BOG; QUAKING; of *dumvi* river grass which sinks a little when one walks on it at the water-edge, but does not give way.

[Derivation.—*Tekesa*, *techeteche*, &c., shaking.]

Chitelele, 4, slippery, moss. See **Chiterere**.

Chitenda, 4, 'SORE' SICKNESS; *chitenda chi be be be*; also *utenda*, *ntenda*, *mautenda*, *chintenda*.

Chitende, 4, THE HEEL: *cha muntu*, of a person; *cha pazi*, of the foot; also the butt of a gun.

[Synonyms.—*Pondo*, *podo*, *chipondogolo*, all from the idea of treading, *chidumulo*, *tendere*; it may come from the rounding of a heel or hoof. Chikunda, *chithili*, *chitende*.]

Chitengetenge, 4, a bog, also anything that shakes under one; also *chitenjetenje*, *chiteketeke*.

[*Ku gwedeza kwache ku-fika ku tari*, its shaking extends to a distance; *dumvi la pa madzi lo-ti antu a-ka-ti nda pita pompo sa-mira m'madzi*, the *dumvi* grass by the water such that when people go and walk there they do not sink in the water underneath.]

Chiterera, 4, A GAP, a passage in the *guta* fence; a small window; also even a hole in cloth: *chiterera cha chitseko*, *cha nyumba*, *cha mpanda*.

Chiterera cha-ching'ono, *apa si-panga-pyola kantu*, *chiterera cha-kula padza-pyola*, the gap is small, here nothing can pass through, if the gap gets wider things can pass through.

[Perhaps derived from *terera*, like *serera*. Chikunda, *nyampita*.]

Chiterere, 4, slippery moss on stones; slime: from *terera*, to slip.

Chiteta, 4, A WHISTLE OF WOOD.

[*A-dula mtengo na sema chiteta*, *na-dula kamsinku*, *ka-ta ndi ku-sema na-cherera m'bvalo ndi ncherero*, they cut a bit of wood and adze it down for a whistle, and cut it to a small size, and when they have finished adzing they cut out the inside with the hollowing tool.]

Chitete, 4, A GRASSHOPPER.

[Derived most likely from *teteka*, from the jumping of the hundred grasshoppers as one passes along the path. Chikunda, *mtete* and *ntete*. In Chipeta the word is also an *ntanga* basket.]

Chitetete, 4, CONTINUANCE AT ONE THING; *ku-lima kwa dzuwa do!* to hoe on, even in the heat: *ku-enda chitetete*. Chikunda, *chitakataka*; also—

LIGHT, OPEN; *chitetete chache pandu-ti mbe!* as when one emerges from the thicket and finds it light.

Chiti, adv., the feeling that runs over the body in fear, *ku chitimira*.

II. Adv., DESCENDING, jumping down; going with quick easy steps down, of jumping from a height; going over a hill out of sight. *Polumpa tu! tyakali! chiti!* = in jumping, jump! down! landing! Chikunda, *kitikiti*.

III. Interr. pronoun, WHICH? of the **chi** class; plural *ziti*: *chala chiti?* which finger; *chiti ko?* which? It is composed of the suffix **-ti**, and the ordinary class prefixes.

Chitibu, 4, a soft mess of pounded green maize, as *namtibule*.

[The Chikunda is *mtibu*, so we have three forms from the root *tibula*=to pound.]

Chitima, 4, THE HEART of anything; *cha mtengo*, *cha mlombwa*, *cha chikonyo*; also the stem of a feather, *si-zichita machoka machoka*, which does not bend about, in relation to the feathery part, *za ntenga*; perhaps also the root of a thing; also—

Chitime, 4, THE HEART, say of a stalk of *mapira*, which is eaten, while the outer rind is thrown away; the pulp, pith, &c., inside of a gourd, pumpkin, &c.

[*Mtima* is the heart, and is also used for the heart of anything.]

Chitimira, **ku**, to have a cold shiver

run down one's back, as in *chiti chiti*, the feeling of the body in fear.

Chitira, ku, to descend with quick and easy steps; *wa-lumpa na-chitira chiti ku-tseri kunja*, he jumped and descended *chiti* on the other side.

chiti-ritsa, -ridwa, -rira, -rika.

[From *chiti*, as *chitimira*.]

Chitiwiri, adv., TO GO INTO A CROWD (*ku gwa m'gulo mwa antu ambiri*); also *titiwiri*; also *tiwiriwiri*: to go into a crowd of one's companions.

Chitoliro, 4, A FLUTE; with four, five, or six holes; made of bamboo, or *bango*, *nsatsi*, &c.

[Most probably derived from the sound *toli*, or even the whole sound *toliro*, which is an admirable representation of the music. Chikunda, *mulumbi*.]

Chitolotolo, 4, plu. *zitolotolo*, and almost *zitoltol*, the bits which still stick in the cotton when the seeds are picked out.

[*A-ka-ta-ku-li-sanka tonje zonse, ndimo a-ika m'nsengwa, ndiko ku-li-tasa*, when they have taken all out of the thread, they put it in an *nsengwa* basket to tease it out. The derivation is evidently *ku tola*, to pick up.]

Chitomero, 4, THE CROP OF A BIRD; also *cho-tomera tsitsi*, a stick for poking the hair, in dressing it, to make it even all over.

Chitonde, 4, A HE-GOAT; a large he-goat. Chikunda, *saboko*.

Chitonga, 4, A EUNUCH.

II. A proper name, of the Atonga, as *mpini za chitonga*, the Atonga tattoo.

Chitononi, 4, THE JUICE OF A TREE, of a palm-tree cut to make wine; of *mlombwa*, banana, &c.

Chi-ri-ku-ka chitononi, the juice is dropping down. *Ntochi zi-chita chitononi*, the bananas are dropping juice.

[Perhaps derived from *nona*, to be fat; there is an adverb also, *noninoni*. Chikunda, *uronvi*.]

Chitoto, 4, A TEMPORARY CUP, for drinking, made of a leaf folded so as to hold water.

Pinda chitoto ti-tsirira, fold a leaf, and make something with which to pour. *Ti-pinde chitoto, ti-tungire madzi, ti-mwere, ti-taye pompa, anzatu ta-a-sia m'mbuyo a-ka-dza a-mwere*, let us make a cup and draw water to drink, and throw it down here, so that when the rest come whom we have left behind, they may drink too.

[= *Kantu aka (monga nsupa) ka-bwera pa-ka-mwa*, something folded with folded edges.]

Chitotola, 4 = *mankabai*, a large hawk [Yao].

Chitowe, 4, or **chitoe**, OIL-SEED, a kind of hemp.

Chitsa, 4, the stump of a tree cut down, or a projecting bit of root or wood, without leaves; it may be long or short. Chikunda, *chicha*.

Chitsakamwa, 4, of teeth, THE EARLY TEETH pressed out by the growing new ones; *mano a chitsakamwa*; the presence of the early and new teeth at once.

Mwana a-chita manta ku gulula dzino lache li-dza chitsakamwa, the child is afraid to take out its tooth, it is loose.

[Derived from *tsakama*, to stick between.]

Chitsakano, 4, A MOLAR TOOTH; plu. *zitsakano*.

Cho-sa-tafunika chi-ta-ti chisembe chi-ka-bisale ku tsaya nalo lirime li-katsakira pa chitsakano, what is not chewed goes to one side that it may hide in the cheek, and the tongue puts it between (the jaws) on the grinders. *Zitsakano zi-landira*, the grinders receive it.

[Derived from *tsaka*, *tsakama*, &c., because *zi tsakana ndi zintu, zi-tsaka zintu*, they crush between them.]

Chitsakata, 4, A BUNDLE of grass, &c.; *cha misinde, cha mabango, cha nkuni*, of stalks, reeds, firewood.

Chitsali, 4, A KICK, kicking; from *tsalima*.

Chitsamba, 4, A LARGE LEAF; also A CLUMP OF LEAVES and shoots growing out of a tree-stump; also a tuft of grass, but *chipfutu cha udzu* is better; *chipfutu* is also used of a clump of leaves.

[The word is compounded of chi=-age, and tsamba=leaf—*i.e.*, leafage.]

Chitsatsi, 4, NEW-COMING; the state of those who have lately come to a place; also = *mtsatsidwe*, manner of selling or telling about one's wares (*ku tsatsa*).

Chitsechero, 4, A STOPPER, cork, for a bottle, &c.; also shutting; the stick for shutting a door, itself *chitseko*.

[*Cha-ku-tsekera ku kamwa kwa kola la nkuku la nkunda, la mbuzi*, for shutting the mouth of the fowl-house, or dovecot, or goat's house. *Chitsechero cha nsupa*, cork of a bottle. Chikunda, *nseyo*.]

Chitsechetseche, 4, A KIND OF 'PALA' GRUEL, like slightly fermented *chitukwi*, *q.v.*

Chitsekero, 4, a stick, &c., for shutting the door. See **Chitsechero**. *Chitsekero cha una wa mbewa*, the leaves, &c., with which one shuts up a field-mouse hole in digging for them.

Chitsekete, 4, as *chitsechetseche*, thin *pala* gruel made with *chimera*: *a-chidia ndi chikombe na-tafunira*, they eat it with a spoon and chew it.

[*Pala la chimera* = *misere* and *chimera*; *chitukwi* and *chiperepere* are of the same kind. *Asuta chitsekete*, the thick-drink gruel. Chikunda, *mgubugubu*. Also *chisasiko*, *ntibi*, *chitukwi*, *chisechetseche*.]

Chitseko, 4, A DOOR, the door itself, *komo* is the opening: it is made of grass with bamboos or of reeds, as the case may be.

[Posts are put in so that when the door is slipped in between them and the side-posts, it can be fastened firmly to by cross-sticks put in between these posts and the door. *A-chi-pisa chitseko mu mitengo na-pikiza ndi aka-pichi*. *Ku-linganisa chitseko* is to cut the ends smooth and even in making the door. Chikunda, *chiseko*.
Derivation.—*Ku tseka* = to shut.]

Chitserekwete, 4, an idiot = *chitsiru*; anything with no sense.

Chitseretsere, 4, FRIENDSHIP, a 'chum': *a-chita chitseretsere ndi uja, a funana*, he goes arm in arm with that one, they desire each other's company.

[*Monga mo-zolowekana*, as those who understand each other: derived from *tserenga*, to wind round, of winding one's arms round one's companion, &c.]

Chitsiga, 4, A LOG OF WOOD, greater or less, but not long; a log short and thick; bits of cut wood used for firewood; a short stick for throwing. It is also used of a short sturdy man, *kachitsiga ako!* not in disrespect, but in praise. See **Chipichiti**.

Chitsikwa, 4, the under stick in fire made by friction: also *mpeko yei-kazi*. Chikunda, *nsika*.

Chitsime, 4, A WELL, a spring; also a pool in a river-bed, otherwise dry. *Chitsime cho-tendeuka*, a well hollowed out.

[*Dziwe* is a pool in a stream widened out; *tamanda*, a lake; *tawali*, a puddle, a pool which dries up; *po-fula*, a hole dug in the sand for water; *makali*, rock-wells; *chikolowondo*, a hole in the sand, a spring. Chikunda, *nchela*.]

Chitsininka, 4, A SHORT LOG OF WOOD, and—

Chitsinka, 4, A SHORT LOG of wood. See **Chipichiti**.

Cha-to-tsala chitsinka kang'ono-ng'ono, there remains but a stump or log. *Chitsinka cha nkuni*, a log of firewood.

[It is the same as *chitsiga*, the *n* being inserted and the difference betweeen *k* and *g*, or rather the advance from *chi-tsi-ga*, *chi-tsi-ng'ga*, *chi-tsi-ng'ka*, to *chi-tsi-nka*, being normal and scarcely perceptible.]

Chitsipe, 4, plu. *zitsipe*, the bits of sugar-cane or other sweet cane which one spits out after chewing them to get the juice. It is also *chi-mpsimpsi*, and the verb *mpsimpsinta*. Chikunda, *chithambudho*.

[Derived from the root *psi* or *tsipa*, to suck with the lips.]

Chitsirizira, 4, the youngest born, also *mtsirizira*.

Chitsirizira cha ana, a-fika mo-kalamba, he is an old man, (that is) the youngest of his children.

[Derived from *tsiriziza*, to finish—*e.g.*, *se-tsirizira mawere* or *mariwa*, also = the youngest. Chikunda, *chimalisa*. Perhaps *tsira*, to pour, as a stream pours itself into its parent stream, is the root.]

Chitsiru, 4, FOLLY, madness; A FOOL, a senseless person, an idiot; an addled egg; one who leaves his wife and marries another, or a woman who leaves her husband.

[*Utsiru* or *uchitsiru* is also used, and the verb is *ku tsiruka*. *Ndi-kuvale chitsiru ichi chomwe chi-ngo-chita zache za dzedzeduka*, shall I marry this unnatural person who fouls her own nest.]

Chitsitsi, 4, LONG OR MUCH HAIR, from *tsitsi*.

Chitso, 4, THE FACE, an older word than *nkope*.

Muntu a-li ndi mwana, a-nena kuti,

chitso changa chimenechi, a person has a child, say, and says, he is like me.

II. WAIT, stand, as when carriers are going in a line and the word is passed behind, *bwino!* take care, or *mu-ime!* wait a bit; or when something is found. It comes perhaps from the Angoni. Chikunda, *chiuso*.

Chitsokotsoko, 4, COUGHING.

[From *tsokomola*, showing how *mola* is formative, as *-mula*, *mela*, *mala*, &c.: the reduplication gives the idea of repeated cough. Chikunda and also Mang'anja, *chikosokoso*, from *kosomola*, which shows beautifully the transposition of letters with similar sounds.]

Chitsopano, 4, NOW, THIS PRESENT TIME; Scotticè, 'the now'; also *chatsopano*. Chikunda, *chachinochino*.

Antu a-chita chitsopano, ku nena kwa chitsopano, that's what they do, say, now.

Chitsopi, 4, A SHARPENED STICK; a sheath of iron at the end of a spear; a sharpened spike in the road for wounding the feet; the bamboo or wooden shaft inside the *bano* reed of an arrow.

Ta-songola chitsopi, ti-ka-twike njoka ku una, sharpen a stick and we shall poke the snake in the hole. *U-ona chitsopi chi-dza-ku-pweteka*, if you come upon a spike it will hurt you.

[The root is *tso*, as in *tsopera*, to drive a pointed unbarbed spear; *tsonga*, an end; *chitsotso* (see below), perhaps *chatso*, &c.]

Chitsotso, 4, A SHARP-POINTED BIT of stick or tree, broken across, which wounds the feet in walking, or the hands; a hard stump of grass. Chikunda, *chipanda*.

Udzu wo-psya ndi moto wo-tsalira ku chiputu tsinde lache chitsotso, grass burnt with the fire remains a clump at the roots sharp-pointed.

[The verb is *tsotsotsera*, from the root *tso*, pointed.]

Chitsukulumwe, 4, A RATTLE made of the hollow fruit of the *mponda* when the seeds dry, used in dancing: it is round, about the size of the palm of the hand, and caught between the hands held opposite and parallel: gourds are also filled with seeds or pebbles and rattled—if they are large they are held in both hands above the head. Chikunda, *mredhe* and *nkocho*.

[Derivation.—Most likely conceived from the sound and the motion.]

Chitsukwa, 4, THE TAIL OF A BIRD, *chipsepse* of a fish, serpent, &c.; *mchira* of a beast; also the long tail-feathers, *zitsukwa* and *chitsukwa*, one of them: *chitsukwa cha namzeze*, swallow's tail.

Chitsu, adv., in playing at *nsikwa*, *q.v.*; when one person desiring parley puts his hand over the little piece of *chikonyo* which represents him, he says *chitsu!*

Chitsulo, 4, IRON, or any implement, tool, machine, utensil made of iron, or even tin; say a tin cup, an iron, an engine, an augur, are all *zitsulo*. Chikunda, *utale*.

[From *sula*, to weld, forge, iron being 'that which is forged.' Other metals are—*nkua*, brass; *seta*, tin or thin sheet-metal; *ntobvu* and *chumbu*, lead; *ching'anda*, copper; *ndalama*, gold or silver; *mpale*, iron-ore.

It is dug and smelted in a furnace partly dug and partly built (*ng'anjo*); the dross runs off (*makabvi*), leaving the iron (*utale*) above; it is then made into hoes (*kasu*), knives (*mpeni*), spears (*ntungo*), axes (*nkwangwa*), needles (*nzingano, chisongole*), arrows (*mbvi*), bracelets (*ukwinjiri*), at the smaller forge (*chipala*), by the blacksmith (*msazi*). There is a good deal of iron in various places.]

Chituku, 4, SWEET FERMENTED 'PALA,' =*chitukwi: dede la zimanga lopikidwa na-tsira chimera*, grains of maize cooked with *chimera*.

Chitukuta, 4, HEAT, inside heat, as of a hut, of the body; SWEAT: also *tukuta, chitungu*, and—

Chitukutuku, 4, GREAT HEAT; close heat, sweltering heat; as of a furnace, underground heat; also *tukutuku, mtukutuku*, and *chitukuta*, above.

Chotenta chache cha ng'anjo ndicho cha tukutuku, the heat of a furnace is said to be *tukutuku*. *Wo-gwida chitukutuku*, got very hot.

[Skins are buried in the ground that the hair may come off, *ndi chitukutuku cha pansi*, with the warm moist heat of the ground.]

Chitukwi, 4, as *chituku*, A SLIGHTLY FERMENTED DRINK — see **Chisasiko, Chiperepere.**

[*Chi-pangidwa ndi chimera cha maere*, it is made with barm of *maere* grain. *A-pika pala pike-pike kwete-kwete na-tsira misere, a-ka-ta-*

na-tsira chimera chache cha maere, na-ika ku myendo, a-ngu-dic ndi chikombe, they cook *pala*, cooking and stirring it, and pour in the grains of broken maize; after they have poured in the barm, they set it to stand in the back end of the hut: they can eat it with a spoon.]

Chitumbi, *chitamu*, *chigwa*, (?) animal.

Chitumbwi, 4, a kind of minnow, go in shoals, *unji unji unji!*

Chitumo, 4, A KIND OF MOUSE-TRAP, like *deka*, *nyombero*, but woven with string instead of bamboo: it is fastened to a tree mouthwise by a string; the animal comes rushing in and pulls the weaving tight and tighter around itself: *sakwimbala*, *sakwi*, *zyolo*, are thus caught.

Chitumwa, 4, A SMALL SEWED PARCEL; medicine is put inside, some charm against sickness, and it is bound round the waist.

[*A-pangira ku nkuzi nda-manga m'chuuno a-ika mamkwala momo*, they make it into a small parcel and tie it round their waist, and put medicine in. Chikunda the same.]

Chitunda, 4, A HILL, piece of high ground, water-shed.

[As *ntunda*, Chikunda also *ntunda*. Probably from *tunda*, gather strength, be firm. The plural is *zitunda* or *dzitunda*, mounds, even heaps of earth gathered together: this may be the original meaning. It is an exact equivalent of *bounos*, Gr.]

Chitundo, 4, A SMALL 'NTANGA' BASKET.

Chitunga, 4, A HEAD-DRESS OF BEADS, worn by women; it resembles a wig of hair strung with beads, and can be taken off at pleasure.

Chitungu, 4, HEAT—*e.g.*, *ku-tenta kwa m'nyumba*, the heat of a house; sweat.

Chitungulu, 4, A MIST OVER ONE'S EYES from the sun, the 'sun in one's eyes'; also 'heat mist'; the mist over the horizon when the grass is burning.

Bzitungulo za-choka m'maso, the glare has gone away from one's eyes. *Bzitungulo m'maso mu-ngo-da be!* the sun darkens one's eyes. *Ku-li bzitungulo, dzuwa la-diera, tieni pa ntunzi ti-pume*, there is quite a heat mist, the sun is excessive; come into the shade and let us rest.

Chitungwani, 4, the sun in one's eyes, from looking at it or from the glare; also the quivering of heated air; as *chitungulo;* it also means a clump or bunch of thorn-bush.

[Most probably the same as *chitungulo*, from *tunga* (?).]

Chitungwi, 4, A DANCE, with a drum.

[Probably from *tunga*, threading beads.]

Chitungwi, 4, a thorn-tree, *mtungwi* (Solanaceæ).

Chitunzitunzi, 4, A PICTURE, IMAGE, SHADOW (form, not shade, which is *mtunzi*); with or without connection with ceremonies.

Garu a-na-ona chitunzitunzi chache chi-ta-nyamula nyama yina, the dog saw the reflection of itself carrying another piece of meat (as it thought). *Chitunzitunzi cha mankabai*, the shadow of a hawk.

[Chikunda, *chilandaniso*, as Mang'anja, *danza*.]

Chitusu, 4, AN ALARM, A FALSE ALARM; *chintente*, *chipulumuntu*.

[*Nkondo ndiimema kwao, ndi i-ti-idza m'dziko latu lino, mu-ona antu a-tawa onse gurrr!* ens *a-lowa m'guta ena a-kwera m'mapiri a-yang'ana nkondo ngati ya-fika a-peza ku-li ndu! chi-ti-li chitusu cha chabe*, say, 'the war' gathers at its place and is about to come into our land here, you see all people running away *gurr!* some into the *stronghold*, *others up to the hills*, and if they look to see whether the war has arrived and find everything quiet, then that was a *chitusu* and nothing more—a false alarm.]

Chityatya, 4, a musical instrument, like a *sansi*, but with bamboo tongues instead of iron.

Chiubwamna, 4, and **chiumwamna**, 4, A BRAVE PERSON.

Chiuje, 4, that 'what-do-you-call-it?' when one forgets the name, or alludes to something known to both.

[From *chi*, and *uje*.]

Chiumbu, 4, A BRACELET woven of bits of *mapira* stalk, &c.; it is also worn on the legs; plu. *ziumbu*.

[*A-pala minjere ya msenjere na-pikira m'manja-mo m'li-kala ngati koza a-ka-ta-ku-pikira*, they scrape peeled strips of cane-rind and plait them round the hand, being like an ivory ring when they have finished plaiting.]

Chiunda, 4, THE THRESHOLD; it is

raised and moulded with the hands (*unda*) with clay; also the raised platform in the verandah of a hut or in the hut itself.

Chiunda cha pa komo; chiunda cha pa tala la-li-kulu; chiunda cha m'konde, the plastered threshold, the platform in the larger room of the hut, the raised verandah.

[From *unda*, to mould with the hands. Chipeta, *chiundo;* also *gua.*]

Chiuno, 4, the loins; the waist of a person, also of animal: *a-pitilsa mkuzi m'chiuno*, they pass a belt round the waist: also *chuuno, chiunu.*

Chiusikusiku, 4, IN THE MIDDLE OF THE NIGHT; *nkondo i-dza chiusikusiku.*

CHIUTA, 4, GOD; also **Mpambe, Mulungu**: it is because He stretches the rainbow across the sky. *Mpambe* is used for rain and thunder, not because these are in any way personified, but by metonomy, in which the works that distinctly point to God are characteristics by which He is known. It is thus that other names are given in the native languages. *Chiuta* is thus God in space and the rainbow sign across; *Mpambe*, God Almighty (*ku pambana*, excel), of whose active power the thunder and the rain are signs; *Mlezi*, God the Sustainer, because He takes care of and nourishes (*ku leza*) the earth and all things; and *Mulungu*, God who is Spirit, who works those things in human life which are beyond our power, in whose hands are all things. These are not fanciful but real meanings, and really so understood.

Chiuta a-ka-ndi-lekera moyo, God gives me life. *Chiuta wa-ndi-ononga*, God has brought misfortune upon me.

For the attributes and general ideas concerning God, see **Mulungu.** These remarks refer more to the name for God: every person has at least two names, every chief three, most have more names.

Chiutenda, 4, A GREAT SICKNESS. Chikunda, *pongotenda.*

[*Ntenda, utenda.*]

Chiuziriro, 4, an iron for boring holes in wood by making it red-hot; also *chiuzililo, chopolera, chouzirira, chuuziriro.*

[In making hoes, the handle is cut with an oval thick head inclined back at the one end; into this a hole is bored with a skewer, or by heating the iron spike of the hoe itself; the iron is inclined at an angle of 60° or so to the handle, so that it cannot be knocked out by work: notches are cut into the spike also, so as to hold firmly to the wood.]

Chivadwa, 4, sacking or *bwazi* cloth, *chiguduli;* also *chibvadwa.*

Chivamba, 4, GUERILLA WARFARE, war in which people are caught from the villages, or three or four carried off or killed: *nkondo ya chivamba.* It is the same as *chifamba, chifwamba*, man-stealing. Angoni, *chikumbu.*

Chivomerezi, 4, A HUMMING NOISE; also the humming comment in a speech = *chibvomerezi, q.v.*

Chivumulo, 4, or **chibvumulo**, a potent medicine put on wounds or bites; *mankwala akali a-ku-chotsa chaola*, a fierce remedy for deadly wound.

Chivunde, 4, the smell, SOMETHING ROTTEN OR DEAD.

Chivundichiri, 4, covering. See **Chibvundichiri.**

Chiwala, 4, a very large grasshopper, a locust; red; the 'Emperor': *nangalire* and *kumbulu* are short.

Chiwalawala, 4, DRIZZLE.

Chiwalo, 4, A 'JOINT' OF MEAT, of fowl, &c.; *ntiti*, a 'chop,' *ntuli*, a 'steak.'

Chiwamba, 4, theft: *nkondo ya chiwamba ya-zula chimanga*, a war of theft, it has rooted up the maize. Also the seedling of tobacco.

Chiwambo, 4, a fence which marks off part of the water for bathing or drawing water, and keeps crocodiles away (*cho-opetsa ng'ona kuti a-nga-dzagwire antu*).

Chiwambu, 4, a conspiracy (?); *chiwembu.*

Chiwanda, 4, A MADNESS, supposed to come upon those who have murdered or slain in battle their fellowmen; they suppose that to disembowel the slain prevents this retributive madness. See **Chilope.**

Chiwandambuto, 4, THE HIGHER RIBS OF AN ANIMAL, those meeting in the sternum.

Chiwanza, 4, the cover or net which catches the bird in a bird-trap; also *chikuntu*.

Chiwanza, 4, A FISH-NET. Chikunda, *chavu*; perhaps the same as *chiwanza*.

Chiwaula, 4, caterpillar, with row of distant hairy spines: leaves its hairs behind, hence the name.

Chiwawa, 4, DRIZZLE, 'Scotch mist'; fine rain.

[From the root **wa** of *waza*, &c., as also in *walawala* (*chiwalawala*). Other words for the same are **mfutifuti**, **chinyakanyaka**, **walawala**, **wa wa wa**, in all of which the same idea of small, fine sprinkling occurs.
In Chipeta, *chiwawa* = *mpalumpalu*.]

Chiwawanye, 4, THE CARRYING OFF in war, &c. Chikunda, *chiwalawala*.

Chiwawanyo, 4.

Chiwaswa, 4, A PLANK OF WOOD, a splinter of wood; = *chibandwa*. Chikunda, *bade* (*ku waza*, to cleave).

Chiwele, adv. = *chiwere*, *q.v.*, well.

Chiwembu, 4, a PLOT, conspiracy: **achiwembu**, as those called secretly to help in war, as those say, who whisper secretly, 'bind him, bind him.'

Chiwendo, 4, one skilled in stealthy approach.

Ichi ndi chiwendo chi-dziwo-wenda (= *dziwa ku wenda*), this is a good crawler, he knows how to creep stealthily.

[From *ku-wenda*, to creep. Chikunda, *chivimo*.]

Chiwengo, 4, PARING; also **chiwengero**; of pumpkin rind thrown away.

[Chikunda, *chinyengo*; but in **Mang'anja** *chinyenyero* is the thin or small bits 'shed' into a pot—from *nyenya*, to crumble.]

Chiwere, 4, A KIND OF DANCE; there is also *chilewe*, which may perhaps be the same.

II. 4, MILK, of woman; also **mawere**, *q.v.* *Mwana wa-kanda a-nunka chibwana* (*pfungo lache la mawere*), the milky smell of a child nursed on milk. Chikunda, *ukaka*.

III. WELL; as **a-li-po**; *a-ka-na-kuta*, *a-kala*, *a-li chiwere*, *a-li-po-be*, if he is satisfied, he sits, he is well, he continues well. Yao, *chiwera*.

Chiweta, 4, LIVING ALONE, if of a husband, without his wife; if of a wife, without her husband. *A-gona chiweta*, *a-kala chiweta*; *muntu wa chiweta*.

[Also *mweta*; the **w** is interchanged with the *b*, as in *chiwere* and *bere*.]

Chiweto, 4, A DOMESTIC ANIMAL, herding. Chikunda, *chikumbuzo* (*weta*).

Chiwewe, 4, MADNESS, of the dog, but also applied to man; *ku-panga chiwewe* as *ku-panga misala*; *wa-chiwewe*, *ku gwa m'chiwewe*, *ku gwidwa ndi chiwewe*; idiocy. Chikunda, *chimbwambwa*.

[Fierce madness, as of a mad dog, is the meaning in the Chikunda word, *mbwa*. Yao dog.]

II. A GAME, of children, in which one whirls a long string with a weight at the end round his head, the weighted end just sweeping the ground, while the others jump over it: *ku-lumpa chiwewe*.

Chiwinda, 4, the LEADER OF A CARAVAN; the medicine with which the leader protects (*ku winda*) the caravan; also all medicine for warding off evil, as thieves from a garden: also *wa chiwinda*, plu. *achiwinda*; also *aziwinda*, *cho-winda ulendo*. Also—

Chiwindo, 4, MEDICINE FOR PROTECTING anything, garden, camp, house; a string hung at the door of a house, say a doctor's house, which is supposed to turn into a snake if any one enters to steal.

[This and the preceding word come from *ku winda*, to protect; *akazi a-winda tsitsi a-tai a-ti*, *amna atu a-nka ku-tari*, the women *winda* their hair—i.e., they don't shave their head, but let it grow, and say, our husbands have gone far away. *Chiwindo* = *mankwala a ku-tsirika m'munda*. *Chiwinda* = *dzina la muntu wamkulu wa ulendo*. *Ku-winda* is also used of those who stay at home and let their hair grow, and by ceremonies keep the caravan safe. *Ku-winda tsitsi* is rather *ku winda ulendo ndi ku porera tsitsi*, or *ku-chedwa ulendo*, to keep the caravan safe and well.]

Chiwira, 4, A UTENSIL; a pot for cooking; a plate; a dish: plu. *dziwira*, *bziwira*. Chikunda, *chombo*.

Chiwira ichi ncho-diera, *chiwira ichi ncho-pikira*, this utensil is for eating off, this for cooking in. *Za-tsala ndi ziwira za chabe*, what remains is only the plate (the food is done).

Chiwisi, 4, GREENNESS, UNRIPENESS

rawness: also *uwisi*, *iwisi*, &c.; *chiwisi chache cha chimanga ncho-ti choncho.*

[It belongs to that class of adjectival words where the noun not only chooses its own particle to join its attribute to itself, but chooses the form of the attributive word itself—*e.g.*, there are *chiwisi*, *uwisi*, *liwisi*, *iwisi*; out of these the word *chiko* selects *chiwisi*, *tsuku* selects *liwisi*, *mtengo* selects *uwisi*, *ntochi* selects *iwisi*, &c., and these become when joined together, *chiko cha chiwisi*, *tsuku la liwisi*, *mtengo wa uwisi* (=*wowisi*), *ntochi ya iwisi* (=*yewisi*), giving the particle the idea of reduplication. Other words of this kind are: **-tari**, length; **-fupi**, shortness; **-kulu**, size; **-ng'ono**, smallness; **-kazi**, femininess; **-muna**, male; **-kali**, fierceness; **-kale**, far. These are often heard, but almost every short adverb-word can be thrown into this form, simply of course because the formations in *chi-*, *u-*, *li-* are so living in their power.]

Chiwiza, 4, plaited hair.

[It may be from *awizi*, what the Awiza do.]

Chiwombankanga, 4, a very large hawk, an eagle; flaps the guinea-fowl (*ku-omba nkanga*) with its wings and so captures it.

Chiwondo, 4, BARK CLOTH, or *chuondo*, *nkwende.*

[From *ku onda*, to be lean, because it looks stiff and bony and lean, not like a fat rounded person.]

Chiwonero, 4, A MIRROR; or *chionero.*

Chiza, ku, TO HEAL. Chikunda, *pulumusa.*

Chizengerezi, 4, TARDINESS, sloth; or **chizengerezo**=*ku chedwa*; also *chizenjerezi.*

Chizilo, 4, BLACK SHINING STONE OR MUD: it might be a good name for bitumen; also=*nkulungo*, stone for polishing with.

[From *zira*, to plaster.]

Chiximizampoyo, 4, OF NOTHING. Of a man who disguises himself, so as not to be known; either the man or his doing of it: sometimes it is done by quickly shaving the head so as to make people think it is some one else.

[Derivation—*ku zimiza mpoyo*, to lose the deer. It evidently arises from some incident which has passed into a proverbial allusion.

Wa-pita ndani? Ndi muntu wo-tuwa-tuwa wo-panda pache; koma iye a-ka-nka m'tsogolo a-samba ndiko ku-dzola mafuta, a-ta-funsa-nso antu a-ka-komana naye-nso, a-funsa amene-yo kuti, mwa-komana ndi wo-tuwa-tuwa apo? a-bvomera, iai. Who passed there? a man with his face whitened (a common method of disguise, and certainly a native with his face whitened is utterly unrecognisable though he be your own boy), an idiot (*i.e.*, one without his wits); but the man in question goes on before and washes and anoints himself, and when they ask him if he met with that man, and say, did you meet a whitened man there? he answers, no!]

Chixindikilo, 4, A MARK, A SIGN; for knowing something by: *cho-dziwira kantu.*

[Derivation—*ku zindikira*, to recognise.]

Chixiula, 4, A KIND OF SICKNESS, the belly is swollen with thread-worms.

M'mimba mwa chiziula, njoka ziluma m'mimba, one's stomach is loose, worms bite inside.

Chixiwo, 4, A STOPPER, the cork of a bottle (*ku ziwa*). Chikunda, *chinziyo.*

Chiziwo ichi si-chi-ziwulika, this cork won't come out.

Chixobwe, 4, medicine supposed to lead a person to discover things concealed; *achizobwe*, men thus provided for thieving: also *chisomo*, *q.v.*

[Just as in difficult cases for judgment, appeal is made to the ordeal of poison or other test, so on the darker side of human life the thief's superstition leads him to find things beyond his ken by similar medicine power. In fact, belief in the mysterious efficacy of medicine is but an appeal to the 'Unknown God' in cases beyond man's power, and the native thief who trusts to it for success in his theft is no worse than any who seek God in doubtful enterprises or to the appeal to chance in civilised lands.

Also *chisoma*, which is the same as *chizobwe*, a little removed; the *-mwa* or *-mwe*, passive form, passing easily into *-bwa* or *-bwe*, and the *s* dialectically to *z*.]

Chizola, 4, SCISSORS. Chikunda, *tizola*, perhaps from the Portuguese.

Chizolowezi, 4, TAMENESS; also *chizolowerezi.* Chikunda, *chizolowelo.*

Chizombo, 4, the hole in an ant-hill, descending; *zizombo zizombo: chizombwe* also heard.

Chizombwe, 4, a kind of ant-hill, red in colour and with a large central hole; also the kind of ant; *chiswe cha chizombwe*; like *chiswe cha ulomwe*, but firm, while these are soft in body: *chi-undidwa ndi chiswe cha chizombwe.* Chikunda, *chisukutu.*

II. The case or state of BEING 'MZOMBWE,' A YOUNG MAN, NEATNESS

OF DRESS; A FOP, or **foppishness.** Chikunda, *chipali* (almost literally 'a spark').

[*Ku-samba kwache ku meta meta mafuta diali*, his personal cleanliness and care in the trimming of his hair with oil in plenty. *A-chizombwe chao, a-ku-masewera, a-kunda-kunda mpompwe zao, mipini ya-bwino rembe-rembe, mafuta kwa-kwa-kwa a-ka-tomai pi! mafuta pi! a-chuchu-chu na-enda ni mkongo ni msana, timbera, mpande, a-teka chiringaniza matsitsi a mapali, matutu nsendeka, si-dia a-kalira yo-teka mizu, a-chira mpepo, mbunda m'mutu bwa! tewera gobo!* young 'swells,' dancers, they keep their ornamental axes rubbed bright, tattoo-marks well lined; smooth with oil, they poke and dress their hair well, oil in plenty running down and flowing down the back of their head and their back, ornamented with strings of shells, an *mpande* shell round their neck, their hair all evenly cut round, a pleasant stammer, eating *nsendeka*; they don't eat, but look after their curls and feed on air, a band round their heads *bwa!* their *tewera* in good folds.]

Chizukulu, 4—see **Chidzukulu**; relationship, nephew, grandchild.

Chizungu, 4, OF A EUROPEAN, language, manner, &c. See **Mzungu.**

Chizungulire, adv., GOING ROUND, also **chizunguliro,** 4, a going round (*zungulira*). Chikunda, *mazungu.*

Chizuzu, 4, a plant with an underground stem, used for hut rafters, fruits underground.

Chizwezwe, 4, DIZZINESS, from whirling round; and from the same root, *mzwezwe*, cotton twirled ito its first thready state. Chikunda, *mzwizwi.*

CHO, I., the combination of *cha-ku* = *cha-u* = *cho*, belonging to the *chi* class. It therefore helps in the formation of adjectives and substantives of the *chi* class, made with the infinitive of nouns—*e.g.*, *cho-bulungika*, round; *cho-nola*, sharpened; *cho-diera*, a plate (*ndi chiwira china cho-diera*, it is a utensil for eating off); *chotsirira*, a pourer; *choendera* = *chanansi*, *chochirikulira*, a crow-bar; *chipikulira*, a lever; *choolokera*, passage-money; *chipitira*, visiting terms, &c.

A whole class of words are thus formed, adjectives, or substantives formed from *cha.* They will be found under their own proper roots.

II. **-cho**, the suffix of the same class = THIS, THAT = *icho*, the i being the noun-making prefix in most of these pronominal formations: *chirombo-cho*, this wild beast.

III. RISING, STANDING UP, AS A HEAP. *Ku dzaza cho! zimanga* nzdzala *m'nsengwa cho! ufa cho!* the maize fills the basket *cho!* heaped up; the flour *cho! ndiwo m'mbali cho!* the plate heaped with *ndiwo.* The filling of a basket is *ba!* full—*i.e.*, many is *ti!* also **njo! tolo!**

IV. SPURT OUT: also **chololo!** and *pfa!* **cho cho! pfuli pfuli!**

V. STEEP: also **choli**; *ku cholima.*

VI. **Cho cho cho,** of treading, hoeing, digging with the idea of SCRAPING in all of them.

Chobvuta, 4, TROUBLE. Chikunda, *chonensa* (*ku bvuta*).

Chochola, ku, TO HOE UP NEW GROUND; *ku lima* or *chochola mpanje*; to break up gardens in still covered ground: the grass is hoed into heaps for burning to obtain the ash. Chikunda, *sinduka.*

Ku-chochola minda yo-brundika, to break up the fallow ground. *U-tuma antu a-chocholira ine*, you send people to hoe for me.

[*Ku-lima pa tsopano pa-sa-limidwa kale: pena, kapena po-limidwa kale na-sia zaka zitatu po-sa-lima a-ka-dza ku-bweranso, ndiko ku-chochola*, to hoe freshly where it has not been hoed before; or, perhaps, it has been hoed before and they have left it two years without hoeing, they come and hoe it again—that is to *chochola.*

A-kundika zinyalala zonse pena ndi pena, they heap up all the grass-heaps here and there. *A-sia zinyalala mbuve na-kundika ma-tsira madote ndi zinyalala na-tenta ndi moto*, they leave the grass cut scattered about, and heap it up and put earth upon the heaps, and set fire to them.

Derived from the adverb idea, *cho cho cho!*]

chochoka, -otsa, -odwa, chocholira, -itsa, -ika.

Chochololo, 4, A COCK'S COMB; also the crest of a snake; standing in a line, each apart (derived from *cho*, standing erect).

Chodo, adv., GNAWING.

Chodola, ku, TO BREAK OFF FROM the stalk; of things that are green and break off; to pull fruit, &c.

Chibalo chi-chodoledwa; mimbalu i-chodoledwa m'munda, the fruit is broken off, the cucumbers are broke

off in the garden. *Zi-chodoka zoka,* they are broken off themselves. *Antu a-chodola maungu,* people break off the pumpkins.

chidoka, -otsa, -odwa, &c.

[The derivation is the *ch* in **cha,** to pluck, **chola,** to break across with the *-ola* of undoing—*i.e., chodwa* also, then *chodola* with the double *-ola* termination, not uncommon in *-ula* and even *-ala,* very common in *-ela.*]

Chodwa, ku, TO BE PLUCKED; = *cha-cheredwa, cha-chodwa, ku-cha chibalo.*

Chofulu, 4, A GIFT; = *cha ufulu: mfulu,* a free man, *chofulu,* a free thing.

Chofunda, 4, A CLOTH FOR WRAPPING round one's self, a blanket: also *chopfunda.* Chikunda, *mkumi.*

Choinchi, THUS, SO: *choincho, choinchino, choinchija,* like that, like this here, like that yonder: also *chonchi,* and *choncho.* Chikunda, *tenepa.*

A-edzeka-po choinchi-pa mfuti si-dza-gwai, they set the gun up there so, and it will not fall.

Choka, ku, I., TO GO AWAY; also II., TO BE BROKEN ACROSS, and III., TO BE AGILE: **chotsa, ku,** TO TAKE AWAY, *q.v.,* and *choka,* also to be taken away.

Chokamo, chokapo, choka mpimba izi, ku chokera m'nyumba, get out of there, go away from there, depart from these places, to go out of the house. *A-chokera kwa mfumu,* they are those who stay with the chief. *Choka m'dziko muno, choka pa mudzi pano,* go away out of the country, go away from this village. *Choka-po udze kuno,* leave there and come here. *Ndi-chocherenji?* why must I go away? *Ku-chokera ku Sochi,* from Sochi hill; *ku-chokera kwa* (*i.e., ku-a*) *Kapeni,* from Kapeni. (*Ku-chokera kwa* is a good phrase for 'from,' but it must be used in remembrance that *ku chokera* means literally 'to-be-for-going,' and never loses its original idea.) *Misolo i-ri-ku-choka maonda a-lira gwebe gwebe lia lia!* his ankles are bending, his knees cry *gwebe gwebe!* soft and bending. *Ku-choka-choka,* to be agile in dancing. *Choka,* go away; Chikumbu, *ndoko. Ka-m'chokera uyu.* Yao, *punira,* of man and woman dancing.

Choka, ONLY, ALONE, of the **ch** class: *ichi choka,* this alone; *choka-cho, choka-choka.*

A-enda choka-choka-chi, he walks only thus. *Cha-muka choka choka chi-ri-be muntu,* it is gone alone, nobody with it.

Chokoboola, 4, plu.: *zokoboola,* PATCHES CUT IN THE HAIR.

Choko-choko, adv., DIGGING SLIGHTLY upon the surface; also *kodo-kodo: ku kumba pansi pang'ono choko choko;* digging with a stick. Chikunda, *kobo-kobo.*

[The verb is *chokola,* also *chokota;* and *chochola* is from the same root. *Kodobola* has the same root-idea, as one may see from the Chikunda.]

Chokola, ku, TO DIG WITH A STICK, a spear, &c.: **chokoka, -otsa, -odwa.** (From root *cho,* and *choko, q.v.*)

Chokolola, ku, TO DIG OUT, pull out, scrape out; as a wad out of a gun, a fish out of the water with a rod and line, anything out of a hole.

Chokolola nsomba apo, wa-i-gwira-tu, a-ti, inde nda-i-wedza, kapena ya-kadzuka, pull out the fish there, have you got it on? he says. Yes, I hooked it, perhaps it has got off.

[*M'mfuti, a-ku-tsira mabusa, po-fun' o-chotsa mabusa au uko ndiko ku-chokolola,* in a gun when they put in wads, on wishing to take out these wads, that is to *chokolola. Nkana kuti ku-tsuka mfuti, ku nsonga kwa lujanga u-ta-mangira mabusa kapena mabwabwa a nkwende, ndi ku-chokololanso,* or say, in cleaning a gun, at the end of the ramrod you tie wads or teased-out bark cloth, that's also *ku chokolola. Mpande ya mtengo i-ta-dzaze nkono kapena muta-merera udzu po-kuzula udzu umeneo na-konza mpanda-yo, ndi ku-chokolola komwe uko,* if the hole of a tree be filled with shells or grass, say is growing in it, when you take out the grass in cleaning out the hole, that is *ku chokolola* there.

Synonyms — *solola, sokoloka, bvuula, bvumbula.*

Derivation—most likely *cho cho cho,* with double *-ola,* even treble *cho-ko-lo-l-.* Adverb *chokololu.*]

Chokota, ku, TO DIG WITH A POINTED INSTRUMENT, to poke out, as with a stick, or knife, or pick; poke as with a poker.

Si ambiri a-chokotera mipeni yao, a-opa ku-i-pwinyula, not many dig with their knives, they are afraid of chipping them. *A-chokotera mbewa, mba-*

tata, *chinangwa*, they dig out mice, potatoes, cassava thus.

[*Ku-kumba kuntu ndi ntsokoto* or *mchokoto wo-sonooka*, to dig out something with a pick or stick.

It is the same as *tsokota*, the *cho* or *tso* being the root, meaning 'dig' or 'poke'; the *-ota* is formative, as are *-omu*, *-ola*, *-ozu*, *-osa*; *to* as in *tosa* is the same root still thinner.]

Chokotola, ku, TO DIG OUT with a sharp-pointed stick: *i-chokotola, ku-mba tsopano:* **chokotoka**—*pansi mpofewa bwino lomwe*, diggable—below it is 'nice and' soft: it is the further extension of *chokota*.

chokotodwa, chokototsa.

Chokotu, adv. of *chokota*, digging out.

Chokwambira, 4, A BENT KNIFE for making a drum; also called *fisi*.

Chola, ku, TO BREAK ACROSS; also *tyola* and *tiola: choka*, to be broken across; to break off: *ku-chola misula*, to bend the legs as in a curtsey (see **Kwea**). See **Tyola.**

[Synonyms—*dula* and *duka*, to cut across; *kudzula*, to break off; *kobola*, *kolola*, break off from.]

Choli or **chole**, plu. *acholi;* a bird, red body, blue wings, size of a lark, cry *choli!*

Choli, adv., STEEP, descent, decline; the 'fall' of a precipice; the decline of the sun; the descent of an arrow, of a bird: *choli choli*, the slope at the rapids, also stooping *twitu! mwa!*

Kama wo-pendama m'mbali imodzi antu a-ka-loza mitu pansi a-ti ta-chita choli choli! ta cholima, a bedstead inclining to one side, if the people lie with their heads pointed down, they say, we have been sloping as on a hillside.

Cholima, ku, TO BE STEEP, &c., as above, **Choli**: *dzuwa li-cholima*, the sun is declining: the literal meaning is to 'stand up from' being erect, from the root *cho: ngalawa i-cholima*, the canoe inclines over—*i.e.*, the plane of the canoe's rim stands at a steep enough angle to the plane of the water ('inclines' to it) to be *choli! cho!* standing up as it were; so *cholimitsa* =to incline anything up against (the idea of inclining not being in it at all, but only accidental to the setting of the thing up); say, a gun against a wall, even inclining it on one's shoulder.

Una wa mbewa u-cholima ku lowa pansi, the mouse-hole is steep at first to go down below. *Kapena munka na-yenda m'tengo a-ka-turukira pa pompo a-ka-ti twitu! kuti mwa! a-ona chigumuchire choli, na-enda pa chitunda ku tsikira kwina*, suppose a person walking in the bush comes out upon a precipice *twitu! mwa!* he sees a landslip *choli!* (steep), and goes along the ridge to get down some other way. *Ta-cholimitsa mfuti, u-ombere pansi, u-ka-ombera mwamba u-dza-pwetekwa nayo antu*, point the gun steep down, shoot to the ground (*e.g.*, in rejoicing or mourning), if you fire up you will hurt somebody. *Myendo ya piri i-cholima mbali zonse*, the foot of the hill is steep on all sides.

cholimitsa, of making a thing slope. **cholimika** (*mpika, mtsuko*, as in pouring all the contents out), **cholimidwa.** Adv. *cholimite* and *cholimike*, as when one inverts a bag to shake out the contents.

[From *cho!* and *choli!* = standing straight from: the Chikunda is *zolima*, which, with *s* and *tolo*, show that the *t*, *ty*, *tsy*, *z*, *j*, *zj*, *ch* are all closely related.]

Cholochoka, ku, TO CONFUSE.

Cholola, ku, to spurt out.

chololoka, -otsa, -odwa.

Choma, ku, to be filled up, HEAPED UP, as a heap of *ufa*, a basket of maize where the cobs are stuck in and stand over the rim; as the heap in an offering (*nsembe*); of a pipe where one presses in the tobacco with one's finger: *mtanga wa-choma chimanga*, the basket is heaped with maize.

-era, -etsa, -edwa, -eka.

[It is the verbal of *cho!* of which *cholima* is another variety.]

Chombankanga, 4, HAWK—see **Chiwombankanga.**

Chomboto, 4, a disease among fowls.

Chombwe, 4, a kind of wild cat; size of *juzi*, but no spots: plu. *achombwe.*

Chominira, 4, anything used for blowing one's nose; a POCKET-HANDKERCHIEF (*mina*).

Chomwe, THE SAME, of **chi** class: *chomwechi, chomwecho,* this or that very thing.

[The form *umwe* must be possible in order to get *cha-umwe=chomwe;* as well as *imwe* to get *a-imwe=emwe;* and the root *mwe* is most likely interjectional=truly (?).]

Chonchi, THUS SO, of **ch** class, *chonchо, chonchipa, chonchino,* &c.

[It is the reduplication of *cho,* with *n* and *i* (in *choincho*) of class forms.]

Chonde-chonde, adv., PLEASE; Yao, *chondelela; =nda-u-pembedza.* Chikunda, *purudwa.*

Chono, 4, A TRAP, set in the path and baited; a string is fastened by pegs: *ku-chera mwiri,* for catching wild cat.

Chonola, 4, A SHARPENER. Chikunda, *chonoza* (*nola*).

Chonse, ALL, of **chi** class: it is used also as a substantive everything, as *choka, chomwe,* &c., and is reduplicated, *chonse chonse.*

Tsopano u-nga-die chonse u-nga-chiwone, now you may eat everything you see (as the doctor said to his patient).

[There must be a possible word *unse,* and also *inse,* and a root *-nse!* say, *full!* to give *chonse, ense,* &c.]

Chonyung'unya, 4, leaven, anything acid (*kantu ko nyung'unya*). Chikunda, *chonung'una.*

Chopa, ku, TO 'STRIKE,' OF A SNAKE; like *jompa.*

Chorrr! and **Chororor!** SPURTING OUT.

U-ka-m'lasa namzalamba ndi napale mwazi wache a chita chorr! if you wound the *namzalamba* plant with a sherd of a pot, its juice flows out *chorr! Madzi a-ku-labvuka ku-chatso kwa njobvu a-chita chorr!* the water spurted out by an elephant's trunk comes *chorr!*

Chorola, ku, to spurt out, bleed out, come out, as juice out of *namzalamba* plant; blood, &c.

chololola, -oka, *chololola mwazi wa mwamnayo,* **-odwa.**

Chosanja, 4, A NEST; *cha njiwa, nkungubwi, chimpangwi, nkwazi,* of pigeon, crow, hawk, fish-eagle, &c., which are all built of sticks laid one upon (*sanja*) another.

Choso, 4, A FIREPLACE; *pomwe a-sonka moto pa bwalo,* where they light a fire in the *bwalo* court; in a house, &c., *pa choso pa mafua po-pika,* at the fireplace at the stones where they cook.

Chotani, OF WHAT KIND? what (is it) like? what did you say? what do you do? of the **chi** class.

Chi-da-li chotani? what was it like? *Chi-da-li chotero,* it was like that. *A-na-chita chotani?* what did he do?

[Derivation—*ti*=say, do; *ani,* who? what? as even in *chi-ani*=what? and *cho=cha-u =cha-ku,* of the ch class — *cha-ku-ti* and *ani.*]

Chotene, SO, *chotenepa,* and—

Chotero, SO, LIKE THIS; **chotero,** LIKE THAT: *choterechi, choterocho, choterepa, choterepo, choterepano, choterepaja, choteropo, choteropano.*

Msinku wake (=*wache*) *chi-da-li chotere,* such and such was his height. *Kodi mwana-yo mwa-m'tuma kuti kanyamule chotere?* did you send that child and tell him to take this? *Ku-tanimpa kwache nchotere,* its height and length is so (*nchotere* for *ndi-chotere =ku-li chotere*).

[As in *chotani,* the derivation is from *ti,* most likely a sort of adverbial from *ta, chita* (which seems itself a verbal from *chi* of the *ita* form); *tere,* the adverbial, on the same principle from *tera;* and *tero,* also formative, the *o,* as in *apo,* there, contrasted with *apa,* here, indicating greater distance from. *Chotere* is also *kotere, potere, lotere,* as *chotani* is *kotani,* &c. See **-tere** and **-tani.**]

Choti, LIKE, SO, saying, that; as *kuti,* only *kuti* has almost become a grammatical particle: *chifukwa choti,* because that; *choti antu a-nga-mwe,* that people may drink; *choti a-nga-mke,* that they may go.

Chotsa, ku, TO TAKE AWAY; to make to go away (=*ku m'gunza ku m'kunkira panja,* to touch him as if pushing him outside, so as to inform him that he must go). Chikunda, *budusa.*

Chotsu, adv., take out quickly! (*chotsa*).

CHU, I., ERECT, standing, as of an apparition; also *chu chu chu: mtengo u-ti chu,* the tree stands straight.

II. DIRECT, as *ndunji! ti-enda chu chu chu o-sa-tsembereka*, we walk straight on without turning 'to the right hand or to the left.'

III. LEAKING, DROPPING; of a thatch which lets in rain; *nyumba i-ngu-ti chu! chu! i-chucha*, the house leaks; *mafuta a chu chu chu!* oil running down from one's head.

IV. An adverbial of dripping, which may come under 'dropping.'

Chucha, ku, TO LEAK, DRIP, drop steadily, almost a pour: it is perhaps the same as *kuka*.

Zi-ngo-ti chu chu chu, the water leaks through. *Madzi a-chucha m'nsengwa, mbvula i-pita m'nyumba ni-pyola udzu, a-nena, nyumba ino i-chucha*, the water drips through the basket, the rain comes into the house and comes through the grass, they say the house drips in here. *I-ma-chuchira apa mbvula ija, folera nipo*, that rain always leaks through, thatch it therefore.

[*Ku-ka* is a different word, and means 'to drop'; *ku-kuka* probably is the same; *tonta, nyonta, donta*=to drop: *chucha* is derived from the sound *chu*, as is also *chumu, chukuchula*.]

Chuka, ku, TO BE SPOKEN ABOUT, TO BE FAMOUS; also *chula: mfumu wo-chuka*, a well-known chief.

Nda-chuka mbiri ine or *nda-mveka mbiri*, the report was heard of me.

[*Chula*, to speak about, to pronounce. Synonyms for 'famous,' see **Buka**.

Kwina ku chuka ndi ku-mveka ndi chuma kapena ndi ukali: ku-tali konse ku-mveka, chifukwa li-chulidwa ni antu ambiri a-ku-tari omwe, another meaning is to be renowned for wealth or courage, everywhere far and near there is heard (his name)—that is, it is spoken about by these many far-away people.]

Chukucha, ku, TO WASH ONE'S MOUTH, RINSE A BOTTLE; *ku chukucha m'kamwa*.

Ndi-patse madzi ndi-chukuche m'kamwa, give me some water that I may rinse my mouth. *Ta-chukuchitsa chi-ko-cho, chi-yere m'mbwalo*, rinse out this cup well that it may be clean inside. Chikunda, *kuchakucha*.

[*A-ka-tsira madzi m'chiko kapena m'chipfulu na-gwedeza gubvi-gubvi na-taya*, when they pour water into a cup or water-jar and shake it *gubvi gubvi!* and throw it out. Derived from the sound.]

Chukuchula, ku, TO BOIL WATER INSIDE ONE'S MOUTH, or shake it in a bottle; *chukuchula m'kamwa, m'chikocho*.

chukuchutsa, -udwa. Adverb, *chukuchuku*.

[Extensive of *chukucha*.]

Chukula, ku, TO INCREASE, be magnified; *chukulitsa*, perhaps = *churuka*.

Chula, ku, I., TO MENTION, say, pronounce; repeat: *chuka*, to be reported. Chikunda, *tula*.

Azombwe a-tsira nsembe ndimo a-tsira na-chula mfumu-yo, the boys pour out the sacrifice and mention the name of the (departed) chief, *kuti ndi mzimu, ti-ninche mzimu wa mfumu*, saying it is a spirit we offer to the spirit of the chief. *Yemwe a-da-fa mbali wache a-chula dzina lache* (*a-nena kuti ndine nda-dza*), his brother pronounces the name of him who died (he speaks, say, it is I, I have come). *Mnzako a-ti, chula kumene ti-dzera-tu*, his companion says, tell them whence we have come. *Ku chula mudzi*, to name the village; *ku chula dzina la muntu*, to name a person. *Chula-chula* (=*nena-nena*), speak, speak. *Chimene nda-ona ine si-chi-chulika*, what I have seen is not speakable. *A-chulabe sa-iwala, uja ti-da-m'diera*, they pronounce it and don't forget; as for him, we surpassed him.

Chula, ku, II., = *tyula*, to pound *dea*.

Chula, ku, III., TO OPEN A BOIL, as *tumbula: pfundo ili la-chuka loka*, this boil has burst itself; *ku chula li-ka-kala pfundo ndi munga*, to open it if it be a boil, a thorn.

[*Muntu na-dwala pfundo a-nena tieni ti-kachule pfundo lija, a-ope kuti ku-tumbula a-gwa-wa kuti tieni ti-ka-m'pe, ndi m'mene a-ti ku-chula li-ka-kala pfundo*, if a person is ill with a boil, they say, come let us open that boil of his; they fear to say '*ku tumbula*,' for fear he thinks they say, come let us kill him (i.e., disembowel him), and when they say '*chula*,' it is a boil (they speak about). *Chulika, chulitsa* = *tumbulika, tumbulitsa*.

Derivation—the reversive of *cha*, as *chula* (to say, name, pronounce) most likely is the reversive of another meaning of *cha*, as *chudwa* and *chedwa*.]

Chule, A FROG, plu. *achule—tesi*, large, edible; *zonde*, long-legged; *namtusi*, toad.

Chuli-chuli, adv., the sound of rain falling; also of a person with a cold, *mamina a-ti chuli-chuli ku-li chisanu*, his nose goes 'snifter snifter,' he has a cold.

Chulu, 4, AN ANT-HILL; plu. *zulu*.

A-ika masamba chulu chi-kule, they put leaves on the ant-heap to make the ants come in greater abundance.

[The ant-hills are seen at about equal distances, say 50 or 100 yards apart, over great stretches. The ground all round an old ant-hill is a mass of beautiful clay, and every here and there there are holes in the ground leading to the subterranean galleries below. The queen is generally down beneath the central part of the hill, enclosed in a square block of beautifully worked clay; one large central fluted and bending hole with smooth sides and hundred ramifications goes down like a central staircase. Workers, small and white, seem to do the outside pioneer work and the mending of the walls, but when any work has called for greater numbers, large warrior ants are found amongst them with powerful forceps. The larvæ are kept in small galleries; every here and there one comes upon clumps of them, from the pupa stage through the most thready worm-stage to the larva state. These seem to become the winged *inswa*, and at certain times the winged ants break from the hill, at the base, and in the evening in clouds. See **Inswa**, and also **Chiswe**.

Derivation—*chu!* standing upright, for the ant-hills are prominent features, and give one a commanding view.]

Chululu, WET; a wetting, a 'ducking'; *nsaru yonse i-tepa tepa chululu!* the cloth is wet from falling into the water or from rain.

Chuluzira, ku—see **Churuzira**.

Chuma, 4, WEALTH, cloth, beads, riches of all kinds; *chuma cha ng'ombe ngwa chuma chambiri* = to be rich in cattle is great riches. In Yao, *chuma* is only applied to beads, which indeed form the chief storable permanent possession.

Nda-ka-chi-pyera chuma, I used to sweep together riches, *nda-ka-chi-kokola chuma*, I have reaped myself much wealth. *Wa-chi-pyeretsa chuma ndi uje*, it was he who has collected the great quantity of wealth. *A-chi-kunka chuma*, he accumulates wealth for himself.

Chumanga, 4, MAIZE; also *chimanga*. Chikunda, *piramanga*.

Chumba, 4, a crane, white breast, brown body.

II. A TRAP, for leopard (*nyalugwe*), hyæna (*fisi*), baboon (*nyani*). *Nyani wa-fa m'chumba*, the baboon died in the trap.

[From *chu!* falling.]

Chumbi, 4, THE HUMP of a cow, &c. Chikunda, *mpuwa*.

Chumbu, 4, lead, A BULLET; a bullet of iron or lead: *chumbu cha ntobvu*, a lead bullet; *chumbu cha chingerezi*, an English bullet; *chumbu cha chitsulo*, an iron bullet.

[It is most likely originally lead, and may be derived from the sound in making it or in shooting it.]

Chumbu, 4, A STORK.

Chumu; also **chūmm**, 'DEAD MAN'S DIVE,' of a stone, &c., falling into deep water, without splash. Chikunda, *thupu*.

Chur-; see **Chul-**.

Churuka, ku, TO BE MANY, INCREASE, be much; also *chiruka: mazi a-churuka, ufa wa-churuka, antu, nyama*, &c., there is much water, flour, many people, much meat, &c.

Ntenda zache za-churuka m'dzinja, sicknesses increase in the rains. *Mtengo wa-churukitsa makungwa*, the tree has very thick bark. *Amna sa-churuka mo-derula*, '*derula*' is not often used of men. *Wa-churukidwa ndi mirandu*, he is 'multituded' with business.

Churura, ku, TO LEAK = *chucha*. Yao, *sulula*.

Churuzira, ku, TO SPLICE OR TIE broken string or wood, &c.

Churuzira, 4, a kind of lizard, *mtu wa banti wo-fana ndi gondwa*, flat head like *gondwa*.

Chuula, ku, TO TAKE OUT OF WATER, as *bvuula*.

Nda chuula mtengo m'madzi, I have taken a stick out of the water. *Nka-ka wanga u-na-gwa m'madzi nda-chita ku-chuula*, my cucumber fell into the water, I do *chuula* draw it out. *A-bviika bango la mpasa madzulo, m'mawa mwache na-ka-chuula*, they steep the reeds for making the mat in the evening, next morning they take them out. *A-ika myala m'madzi a-ku-wira bwada! bwada! na-pisa manja na-u-*

chuula, na-pisanso na-chuula wina, they put stones in boiling water, and one puts his hand in and draws out one, and puts it in again and draws out another (as in the case of ORDEAL for theft).

[Derivation—reversive of *chuwa, chua* = to put into water.]

chuuka, -utsa, -udwa; **chuulula**, &c.

Chuuli, 4, or **cheuli**, a name for *petepe*, the badger; plu. *dzuuli*.

Chuundasi, 4, A MOUND OF EARTH, or grass = *kamtunda*, or *matsuo matsuo*. Chikunda, *chingudha*.

[Derivation—**unda**, to heap together, mould; also applied to a SMALL ANT-HILL.]

Chuundo, 4, A THRESHOLD (*unda*, to mould).

Chuuno, 4, THE WAIST; also **chuunu**. *Chuuno cha-ndo-pululira*, his waist is just straight down—*i.e.*, without a belt. *Chuuno ngati guda*, a waist like a jar, narrow, with a belt. *M'chuunu mwanga mu-ndi-pveteka*, my waist is sore, *mo manga mkuzi*, where my belt goes.

Chuwa! DIP; *ntongo de! chuwa! nsima i-olowe i-fewe*, a fingerful cut! dip! that the *nsima* may go down softly. *Ku bvika bango pa madzi chuwa chuwa!* to steep the reeds dipping them in.

Chuwadza, ku, TO DIP INTO, *chuwa!* as *sunsa*, dip *nsima* into sauce, &c.

Chuwale—see **Mwale**, a palm.

Chuwaluwa! DIPPING INTO!

[Root of all three, *chu!* dip! *-dza* in the verb is hard, *-aza* formative.]

Chuwambo, 4, A FENCE for keeping out crocodiles. Chikunda, *gogoro*.

Chuwansa, 4, a kind of fishing net or basket (from *chuwa*, dip into water).

Chuwawani, 4, or *chuwawanyo*, robbery (*wawanya*). Chikunda, *chiwalawala*.

Chuwondo, 4, BARK-CLOTH. Yao, *liwondo*.

Chwa-chwa, or *tswa tswa*, noise of an unskilful creeper, or of a buck, &c., passing through the bush.

D

D. The words under this letter are not very numerous. It can be used to harden *z*, as *t* hardens *s*; and *j*, as *t* hardens *ch*. *Dz* and *dj* are therefore found, and the words under them should be entered respectively under *Z* and *J*. Those in *dz* are, however, entered under *D*, seeing that, for easier reference to those who may not know the language, we have made the philological give place to the popular. Words in *dj* will, however, be found under *J*, because the sound *dj* is little different from *j*, just as *tch* is put under *Ch*.

Words in *dj* tend to become *dy* and *di*.

D is very closely connected with *l*, as *dime, ku lima, dindilo, ku lindila*.

One may think one hears *d*, when in reality it is *nd*, the nasal being a nasalising of *d*. These nasalised *d*'s should of course properly be under *D*, as *mb* should be under *B*, &c.; but after long thought upon the matter it was considered better, for practical purposes, to collect all the nasalisings under *M* and *N*.

Da, ku, TO BE BLACK (1), DARK (2); not light, not clearly seen through; TO BE QUIET (3), to be anxious, to be perplexed; TO HATE (4); TO BE DIRTY (5); TO BE DUSK (6), dark-coloured: under its various parts *ku deka, dera, dana, detsa, derera*, &c., it has various modifications of meaning which almost amount to new words.

(1) *Muntu wa-ku-da*, a black man—*ku-detsa* = to be very black; also of blue or any dark colour. (2) *Kwa-da tsopano, dzuwa la-lowa, ku-li mdima*, it is dark now, the sun has set, darkness has set in. *Ku-li-ku-da*, it is growing dark. *Ku-na-ndi-dera*, I was caught by night coming on. *Kwadedwa kunja*, it is darkened outside, say, the leaves are on the trees and one cannot see through the bush as

one does in the dry season, when the grass is down and the trees are bare. *Ku-m'***dera**, before it is dark; **kwa m'dera**, it is dark; *muntu uyu m'patseni mau msanga kuti a-nke a-ka-nene kwao ku-nga-m'dere*, give that man his message quickly that he may go and tell it at his village, it may be dark before he gets home. (3) To be anxious about, to be quiet, to forget, to be dreamy, to be still (of water, &c.) *Muntu uyu ine ndi-m'***dera** *mtima chifukwa cha-kuti a-nga-fe*, I am anxious about that person, I am afraid he may die. **Ku-da nkawa**, to be anxious. *Ku-***deka**, as *dika*, of water, to be quiet; also of the heart, to be quiet. *Nda-ku-dera nkawa*, I was afraid harm had come to you. *Ku* **mtima** *kwanga ku-na-***da**, *si-nda-ku-mbukila kuti ni-na-ocha mbatata zanga*, I quite forgot that I had potatoes roasting. *A-***da-mtima** *a-kala pe o-sa-funa ku-dia*, he is absent-minded, also sorrowful, &c., he just sits wanting nothing. *Ku-da nkawa*, as *ku-dera nkawa*. To be puzzled, &c. *Nda-***da m'maso**, *si-ndi-ma-dziwa kuti ndi-chimwa a-to-palamula mirandu o-sa-dziwa*, I had not understanding, I did not know I was doing wrong—he just provokes quarrels without knowing. *Nda-***da m'maso** *lero, nda-sokoneza njira yanga*, I can't have my eyes with me surely to-day, I am quite at a loss as to which is my path. *Nda-***da m'maso**, I am 'dumfoundered' (as when one has lost all). *Moa u-la-ku-da, u-da-m'da moa*, beer confounds the sight. (4) To hate. **A-m'da, a-m'detsa**, they dislike, hate, threaten, are angry with him. **Ku-dana naye**, to hate him. *Anzache* **a-m'da** *chifukwa chuma chache*, the others hate him for his wealth. *Chimene* **ndi-ku-dera** *iwe chifukwa chache ndi-icho*, I dislike you for that reason. Perhaps **derera** =to covet, comes under this head—also 'to slander' is from the same. (5) *Ku-***detsa** *nsaru, nsengwa, madzi, kasu, manja*, to soil or spoil, or dirty cloth, a basket, water, a hoe, one's hands, &c. *Zi-ndi-detsa=zi-ndi-ipitsa*, they are bad in my sight. *Muntu wa-detsa ni litsilo*, the person is very dirty. *Ku-detsa mbia* (also), to blacken the pot with paint, clay. There is also **detsetsa**; and *detsa* can be used for (*mu-sa-m'detsa mtima mnzanu*) 'don't make your neighbour angry, don't make him anxious,' and for other meanings as well. *Nsaru yo-***detsedwa**, soiled cloth. (6) To be of a dark colour. *Mpingo ndi wa-ku-da*, the rose-ebony is black. *Mitambo i-mba-da ndi ku-funa ku-dza mbvula*, the clouds are dark, it is about to rain.

danidwa, danira, &c.

[The simple roots *ba, pa, fa—da, ta, dza—(ga ?), ka, cha*, are important words—also *pwa, twa, gwa, mwa*. *Da* and *ta* are similar to 'do, take, dark,' &c., *ba, pa*, &c., to 'beat, bang, bark, bank,' &c.; *cha*, to 'catch,' &c.; and I suppose the same general analogies can be traced in all speech.

The modifications *dera, deka, dana*, &c., give a good example of the root being changed past all appearance by the formative elements.]

Da, II. The particle of past time in the verb: *na* is the same, only *da* seems more completely past, it is like 'did.' *Ta* has nearly the same force, meaning 'to finish,' and is evidently the same word. Just as with *ni, ndi* and perhaps *di* are found, so with *da, na* and *nda* are found, meaning the same thing (*nda* is the 3d pers. sing., as well as the 1st pers. sing. of the perf. tense).

A-da-chita icho, he did that. *A-da-ka-chita icho*, he went to do that. *A-da li-ku-chita icho*, he was doing that. *A-da-ka-pa nyama*, he went to hunt. *Ku-da-matira kale*, to have plastered some time ago. *A-ba-ka-da chita icho*, he is engaged in doing that—as, *a-ba-ka-da-pa nyama=a-li m'tengo momwe. A-ka-da-fa*, he would have died. *Linda pompa ndi-ka-da-maliza apa*, wait here till I shall have finished this.

Dabwa, ku, to be astonished (Chipeta), =*zizwa: nda-dabwa ine*, 'to poke.' See **Dabwira**.

Dabwi, adv., poking with the finger, say, in insult or quarrelling, into the eye or mouth of another person. See verb below.

Dabwira, ku, to poke into, with one's finger: also *dabwika, dabwiza*,

which are all verbals of *dabwi:* the finger is used thus to give a poke into the eye or mouth, or under the chin, or under the ear; it is a sort of vicious thing to do: also *dabwidwa*. Chikunda, *zokonya*.

Wa-ndi-dabwika chala ku kamwa = *wa-ndi-tosa chala ku kamwa*, he poked me with his finger in the mouth.

Daiza, ku, TO SEND with or away, as *tumiza;* TO DEPART this life; also to look at *malonda* which one can't buy and is forced to 'send away.' *Ku-daiza muntu*, to send a person with, say, goods to buy for one, words to speak for one; *ku-daiza kantu*, to send anything to; *ku-daiza mau*, to send a message or words; *ku-daiza malonda*, to look at *malonda* one cannot afford to buy, or may not wish to buy.

Antu a-na-tsazikidwa ndi ku-ona-malonda = *daizidwa*, the people leave with their goods just looked at. *Tekani ti-ngo-daiza malonda anu*, stop (also *temani*, made of *ta-ikani* and *ta-imani*, but really separated from them and now equal to *lekani*), let me have a look at what you have to sell, without my buying it (*i.e.*, let me send you away without buying it, but let me see it first). *Ndiwo a-daiza, kuti a-dzi-muka a-nka ndi malonda ao*, and so they look, saying, they may take their goods away. *A-daiza ku-ona malonda*, they just look at the wares.

*A-li-ku-***daiza** *uyo, a-li-ku-***lawira,** *a-li-ku-***tsazika,** *wa-andikira ku-mwalira*, he is just 'going.'

Dakatula, ku—see **Lakatula,** to pick up things scattered.

Dala, I., 5, INTENTIONALLY; knowingly. Chikunda, *chenela*.

Nda-ngo-ba dala, I meant to steal, I did it for some end other than the theft itself. *Wa-ngo-funsa dala lache*, he asked for a purpose. *Ku-enda dala, nda-dziwa kuti ku-li mvula*, I knew it was raining, I went intentionally.

Dala, ku, II., TO BE BLESSED, HAPPY, glad; *ndi-dala ine;* **dalira,** to be GLAD AT; **dalitsa,** to cause to be glad, TO BLESS.

Wina a-dalira mau a m'tu wina, one person rejoices at the words of another. *Nda-dalira mau a-nena uja*, I was glad at that person's words. *Nda-dala wa-ndi-patsa kantu*, I am well off, he has given me something. *Nda-dalira chija*, I am glad about that. *Ndi-dala lero chuma changa chi-funa ku churuka*, 'gladness is in my heart' to-day because my 'corn and my oil' increase.

[Synonyms—*sekera* and *sekerera*. Chikunda, *sekelela*, which means, to laugh, to be glad; *kondwa* and *kondwera*, which means, to be loved, to be glad; *ku-sangalala*, to dance and be glad; *kulupirira*, to trust and be glad in the trust that his heart will continue the same towards him. *Mwai* is to have spirit, heart, and thus the blessedness of life.

It might possibly come from *ku-da*, in some one of its meanings, say, to be quiet, as *deka*.]

dalira, dalitsa, dalidwa, daza.

Dalazi, dryness of the throat when one swallows fat alone, say fat of *nakodzwe* which one has killed; also dryness from eating *usima* porridge without its *ndiwo* accompaniments.

Pa-mmero pa-chita dalazi, my throat catches me. *U-ta-dia nyama ya mafuta a-ta-kokera pa-nero, u-nena pa-mmero pa-dza dalazi*, if you eat fat meat which catches and pulls your throat together, you say, my throat is dry, *dalazi*.

Dama, 5, PRIDE; also plu. *madama; ngwa dama*, or *ngwa madama, a-li-ndi dama, dama lache:* it is real pride, the pride of estate, and is clearly seen in Africa as in civilised lands; also of one who boasts, of one who is dressed for visiting.

Uyu ngwa **dama pa-kamwa,** *si dama-i ndi zo-ona*, he has only lip-pride, not real strength, as of one wrestling with his companions and boasting, but beaten. *Mwini nka dama*, it is only for ornament. *A-li-ndi dama a-kasa zintu*, he is particular in eating.

[Derivation—*lama*, which is the same as *buka mveka*, when used of a chief = of some account. Yao, *lilama;* Chikunda, *dunguza*.

Synonyms—*njada*, proud without reference to any necessarily good ground for pride; *dunguza*, which is rather 'bumptious.']

Dama, 1, a kind of tree; grows on the hills; is small; has rough bark.

Damata, 1, a kind of plant, spread

under mats to catch or kill animals, such as bugs (*damatira*).

Dambakucha, early morning, at first light (*ku-yamba-ku-cha*).

Dambalitsilo, of anything worthless; as *mpeni wo-dambalitsilo*, a blunt, worthless knife (*da-mba-litsilo*).

Dambe, 5, THE FRUIT OF THE BAOBAB TREE; plu. *malambe*, and the tree itself, *mlambe*. Chikunda, *lamba*; Yao, *lilambe*.

[*A-swa ndimo a-tenga ufa wache ndi ntanga zimene na-tsira madzi, kuti zi-olowe, a-kandakanda m'madzi a ntanga zache na-ika pa-bwino*, they break the fruit, and take the floury inside and its seeds, and pour water in to soften them, and knead them in the water and put it in a good place; *a-ka-to-tsopa tsopa malambe, ndimo a-mdizira ntanga ku-dia*, they sup the fruit, and finish by sucking the stones: **mbuyu za malambe**, *malambe* pottage.]

Dambo, 5, A GRASS-COVERED PLAIN WITHOUT TREES; open glades in the bush: one comes across them all over; the soil seems more clayey, the grass is luxuriant: plu. *malambo*, also *madambo*. Yao, *lilambo*.

[From the root idea of clearing, open, probably in such words as *lambula* and even *lambala*. In the rains the *dambo* becomes marshy, and water lies upon it in pools.]

Damuka—see **Ndamuka**, to 'stot.'

Dana, ku, to hate—see **Ku da**: *a-danira kantu kaja*.

Dandalika, ku, to stand in a line. See **Ndandalika**.

Dandanda, adv., in a line. See **Ndandanda**.

Dandaula, ku, TO GRUMBLE, complain; GRIEVE for a person, about a thing; express regret.

Ndi-m'dandaulira uyu, wa-fera-nji? wa-fera-nji? I grieve for him, why did he die? why did he die? *Ine ndi-ka-mva mwakuti u-dandulidwa kwambiri*, I heard that you were grieved much (about my absence). *U-m'dandaula iwe*, you are grieving for him. *Nzombwe a-daudaula kwa mfumu wache*, the boy complains to his chief. *A-dandaula kuti kanga ka-li-po ko?* he complains, saying, is that thing of mine there?

[Synonyms—*dunguza, dungunya, dungulula, ungudza, ng'ung'udza.*]

Dande, 1, a kind of fish; plu. *adande*.

[White, with feelers, large mouth, small in size.]

Danga, 5, A GAP, space between; plu. *madanga*, the spaces between plants in a garden; *danga la kola, la guta*, a gap in the 'byre,' or in the stockade. Chikunda, *donga*.

Da-nga-ku-cha, DAYBREAK: also *da-mba-ku-cha, ba-nda-ku-cha, mba-nda-ku-cha, da-nda-ku-cha, ba-mba-ku-cha*; plu. *ma-da-ngu-ku-cha*. Chikunda, *manyika*.

[These words are just so many nominatives for 'it is about to dawn.']

Danganya, ku, TO PERPLEX, to surprise.

Aka ka-ndi-danganya, mu-funa ku-chimidwa kantu ndi nzeru mu-ti nda-danganywa, that bothers me, say you are nearly at your 'wits' end' about anything, you say I am *danganywa*, perplexed. *Nda-m'danganyitsa*, I confused him (so that he could not speak). *Wa-m'danganya mnzache*, he puzzled his fellow.

[Also *sanganichira, lapitsa, tetsa nzeru, dodometsa*, all synonymous.]

Dangwe, 1, a kind of tree.

[*A-sema kafwambira angunda*, they make bowls of pipes out of it.]

Dar-; see **Dal**.

Dauza, ku, also **dawiza**, TO ENTERTAIN, be hospitable; to give to people for nothing, and whom you have not known.

U-sa-iwale ku-dauzira alendo, be not forgetful to entertain strangers.

dauzira, -idwa. Chikunda, *balangaza*.

Dawi, adv., putting things into one's mouth; food, &c.

Daza, ku, TO BLESS. See **Dala-**.

Dazi, 5, BALDNESS, not by cutting the hair; complete baldness: plu. *madazi*. Yao, *lulazi*; Chikunda, *mpanza*.

De, adv., I., WHITE; *ntanga za de*, as seeds of *mlambe; madzi a de*, as juice of *demba*. Chikunda, *ngwilo*.

II. BREAKING OFF, or across; *nsima, tongo! de!* a lump of *nsima* broken off; *ku dula chingwe de! mtengo de! nzimbe de! ntochi de!* string, wood, sugar-cane, banana; to snap off: *misa-*

ngu ya de, bits of intestinal worms broken off; also of rats or mice, specially field-mice, breaking out as they do with a jump at the thin light-transparent part of their holes, which they leave for escape: also *ngwa*. Chikunda, *duu*.

III. Also KNOCKING OFF, PUSHING OVER; *ku-kanka de!* as of knocking over a pot, *ku-i-kanka mbia de*, pushing over the *mbia* pot, *de!*—of knocking over anything with an arrow, *de!* say a bird; *wa-i-kankira-tu nkokwe de! tsopano lomwe chimanga chija chi-na-dzala momo si ku-dia, ndi mpopo*, he is just finishing off the whole store, *de!* (knocking over the *nkokwe*), the maize filled it a short time ago—that is not eating, it is gluttony.

IV. Of BENDING or breaking (the same word being used for both, as *choka choka*, of flexibility in dancing), of bending the waist in dancing.

V. Of anxiety of heart, *mtima wa-ti de!* (most probably from *duka, myuka*, as IV. above); *muntu wina a-na-ndi-lumbira mtima wanga wa-duka de!* some one swore at me, my heart is broken, pierced (as it is in native swearing), *de!*

[All these except *de!* white, may be classed under one heading—viz., 'breaking.']

de de de, of eating fast; of sifting flour (from the sound); of cutting hair, *dulire dulire de de de;* of lying on one's back. *Ku-gwa de de de, ku-gona cha-de-de-de, ku-gadama ko-ti de de de.*

[In *dula* we have the *-ula* reversive termination, but *dĕ* gives us the root: *dĕ*, white, is pronounced longer.]

Dea, 5, BRAN; also plu. *madea*, the husk separated from the *mpale* (the broken interior of the grain), by being sifted in the *chipeta* basket after it has been pounded.

[It forms food for fowls, and in times of famine is pounded over again to make food for people. Chikunda, *goche*. From the same root *de* of *dula*, as in *dede*, and means literally the bits broken off.]

Debe! SHAKY, loosely bound, as of an *nkokwe* grain-basket, a house, a person, &c. Chikunda, *roborobo*.

Nkokwe i-ri debe-debe or *wede-wede, a-i-sekesa ana aja a-ma-seweera nayo wa*, the store is shaky, these children shake it in playing round it. *Wo-dwala m'nkongono mu-ti debe debe*, that sick person's limbs shake, have the feeling of sickness, fever, &c., coming on (*la-ngo-ti madzi nde*).

Debu! BREAKING OFF OR ACROSS.

Debula, ku, TO BREAK OFF: *ku debula mtengo*, to break a stick: it is also *tebula*.

debuka, -udwa.

[From general root *de*.]

Dech-; for words beginning thus, see **Dek-**, *dekera* for *dechera*, &c.

Dede, 5, GRAINS, *dede la zimanga, =mixere*, also *dede la madea*, the grains of the maize or of the husk; the harder unpounded grains: plu. *madede:* it is also *ndede*.

[The root is *de* in *dula*, as in *dea*.]

Dee—*i.e.*, *dĕ*, WHITE: clear. *Nsima ya de, nsaru ya de, ufa wa de, mpali ya de*, white *nsima*, cloth, flour, pounded grain.

M'manja mwanga mu-li-de si-ndi-nga-ka-sambe pomwe, my hands are white (idiomatic 'in-my-hands'), I can't go and wash them again; *a-li dee, ku-yera, madzi nga de*, it is *dee!* white, the water is clear.

Defu, of *defula*.

Defula, ku, TO SWEAR AT, to curse *=lalata;* but also like *lefula*, to faint, to feel faint, say, with hunger, or to feel sinking of heart on receiving bad news.

Wa-ndi-defula, wa-ndi-kululu mtima, mtima u-kululuka kurrr, he gives me a shock, he has made my heart stand still (sink), my heart went *kurrr*. *Ku-fa kwache ku-ndi-defula*, his death stuns me.

[Both meanings unite in *kululu mtima*, the effect and cause of the feeling. Chikunda, *tevula*.]

defuka, -udwa, -utsa.

Dega, shaking—see below.

Degula, ku, TO SIFT, shake and throw out; in a *lichero* basket, or an *nsengwa* basket; to sift *chimera* for beer.

[It is also *tsetsula, tetula*, and the root is from the idea of SHAKING; *dega!*—*i.e.*, *tega!*

teka! at the root of *tekesa*, &c., is the root of *deg-ula*.

Monga ndu-ungula madea, mitama ndiko ku-sankuka ku-nka kwa yoka, ndimo a-tenga nsengwa ya chirere (small) *ndiko ku tegula nayo mitama*, as when I roll about the *madea*, the grains separate to go by themselves, and they take a small basket and sift out with it the heavier grains.

They roll about the *madea*, &c., in a flat basket, and dive in a small *nsengwa* basket and catch the large particles which they have thrown up. Even in rolling the half-pounded grain the bigger particles come to the top; some of these they roll to one side and take out with the hand: however, when the whole contents of the *chipeta* basket are thrown up, the fine flour remains behind in the damp basket, while the larger which are thrown up are separated by intercepting their fall with an *nsengwa* basket.]

Deka, ku, TO SETTLE, as water; also of mind or heart to be quiet, as *fatsa;* of war, to settle down; as *muntu wo-deka*, quiet or gentle; *madzi o-deka*, clear or quiet; *nkondo ya-deka*, subsided. Chikunda, *fasa, fulika.*

Madzi a-deka a-onekera ngati kaliroli, na-onekera mchenga, the water is quiet, it is clear on its surface like a mirror, and clear to its depths, you can see the sand. *A-linde a-deke madzi*, wait till the water settles. *Madzi a-dekera mchenga, mchenga u-deketsa madzi*, the water clears from the sand, sand clears water quickly—*i.e.*, makes settled water more quickly than muddy water, &c.

A-deka bwanji? why is he quiet? *Ku-dwala ku-m'deketsa*, sickness makes him quiet. *Wo-deka, wo-fatsa, wo-samenyana ndi anzache*, of one who is not easily provoked.

dekera, -etsa, -edwa, also **dika,** *q.v.*

Deka, ku, II. = *leka*, leave, let; *m'dekeni* = *lekani*, let him alone; but *m'deketseni* = *m'fatsitseni*, from *deka*.

Deka, ku, III., part of **ku da.**

Deka, 1, A TRAP FOR MICE, rats; like *ngombero.*

[It is woven of *minjere ya msenjere* (strips of sweet-cane stalks), of *mapira* stalks, of *mitima ya mlaza* (the centre of *mlaza* palm-leaf). *A-sereza adeka m'mireka ya amende*, they slip in *deka* traps in the run of the *mende* field-mouse; *na-nka na-ka-saka mbali yina, mende zi-ka-mva ku-wayula ndimo zi-tawa, zi-lowa m'deka, si-zi-nga-turukei kamba kuti m'deka mu-li zisonga*, then they go and beat the bush at one side, the mice hear the noise and run away and get into the trap, they can't get out of it because there are spikes set in the rim pointed inwards.

A *goba* trap is used for *brumbe* mice.

There are a very great many varieties of field-mouse.]

Del-; see **Der-.**

Delu-; see **Deru-.**

Demba, ku, TO BE WHITE, CLEAR; *madzi a-demba*, the water is clear or white, also—

Dembama, ku, TO SHINE, BE CLEAR; of a dead man's eyes, to be fixed; *mwezi u-dembama m'madzi*, the moon shines in the water.

Dembe, of the eyes to be white, the 'whites' seen, as in a faint or in death; of water to be clear, *madzi a-bvonongekera, a-yera dembe*, the water is fouled, it clears *dembe* (clear).

Dembeka, ku, TO BE FIXED, of the EYES in death: *maso a demberera njala*, get fixed with starvation.

dembek-era, dembera, demberetsa, -eredwa, -etsera, dembedwa, dembetsa, &c.

[The root of all the above from *demba* is *de* = TO BE WHITE; *demba* is simply the verbal of *de*, as *chemba* of *che*, as *senda, se*, &c.; *dembama* is another verbal advance in *-ama*; *dembe* is a formal adverbial form from *demba*, and *dembera* below (= white *mapira*), as well as *demberezi* (= the clear space beneath the *nkokwe*), are nouns of the hard stem class from *dembera.*]

Dembera, 5, or 1, MILLET, a species of *mapira* with large white grains. Yao, *mapemba*; also *dembere.*

[From *de*, white (above). *Wa-mtali ngala yache pesi lache nda litali lomwe, mbeu zache nzo-tuwa, maso ache o-kulu*, long heads, tall stalk, white seed with large individual grains.

Deka is also a verbal from the same root, rather than from *da*: perhaps *ye-ra* and *mbe* are the same *de.*]

Demberese, and **Demberezi,** 5, THE SPACE BELOW THE 'NKOKWE' STORE; plu. *mademberezi*; also *nkwinjirizi* and *kwikwiziri*: *m'demberezi mwa kamamo* = *pansi pa kama-po.* Chikunda, *m'chindo.*

Dembuka, ku, to be proud. See **Demvuka.**

Demini, adv., THE SOUND OF A SMALL DRUM; also *depete depete*, of the *garanzi* drum.

Demvu, adv., of a conceited or proud walk; say of a woman who wishes to

engage attention. Chikunda, *gwede-gwede.*

Demvuka, ku, to be proud, conceited, conscious of good looks; TO WALK CONCEITEDLY; also to walk as a woman of rank does; *a-enda na-demvuka chofulu,* she walks with a free air: **demvukitsa,** to treat proudly.

U-demvukiranji, kodi iwe u-nyadirani, u-sa-demvukira ine, kaya u-demvukira ena, why are you so saucy? whom do you despise? it can't be me, it must be somebody else. *A-demvukira ku-koma,* she is debonair. *Namwali uyu a-demvuka,* that girl walks conceitedly.

[*Nkazi kapena a-yang'ana pansi na-yang'ana mbali o-sa-yang'ana ku-mwamba, kwinatuso na-seka mwa chimwemwe* (*a-ti ndi-ri-wo-kongola*), *a-ti ngo-demvuka,* say a woman looks down, and to one side, without looking up, or say she smiles pleasantly (suppose she says, I am good looking), they say she is *demvuka.*]

Demvula, ku, to treat with pride, of a woman.

[Derivation—most likely the motion of *demvu* (walking thus, with a slow swinging motion), as *derula.*]

Dendekera, ku, TO CARRY ON ONE'S HEAD, without holding; *dendeka* also used. Chikunda, *denengeza* and *ndenengeza.*

Mwana iwe ka-tenge mtsuko u-dendekere pamtu, take the water-jar, child, and carry it on your head.

[*Ku-tenga mtsuko, kapena nsengwa, kapena mtanga, na-ika pa-mtu na-enda nawo wo-sa-u-gwira uko ndi manja, ndi ku-dendekera,* to take a jar or a basket, small or large, and put it on one's head, and walk with it without holding it with one's hands, is *dendekera.*

The derivation may be the swinging motion in *lenderende,* **lenga lenga** (see Chikunda), with the idea of being up in the air, and free, as *lende.*]

dendeketsa, carry well, go a long way carrying: **-eka, -edwa.**

Denga, IN THE AIR, *sombolela denga,* = umbrella up.

Dengali, with one's hands up in the air, empty.

[Most likely *lengali,* as in *lenga lenga.*]

Dengerezo, 5, LOOKING WITH FIXED GAZE; in the sentence, *dengerezo a-da-komana ndi kwau kwau,* looking caught the man crouching down for fear—*i.e.,* his looking instead of escaping was the means of his being caught. Also a bumming sound, as of *bembereze* fly, which gets its name from the same sound.

Denguma, to rock. See **Ndenguma.**

Dengula, to shake. See **Ndengula.**

Dera, ku, to be dark, &c. See **Da.**

Derera, ku, TO WANT MUCH, grumbling for more; to refuse what is given or paid, on the ground of its being too little.

U-ta-m'temera nyama pang'ono a-nena kuti onjeza ina, ngo-derera, if you divide him a piece of meat he says, add more, that is a *derera* man. *A-derera nyama, a-dererera nyama,* a *derera mangawa,* he is greedy in meat, in borrowing. *Ambo a-linganiza mwana ndi mkulu,* the Ambo make no difference in dividing out between child and man, they have nothing of this either haughty or greedy spirit.

[*Sirira* is rather to covet; *nyanyula=derera;* substantive, *maderero.*]

Deretu, straight; *lunga zabwino.* Chikunda, *dherethu.*

Deru, *nda-mu-ona muntu deru apa,* I saw a person pass quickly by there: also *deru,* with a swinging motion. See **Deruka.**

Deru, II., 5 and 1, A SWING; also *nderu.* Chikunda, *ndelu:* plu. *ma-deru;* adv. *deru!* swinging.

Deru a-li apa, ti-ka-pe deru, there is a swing (*e.g.,* from a creeper hanging over), let us make a swing of it.

[Also *katungwe,* a swing, from the person's being strung on it. *Cho-pachika m'mwamba chi-deruka de de de!* what hangs above swings *de de de!*]

Derula, deruka, ku, I., TO SWING, as *deru,* and thus, like *demvuka,* from its kindred swinging adverb, to walk with a natural or artificial grace, a swing given to the body; used about a woman rather than of a man; also *dzedzeduka.*

[*Uyu wa-deruka wa-enda deru deru,* this: *amene a-funa ku kwatibwa ndiye a-ngo-enda ze-deruka* or *zo-dzedzeduka, sa-samala pa baji pache, a-ti, ndi-funa ku kwatibwa tsopano,* she walks *deru deru,* with an affected motion, a woman, say, who wants to be married, walks so as to attract attention, leaves off care for her home, and says, I want to be married now. *U-ndi-derulira maso monga nkazi wo-nyada, a-ka-ona anna a-tembenuza maso;* on

a-ti mwa chibadwa, you 'make eyes at me' like a conceited woman; when she sees men she turns her eyes aside; some do it naturally.]

derulidwa, -ana.

II. *Wa-derula mnzache, ndi ku koma ku-a-pambana*, he surpassed his fellow, is better than the other, rather he made his companion ashamed by being better.

III. To FAINT WITH THE HEAT, cause to faint. *Mtima wanga u-li-ku-ndi-deruka, chifukwa a-yamba ku topa ndi dzuwa, wa-deruka ndi dzuwa*, my heart is turning faint, because he begins to give in with the sun, he is 'done' with the sun's heat. *Dzuwa la-ndi-derula mmene ndi-mba-bwera*, the sun hurt me on my return. *Dzuwa la-m'derula maso* or *m'maso*, the sun causes him to faint so that the whites of his eyes only are seen. *Maso a-deruka*, his eyes turn up.

Dewa, ku, from *ku dia*, to eat; TO BE EATEN; = *diwa* = *dibwa* = *diedwa*.

Dewe, FLEXIBLE; also of worn-out, torn cloth, *nsaru dewe dewe* or *ya ya ya* (tattered); also of fear = *manta*.

Dewere, 5, A KIND OF COARSE CLOTH, made from *bwazi*, fibre, among the Chipeta and Angoni; sacking. *A-omba madewere*.

[From the flexible motion, *dewe dewe*, bark-cloth is lean and stiff. *chuondo*; *tewe tewe* is the same, and most probably *tewera* comes from it; *debe debe, tewe tewe, dewe dewe, teche teche, chi tuzu*, all words for 'fear,' shaking of heart.]

Di-, when with a vowel after it, it is equal to **dy**. See **Dy-** and **J-**.

Di, I., of BEATING, FALLING, TREADING, walking, POUNDING, hitting, &c.: as of *sendera*, a falling tree; *ku ponda di! di! di!* (footsteps heard outside), of pounding maize, of hitting *ndi chibulumo* (with a clod) *di!* or *ti!* hitting in the stomach (*ku m'menya cha-mimba, i-mveka kuti di!*); it sounds *di!* perhaps *bu!* in the stomach, and *di!* in the chest.

II. **-di**, TRULY, INDEED; *inde di*, yes, indeed. Attachable to any word of the sentence: *za-bwino-di*, good indeed; *ti-fa-di ife*, we shall surely die; *a-kala Chibisa-di*, it is Chibisa indeed.

[*Tu* is also used, as *ndi-tu*, truly; *etu*.]

III. For **ndi**, but erroneously; the nasalising of the *d* is always appreciable, but in a nasalising the *n* is not a separate letter.

Dia, ku, TO EAT; metaphorically: *ku dia dziko*, to eat up the land; *ku-dia fodia*, to consume tobacco, by smoking or snuffing, also *chamba*, Chang; *ku-dia chuma*, to buy beads; *ku-dia ntawi*, spending time; *ku-dia mseche*, to slander; *ku-dia mirandu*, to incur debts, as *ku-dia mangawa*, where a man eats and owes; *ku-dia mpira*, to be an adept at ball; *a-dia-dia*, he is gluttonous; *ku - m'diera nzeru*, to outwit, but *diera* may be = surpass, and not from *dia*; *ku-dia ndi maso*, to see with one's eyes, but not to eat it.

dietsa, ku, to eat much, to pasture, give to eat; *diedwa, dibwa, diwa* or *dewa, ku*, to be eaten, also extended to what is commonly eaten, thus 'to be eatable'; *dieka*, to be eatable; *diana*, to eat together; *ku diana mseche*, to slander one another; *diera*, be for eating; *cho-diera*, plate; *mo-diera, po-diera*, place for eating.

Ankondo a-li-diera dziko lino a-landa za anzao, the enemy lives on the land by robbing the inhabitants (literally their fellow-creatures). *A-li-ku-***dietsa** *udzu ng'ombe zache*, he is pasturing his cattle. *Uyu ngo-koma mtima, amene a-dietsa anzache bzintu*, he is good-hearted who feeds his friends with corn. *M nyumba* **mo-diera**; *m'mbali mo-diera; chiwira cho diera; pa-mbuto po-diera*, all for eating of, or in, or from. *Kantu ndi ko-***dieka**, *po-pita ku-m'mero ko-panda kwinti*, a thing is eatable (*dieka*, not *dibwa*, which is 'eaten') when it goes down the throat without difficulty. *Maso a-ti-***diera**, we have to be content with seeing. *Pa-pote po-***diera** *nsomba*, at the pool where the fish feed. *Mponda izi nza-ku-wawa, zo-sa-***dieka**, these gourds are bitter and uneatable. *Ku - dia kôsana* (*ka-usana*), the day meal; *ku-dia kôsiku* (= *ka usiku*), the evening meal (*susula*, to eat in the morning; *mgonero*, the meal before sleeping—**Michedwa** see). *A-li-po amene a-ma-ndi-dia mseche, nda-dziwira ku-pweteka*,

somebody has been cursing me, I see the reason of illness. *Ko-nga ku-weta zinyama, ku-lima zintu na-dia, ku-pa njobru na-gula zonse, ndipo a-ti a-diera dziko*, as in feeding beasts, hoeing cereals, shooting ivory, and buying all sorts of things, they say, he lives of the soil. *Ta-diera-tu muntu*, that man gave us to eat (mournings are: ah, his glory! ah, his greatness! and ah, his generosity!): *ta-m'diera manja, a-pa zache zo-nona, a-nga kale chuma na-patsa na-patsa, maliro ache a-nka patari, ta-m'diera*, we ate at his hands, he killed his fattest, were it riches he was always giving, the mourning has gone far and wide, we feasted at his hands. *Ta-dia ndi amanda*, we have partaken of the sacrifices.

[Food and its preparation :—

VARIOUS FRUITS are as follows: *masuku* (*msuku*), *kadati*, *nsikidzi* (*msikidzi*), *matondo* (*mtondo*), *malambe* (*mlambe*), *nteme* (*mteme*), *mpinjipinji* (*mpinjipinji*, emphatic *m*), *mapoza* (*mpoza*), *mabrunguti* (*mbrunguti*, in famine), *nkuyu* (*mkuyu*), *mfula* (*mfula*), *maula* (*muula*), *kachere* (*kachere*), *chamalimbo* or *mbwabwa*, *nkolongo* (*mkolongo*), *matundu* (*mtundu*), *nsomoka* (*msomoka*). All the above are large trees—to these may be added *nchenje* (*mchenje*).

The following CREEPERS are used for food: *mpira* (*mpira*), *matutungwa* (*mtutungwa*), *makombe* (*mkombe*); the following yield ROOTS, *nsamwa*, *mpoma*, *chilazi* (yam), *mbatata* (potato), *chikasu* (ginger), *chinangwa* (cassava), *mbwani* (also cassava), *nyumbu*; some roots eaten in times of scarcity, *chikaka*, *malapa*, *mlanya*; palm-trees of which wine is made or young shoots eaten, *mlaza*, *kanjedza*, *mbwimo* (*chinkwamba*, *uchema*, *gulo*, *q.v.*, are the various decoctions). The fruits in common use for food are of course bananas (*ntochi*), and roots, potato (convolvulus, *mbatata*), yam (*chilazi*), cassava (*chinangwa*), *nyumbu*, and sometimes *mpama*, like yam.

Various GRASSES, eaten in times of scarcity: *gugu*, *mp'unga*, *nkoche*, *liwanje*, *msonde*, *nyadanga*, *manyera*, *nkoka*, *psichiniko*, *kampe* (a salt grass).

Various GRAINS: *chimanga* (maize), *mpunga* (rice), *mavere* or *mawere*, *trigu* (Port. wheat), *mchewere* (like *maere*), *msanzanda* (kind of maize, large), *kanjerejere* and *kagolo* and *nkolombwa* (small varieties of maize), *mapira* (millet with various kinds, *sumbwi*, *gonko*, *nanchena*, *msongole*, *chipule*, *kapire*).

Various BEANS: *nyemba* (generic term), *namdolo*, *mpadza*, *kobwe*, *kanting'ande*, *kabaifa* (peas), *nzama* (underground), *mseula*, *nkungudzu*, *ntedza* (ground-nuts).

Various PUMPKINS: *dzungu*, *q.v.*, *tanga*, *muangasira*, *chindondo*, *nkaka* (cucumber), *mpowila*, *dzembe* (water-melon), *ngawa* (gourd), *chiko* (gourd, *q.v.*).

Various LEAVES—see also *ndiwo*: *lombo*, *luni*, *terere* (name for all when cooked), *nkwani* (leaves of pumpkin), *chitambe* (leaves of *maere* beans), *bononguwe*, *mpiri*, *masamba-a-kobwe*, *e-nyemba*, *mtembe*, *nankolowa* (potato-leaves), *matako-a-atsanu*; *chiruwe* (flowers of pumpkin), *mponjera*.

Various VEGETABLES: *sabola* (onions, also chilis), *poetikere* and *matimati* (tomato).

Various FUNGI: *nyonzwe* (small mushroom), *boa* and *nsongmbvi* (large mushrooms), *kuyunda*, *kachofu*, *ndjakamba*, *mbuzichiru*, *tsi*, *tutula*, *kamba*.

Various STALKS: *nzimbe* (sugar-cane), *nsisi* (of millet), *chikota* (of maize or millet).

Various INSECTS: *inswa* (winged ants), *nsenombwe*, *dzomba* (locust), *nkululu*, *nkono* (some eat snails), *nyenje*.

Various SEEDS: pumpkin seeds and *nzidzi* seeds.

In securing honey (*uchi*), the bees (*njuchi*) are smoked (*fuchirira*), the honey taken in a piece of bark taken from a tree (*ku kunabutsi* or *kaula kungu*), and strained. The comb is made into balls, but the wax comes from the *pula*, or door of the hive.

Various drinks are made from fruits which are slightly fermented; also grain is made into beer (*moa*) more or less intoxicating, to which *pala* or gruel is always added. *Moa* is food as well as drink, but the various thick sweet beers, as *ntibi*, *chisasiko*, *chidukwi*, *chiperepere*, are made with much gruel and are eaten with a spoon. The palm-trees are tapped to get the juice (*chitononi*), from which there is fermented the palm-wine *uchema*; *kachasu* wine and *chasu* brandy are importations, but one has seen alcohol distilled by a native headman from beer by means of a gun-barrel: *malasha* are soaked and the water mixed with flour.

Cooking of food is well done, the native pottage beautifully made, and tastefully smoothed over; it is put on a wooden platter, and the *ndiwo* or relish of meat, or vegetable, or fowl put in another dish beside it: maize pottage is white, and millet pottage red like Esau's. Many other things are made into pottage, such as cassava flour, rice flour; and the various grains, with the *nyika* water-lily plant, the *baobab* fruit *mbuyu*, and famine grasses, are pounded in the *mtondo* and treated in like manner.

Beside the ordinary pottage, mashes are made of rice, maize (*chigoli*), bananas, under various names, such as *chiponde*, *chitibu*, *mekole*; and thin porridge called *pala* or *pasisi* is made of flour (*ufa*) of maize or millet or *mchewere* or *maere*, or cassava. On the march flour stirred with water forms a 'hasty' meal.

Beans are treated in several ways, and are usually eaten with pottage as a kind of relish. Sometimes they are simply cooked whole—they are then *buluwe*; when broken and cooked, *chipere*—also *nyemba za mateba*; green beans cooked are *makata*, and when stirred and broken *chipukuso*; in preparing *chitedzi* beans (with itchy hair—*mungu*—pods), they are first tossed in the *chipeta* basket with the wind blowing from one: *ombwe* beans are also eaten.

For carrying on a journey or keeping for any

of time, broken beans are half cooked
ted in boiling water (*bvuadza*), tied up
ındles, and cooked properly at some
ime ; the same is done with leaves used
h.
e is much enjoyed when green (*mondo-*
is roasted (*ocha*) at the side of the fire.
ınaize cobs are boiled whole, they are
nsabwe ; and the maize corns, pop-
are frequently roasted (*kazinga*) on a
in or iron over the fire.
ımbers and cassava are sometimes eaten
ıt potatoes are always cooked, gener-
ıated (*ocha*) in the hot ashes. Ground-
:e roasted (*kazinga*) as pop-corns. In
:paration of some kinds of cassava the
of the first boiling (*lusula*) is thrown
this is also done in the case of bitter
f fish, minnows, some kinds of beans,
)ts. The first water of maize (*chidulo*)
etimes kept, but is generally thrown
r used to 'varnish' pots. Bananas are
ıuried (*bvundika*) to ripen, and cassava
od for adzing) is treated in the same

ordinary word for to cook is *ku pika*
pot) ; *ku wira* being to boil ; *bvuadza,*
; *tereka,* to put the pot on the fire ; *pu-*
ake it off ; *ocha,* to roast ; *wamba* and
to throw on the fire and singe or har-
azinga, to fry or to toast on a piece of
ku peya is to prepare or get ready ;
food is cooked ; while *peyera* and
are often used for 'burning,' over-

the preparation of salt and salt water,
here ; and for the various drinks, see
Ntibi.
only approach to our baking is *mkate,*
bananas and honey are made into

meat, see **Nyama** ; fish, **Nsomba** ; and
preparation of flour, see **Ufa**.]

li ! or *dyali,* the sound of a stone
into water, also *chumu !* Chi-
duli !

a ! LIMPING ; of—

ama, ku, TO LIMP, HALT ; also
! and *chika ! dibyama, dibiama,*
na, tsimpina : as a person with
imed leg, a dog on three legs,
Dibyamira uko, limp there.
ında, *zibama.*

amira, -itsa, -idwa, -ika.

wa ! SMOOTHLY DOWN ; as a
down stream ; as a tree ; *i-ri-*
i-enda dibwa.

wama, ku, TO GO SMOOTHLY
as a canoe needing very little
to make it spin down : also of
tall and quiet, *chete.*

wi ! bubbling out, as water out
ottle.

wira, ku, TO BUBBLE OUT ; also
tibwi tibwi, bells or bubbles rising in
water, &c.

Dibya ! LIMPING—see **Dibama.**

Dichi ! of tobacco swallowed.

Didima, ku, TO RUN, *di ! di ! di !*
didim-ira, -itsa, &c.

Didimuka, ku, TO SPLIT, crack, as
a tree in falling, wood with the sun ;
to break, of anything breakable, say
with a hammer ; also **didimula, didi-**
mutsa, -udwa : *mbatata zi-didimula*
dole, chinangwa, &c., the potatoes
(cassava, &c.), crack the earth. Chi-
kunda, *dudumuka.*

A-peza mbiya ya-sweka mndala u-li
pwi ! pwi ! pwi ! a-nena mbiya yanga
ya didimuka, they find the jar broken
with a crack, they say my jar is *didi-*
muka.

[The root is *di ! di !*—also *pwi ! pwi !*]

Diepetsera, ku, to slander ; *ku die-*
bezeza, diebetezera, &c., as *dierekeza ;*
also *tepetsera.*

Diera, ku, TO EXCEL, surpass ; *wa-*
diera m'ku-nena uja, he excels in
speaking : *wa-diera anzache ndi ukali*
or *ndi mirandu,* he 'beats' the rest in
courage or in court : *ichi ndi ichi, cha-*
diera ndi ichi, of this and this, this is
the better : TO BE EXCESSIVE ; *dzuwa*
la-diera leroli, the sun is 'fearfully'
hot to-day ; *ukapolo wako wa-diera,*
your slavery is very hard to bear ;
also *dieretsa, dierera.* Chikunda, *nya-*
nya : dieretsa.

Dierekeza, ku, TO SLANDER ; EXAG-
GERATE ; in reports that are not true ;
to go too far in speaking about a per-
son ; it is also *diereza* and *diera* (see
note), *dierekeretsa.*

U-ka-ndi-dierekeza kwa mfumu, you
slandered me to the chief.

[It comes from *diera,* of which it is simply a special application, hence *diera* itself and *diereza* come to mean slander : the meaning under all is to SURPASS, exaggerate.

Synonyms—*diriza, bweka, gogodeka, dyepetsera, neneza* (which has the same meaning of informing excessively), and the nouns *ukadiri* (*ugogodi*).

Mdiereki, madierekeza, mdierezi, madierezo, udierezo, amidierekezo.

Of a person, even before his chief has spoken, urging the chief to slay him : this is also *dierekeza.*]

Dika, ku, TO SETTLE, TO BE QUIET ;
of water, to become calm ; of grains

[illegible]

[illegible] **Dikira, ku,** [illegible]

[illegible] **Dikira** [illegible] **Dima.**

[illegible] *Nd-ma-dikira* [illegible] I wait for a message. *Nda-dima ka-ngapsi,* he is soon tired.

Dika! FLAT, level; of a less slope as compared with a greater; smooth. see **Dikama.**

Chindu le-ti dika! the roof is flat. *Apa pa-ti dika!* it is flattened there.

Dikama, ku, to be level or smooth or flat; as *tera.*

Chindu li-tera ili mba-ona li-hru-mbwa, apa ndi po-dikama, this roof is sunk, see it gets quite wet, there it is flat. *Pa-mwala po-tera po-dikama,* the rock is level there (of a canoe to lie over on one side).

Dikira, ku, TO WAIT FOR; also *dichira, dikirira, dichirira,* and even *dika* and *diche; ndi-diche ine,* wait for me; *ta-dikirira nyumba,* watch the house; *dikira apa,* wait here; *dichi-rira ine,* wait for me.

[It really means to 'be quiet for'; *chifukwa a-kala pa!* because he sits quiet.]

dikidwa, -itsa, -ana.

Diku! of pulling or taking out of the ground; as a root or stone. *Ti-nyo-ti diku-diku,* we do *diku!* (in taking it out). Chikunda, *dukula, chiku-la,* and—

Dikula, ku, TO TAKE OUT of the ground [illegible] as a stone over-[illegible] the earth, or [illegible] **Dikulira, ku,** of a tree [illegible] to fall and [illegible] substanti-[illegible]

[illegible] as of a stone they say, [illegible] strange [illegible] the tree fall with the [illegible] also, they say [illegible] Syn-[illegible] to pull up [illegible] draw a tooth.

[illegible] with the [illegible] and the [illegible]

Dikwira, ku, [illegible]; and **gwikira**; also [illegible] *diwi!* noun [illegible] Chikunda, *tekuma.*

D[illegible]—see Dirima.

Dima, 5, A HOEING, a large hoeing; [illegible]; [illegible] *a dima, moa* [illegible]

[illegible] *moa,* the hoers are drinking beer. *Ti-mke ku dima* [illegible] let us go to the hoeing company and hoe with them. *Ku-[illegible] mawa mu-ku-ndi-tandiza* [illegible] to go and summon people, saying, to-morrow you must come and help my hoeing. Chikunda, *ndi-mue.*

[When a man wants to hoe his garden, he makes a brew of *moa,* and sends word to his friends to come and help him to hoe: and perhaps gets a [illegible] *cha moa;* they are called [illegible] and the beer is *moa wa dima.*

It is derived from *lima,* to hoe, and helps to point out the formation of a good many substantives of this hard-stem-initial class, namely, the hardening of *l* into *d.*]

Dimba, 5, ALLUVIAL SOIL, at the side of streams; plu. *madimba* and *malimba.* Yao, *litimbe;* Chikunda *dimba* and *gowa.*

[*Chimanga cha m'dimba,* or *cha malimba,* [illegible] *ti pa dimba, chifukwa pa-li manyonto,* [illegible] *madzi-i, su-m'pila dzuwa-i m'madimba,* [illegible] *dzinja lija mu-kala madzi, dzuwa la-dza* [illegible] *na-pwa,* the grain in the soil by the stream is spoken of as *pa dimba* (at the moist low soil) because there is moisture there, they do not need to irrigate it; the sun does not get at the moist soil (as it does elsewhere), so that though in the 'rains' there is water, when the heat comes the waters dry up.]

Dinde, 1, a kind of tree, large; a kind of plant like water-lily, with a starchy bulb on the bottom: plu. *adinde*.

Dindi, 5, THE MIDDLE OF THE HUNT, the wings (*misongwe*) spread out and drive the animals into the middle.

A-linda a-misongwe; a-misongwe a-ka-komana a-omba chinkowe (psyo!) a-dindi a-sunta, a-kwewa, they wait for the wings (literally the ends); when the wings meet (that is, the ends meet to form a wide circle) they whistle, and then the centre moves.

[Derivation—*linda: dindi* is literally 'the part that waits.']

Dindilo, 5, A WATCH-TOWER; also *dindiro*, plu. *madindilo:* a sort of elevated platform built on stakes, and covered with a roof from whence the maize-gardens are watched to keep the grain from the baboons and other animals which come to plunder. Chikunda, *chidikilo* and *chilindo*.

A-li ku dindiro a-li-ku-lindira achombwe, he is at the watch-tower watching for wild cat.

Dindo, 5, A WATCH-HOUSE, as *dindilo, q.v.*

Dingo, 5, THE TAIL OF A DRUM; the wooden tail upon which a drum stands; also the cross-bars of wood left in the first stage of hollowing out a canoe; also, when a tree is felled and notches are cut in the trunk, the bits left are *madingo*.

[Derivation—*lingula*, to adze out the foot of the *mtondo*-grain mortar; and that from *linganiza*, to make smooth or equal. The ADZING OUT is the original meaning; and the common application of it, the portions left in the hollowing out of a canoe.]

Diokodioko, DESIRE FOR, coveting of anything desirable or good.

Dipo, 5, PAYMENT: plu. *malipo; dipo lache* (*ku lipira*). Chikunda also, *paga*.

Diri diri, SLANDERING (of *diriza*). Chikunda, *yoyoyo*.

Diriza, ku, TO SLANDER, to add more than is truth to an accusation; also to add accusation whether true or not; to speak evil of (*ku onjeza mau kuti a-churuke*).

[*Ku-nenera bodza pa-mtu pa mnzanga, kuti ndi kome ine, mnzanga a-ipe, uko ndiye ku-dirizira, ku-nena zŏkadiri* (*za-ukadiri*), to slander your fellow, that it may be well with you though ill with him—that is *ku-dirizira*, to utter slander.

Synonyms—*bwekera*, &c. See **Dierekeza**.

It may be the same as *diera*, with root 'surpass.']

dirizidwa, -ira, madirizire.

Diso, 5, EYE, plu. **maso**; also *madiso;* also single grains of corn, single cells of a hive, single beads: *ku chenjera pa maso* = to have a free open glance; *ku tukula maso* = to raise one's eyes; *ku mwaza maso* = to look around; *ku tuzulira maso* = to look angry; *mwana wa diso* = the pupil.

Malonda a-ta ndi maso, the bargain is fair (the exchange equal), though not yet struck. *M'maso ache a-kwanirana*, they appear to be equal. *Diso lo-punduka* = BLIND (when the eye is wounded); *diso lo-psinya*, when pressed out; *la nkungu*, when cataract or other disease is present. *Pena a-dzala maso atatu pena awiri*, sometimes they plant three grains, sometimes two.

Diuli, adv., of oil running down over the face or back.

Diwa, 5, A FALLING TRAP, for mice or birds: plu. *maliwa*, or *madiwa*. It is made of a flat stone or brick, supported by a stick which gives way when the bait is seized. Yao, *liliwa;* Chikunda, *liwa*.

[The bait (*nyambo*) is attached to the one end of a stick, and lies under the supported brick; the other end of the bait stick is fastened to the ground; from the centre of the stick there starts a little stick (*kapirimwana*) which communicates with the support stick of the trap: when the animal nibbles, it of course pulls aside the bait stick, which acting as a lever pulls away, by the *kapirimwana*, the end of the support, and the trap falls.

Derivation—perhaps the root of *liula*, as *chikula*, from the setting the trap on its end and sloping.]

Diza, ku, TO DELAY, HESITATE, wait; used very often with the negative **ku-sa-diza** = TO DO VERY QUICKLY, easily, &c., as *chitsulo cho-sa-dizo-sweka* (= *cho-sa-diza-ku-sweka*), iron which is very brittle breaks easily.

Uyu sa-diza kantu, sa-chedwa, this one does not put off time in doing anything, he does not delay. *Sa-dizira mo-yenda*, he walks quickly. *Si-*

ndi-diza ku chita akoi, I hasten to do that. *Nda-dizwa ndi uyu*, he kept me. *Ko ine ndi-ka-dize ku topa*, don't you know I get tired soon?

dixitsa, madiswa.

[It is most likely the same as *diza*; the Chikunda is *dizwa* and *dizwa*, which say the same.]

-dja, or **-dya**, THAT YONDER; also *-ja; pa-ja, tseri li-ja, nyumba i-ja.*

[*U'ja* means 'that' of **m** class; *wie* = that person, I forget his name. Chikunda, *ule.*]

Do, adverbial interjection—

1. CLOSE, THICK, as of trees in a wood, with branches close and thick and interlacing, of mist; close-grained: it is pronounced *doh*, with a light vowel. *Mitengo i-ri do*, the trees are thick; *nsaru ya-chindikira si-onekera ng'amba*, the cloth is thick, the light is not seen through it (*i.e.*, *do!*).

[It is also *to*, *toh.*]

2. CATCHING HOLD OF; as in playing at ball, when one gets the ball into one's hands (the catch is made very emphatic by all the players clapping at once, and the whole game goes on in a free rhythm like their poetry and their life); of catching hold of a branch, of a thief. *A-ngu-mti nacho do! chimanga* (or *a-ngu-chi-ti*), they catch hold of the maize cob; *a-ngo-m'ti nayo do! m'manja*, they catch hold of him. *Ku-m'gwira pa nkono* **do!** *Wa-i-gwira mponda* **nayo do!** *Wo-sambira a-fika pa gombe ndimo wa-***u***-gwira muzu* **nawo do,** *omwe o-na-kalakata nao mtunda*, to catch hold of a person by the arm; one's paddle in beginning to row; of a root or branch when one, swimming, gets to the bank to climb up.

[The root idea is 'sudden hold,' and is connected thus with 'dropping,' when the drop falling 'hits' the ground and stays. The jumping of a bird from branch to branch, in its quick leap and hit (specially the *kulukulu* bird); the same idea extended to the leaping, falling, hitting catch of monkeys in the trees; and still further, when on a journey the caravan sees the sun pass '*gurrrr*,' from rise to set, and disappear, hit the horizon, 'drop' down, *do*, without their arriving at any village,—show the whole harmony of the derivations from this root, and very clearly display their derivation.]

3. DROPPING; of verb *donta* (see note just above), *ku donta do! do! madonto a-gwa do!* the drops fall drop! *mbrula i-gwa do do do do!* (said quickly), the rain falls drip drip drip! Chikunda, *to to!*

4. JUMPING, CLIMBING, as a monkey from branch to branch; the verb is *dontera* (see note just above under 2), *pusi a-dontera m'mitengo do do!* Chikunda, *gogo.*

[Perhaps *doda* is from the same root, 'climbing' not being the root idea, but 'catching hold,' and that again from the 'hit' or sudden fall of the hand upon the object.]

5. SETTING, of the sun setting; also *pati* (see above, note 2), *ku lowa do!*

[*Krrrrr- do! krrrrr- pati!* admirably represent the feeling one has when one has journeyed a whole day and has visibly 'felt' the sun pass over one's head and set, and when one gathers up the day's experience into short compass, the whole being emphasised by the suddenness of the sun's setting upon them while still in the bush.

All the above are connected also with *doya* (poke), *donya* (poke), *dokota* (throb), from the idea of 'beat.']

6. PIERCING, of *doola* as *boola*, to pierce.

[This is a different word from the preceding and has a longer vowel. Chikunda, *do.*]

Dobe, 5, ALLUVIAL SOIL, MUD—see **Tope, Matope.**

Dobvu, 5, SPITTLE, saliva; plu. *ma-lobvu*; also used in 'one's mouth waters.'

Wa-ka dobvu, his spittle drops. *Wa-kera nyama dobvu*, the spittle drops from the beast's mouth.

[Chikunda, *mata*; and Mang'anja, also *mate* = spittle. *Lobvu*, like *tobvu* (= froth), *labvula* (= to spit), and mayhap *pobvu*, *ntobvu*, &c. seems to represent (as *mvu*, *mbvula*, *pubu*, represent emerging or entering water) the secreting saliva. Here also the *d* changes into *l*, for *labvula* is the root.]

Doda, ku, TO CLIMB OR JUMP FROM BRANCH TO BRANCH, hopping on to it or catching it with one's hands in jumping on to it, as monkeys and birds; also *donta*, with adv. *do!*—q.v.

Dodo, of dropping rain (*donta*); then *wa!* real rain; then *pu!* a pour!

Dodolola, ku, TO CRACK A POT, as fire does when one cooks *nsima* too dry: thence of a greedy person who has no modesty in eating, or who is

compelled to have none because of hunger; or of fear in time of war or danger; when one's heart or stomach is like a cracked pot incontinent: the weak, broken feeling of a soft, cracked native pot is very applicable to fear.

Mpika wa-dodoloka, the pot is cracked in the bottom. *Nsima i-dododola mpika ndi moto*, the *nsima* cracks the pot with the fire. *U-li ndi mpamvu zako ndi! u-ka-mva za nkondo u-mva m'mimba monga njala mu-li dodololo*, if you are strong *ndi!* when you hear of war you feel your stomach like hunger giving way *dodololo! Wa-dodoloka ni njala*, he is greedy with hunger.

Dodoma, ku, to stammer, be puzzled, bungle, be 'handless'; in a *mlandu*, to speak wide of the mark; to confuse a person.

Garu a-dodomeka mbuyache, the dog confuses its master (*monga mwa ku pinga pinga patsogolo*, as in running across and across in front of him). *Ku-dodoma ndi chibwibwi*, to have difficulty in speech.

[*Ku-chedwa ndi ku-nena* = *ku dodoma. Mosa-gwira kantu msanga msanga*, when one does not catch hold of anything quickly. *Ngo-dodoma ndi manja, pena ndi nzeru*, he is clumsy with his hands, or slow with his brains. *M'mlandu, ku-nena pa chabe.*

Synonyms—*sokonekera, lapitsa, zunguza, dodometsa* and *eka.*

Forms derived—*madodoma, madodomo, udodomo, midodomęko, mdodoma, dodomu*, &c.]

Dogoda, ku, TO POKE INTO a hole, like *dogosa, tokosa, tosa;* also *dyogoda*, to poke with a stick.

Aka ka-li umu si-ka-dogodekai, that in there can't be poked out. *U-sandi-dogode ni chimtengo icho*, you mustn't poke me with that big stick. *Bano lache li-dogoda bwino m'ngunda*, the mouthpiece stem sticks well into the *ngunda* pipe.

II. TO HOLLOW OUT, as *joba, jompa;* a meaning derived from I.

M'ngunda i-sa-li ya nsungwi, i-ri ya mtengo, a-ka-ta-ku-i-sema a-ma-dogoda m'kati mwache ku-i-chita mpanda, in the *ngunda* pipe, made not of bamboo but of wood, when they have adzed it, they then usually hollow it out inside thus, to make it hollow.

III. TO BUBBLE, as the water in the *ngunda* pipe when one smokes it, drawing the smoke through the water inside.

Ngunda ya dogoda, njo-dogoda bwino (*ku-lira kwache kwa madzi m'ngundamo*).

dogodera, -etsa, -eka.

Dogo, adv., *dogo dogo*, poking of *dogoda* above.

[The root is also *doko.* The various words derived from *dogo*, or *dogo* with this meaning of poke, poke out, beat, are *dogoda, dogodza* or *dogosa, dogodola* (all simply formative), *dokola, dokoma, dokota* (all formative also, from *doko*).]

Dogodola, ku, TO POKE OUT; **-oka, -otsa, -odwa**; extensive of *dogoda.*

dododza, ku, TO POKE; and **dogosa**; = *tokosa.* Chikunda, *zokonya.*

Doko, adv., BEAT, as a pulse; from *dokola:* also *duku!* and similar to *dogo* = poking. Chikunda, *tau tau.*

Doko or **dooko,** 5, A HARBOUR, a place where canoes land, and women draw water; *pa-doko* = *po-sulira ngalawa*, where the canoes come to land; also where people cross a piece of water, *pa-chikombero, po-olekera antu, a-samba pompo* (they bathe there): plural *madoko.* Chikunda, *gombe*, which is just the Mang'anja word for the bank of the stream.

[Most likely derived from *doola, boola.*]

Dokola, ku, TO BEAT, as the pulse, at the throat; also of a float, 'to bob,' as *dumula* and *dukula.*

Pa-mtu pa mwana apa pa-dokola, there in the child's head you can feel the beat. *Li-ndi-dokotsa* (or *dokoletsa*) *litsipa*, my swollen vein throbs.

dokoka, -otsa; dokolera, -etsa, -eka. Chikunda, *dyokola.*

Dokoma, ku, to bob up and down.

Dokota, ku, to throb, bob. Chikunda, *fukuma.*

II. TO SLANDER, speak evil of behind one's back. *A-dokota mnzao*, they slander others.

dokotana, -eka, -era, -etsa, -edwa.

[*Ku-dokotetsana* = *ku m'nena wina kuti inu mu-nenetsana miseche*, to tell a person that you are making him slander you by slandering him. *Na-peza anje na-dokota uje*, and find such and such persons and slander So-and-so.

Dole, I., a species of rat; also *doole.*

[It is about ½ ft. long, with a long, bare, few-haired tail, a white belly, and burrows: *wa-ku-chenjera ndi ku-tawa,* a very clever kind of rat.]

Doli, DROPPING, POURING IN; adv. of *dolika;* as when one takes water in a *chiko* cup and pours in a little, adds a little, every now and again in cooking *ndiwo* of any kind. *Ku-dontokeza madzi m'ndiwo doli!* to pour water now and again into the *ndiwo.*

Dolika, ku, TO POUR A LITTLE IN, drop in; *ta-dolika mankwala doli doli,* drop medicine in, *doli! doli!*

dolikira, -itsa, -ika, -idwa.

[It is a formative from *doli,* and this again from *do!*]

Dombe, 5, a kind of drum; about 2 feet long, 1½ foot broad, covered on one side, with a *dingo* or tail of wood: its sound is *ga ga ga!* Two drumsticks are used in beating; and the drum is employed for beating an alarm or collecting people together.

[The plural is *malombe* and *madombe;* and *ulombe* is also the name of the drum, and of a dance with twelve drums.]

II. In the phrase *madzi nga dombe, ndi kokolole, nga nantindi,* water to be drummed about (as a sudden flood), sweeping down everything, of huge volume.

Dombola, ku, TO RANSOM; also *ombola* and *wombola.*

domboka, -otsa, -odwa; also even *lombola.*

Dombolo, 5, RANSOM, plu. *malombolo* and *madombolo.*

Dombolombwe, 1, or *tombolombo,* a DRAGON-FLY: so called from its hovering and quick changing.

Dondokeza, ku, and **dontokeza,** TO DROP OUT, POUR OUT, as blood, &c.

Dondokeza mankwala, drop out, or in, the medicine. *Dondokeza nkadzi pa-li kachironda,* drop the juice upon the little wound. *Dondokeza maziwa ache a mtengo* (*nkuyu, nkadzi, tombozi,* which all have plentiful juice), drop the juice of the tree—*monga mo-mwetsera, ku-lumira nyama,* as in dipping one's gun in the blood of the slain beast, in tasting the meat first. *U-sa-dondokezere pa ku-yera apa, koma u-ka-dondokezere pa dzenje apo, pochoka u-kwirire,* you must not let the blood drop here in this open place, but let it drop in that hole there, when you go away cover it up. *A-dondokezera* (or *kezera*) *mu mpiko mwazi wa mbuzi kuti a-ka-pike,* they drop the goat's blood into a pot that they may cook it.

Dondoza, ku, TO FOLLOW BEHIND. See **Ndondoza.**

[It is the same as *londa;* adv. *ndo ndo ndo.*]

Dondwe, 5, a kind of large rat; it is the same as *sonto:* it builds its nest of grass: plu. *madondwe* and *malondwe.*

Donga, 5, a fish-fence; it is placed across the stream, leaving no exit for the fish except into the trap: plu. *madonga.* Chikunda, *ng'ando.*

[*Donga ndilo chinga lo-chera misomo,* the *donga* is a fence for setting the fish-basket trap. From *longa,* leading along in a line into the trap.]

Donga, arrange. See **Longa,** and **Dongosola** below.

Dongo, 5, WHITE CLAY, used for making pots, smelting-furnaces, &c.; plu. *madongo.*

Dongo li-ti site li-chita mo-zira, the clay is smooth—*i.e.,* with no grit in it, well-worked, it smooths well; plu. *madongo,* it is good clay.

II. ARRANGEMENT; *nkazi wa dongo* = a TIDY woman, clean, a good housewife; of a man, one who arranges well and plans his work: it is derived from *longosola* = to arrange in order. *Nkazi wa-dongo a-konza zache a-suka nsaru wo-sa-lekai,* a tidy woman keeps her house in order and her person clean.

Dongosola, ku, TO ARRANGE, to arrange out in order, to unravel, get clear, find one's way; to speak in order, to order, in ordered speech; explain.

Ku-funa njira yanu yomwe mu-muka, u-ka-dongosolera apo, in seeking your way, the way in which you are going, you clear it up, find it out, there. *Dongosola tonje,* to unravel thread.

dongosoka, -otsa, -odwa. Chikunda, *salaula.*

[It is the same as *longosola,* of which *longesa,* and *longa* = arrange, are the simpler forms.]

Dongosolo, 5, arrangement, narration in order from beginning to end without omission: plu. *madongosola* and *malongosolo*.

[*Wa dongosolo wo-sa-iwala zache*, of a man who, when sent upon *mlandu* business, brings back the account of it in order and well.]

Donta, ku, TO DROP; TO LEAK, of a roof; then *dontoka*, then *dondokeza*; to pour by littles, as into a pot in which one is cooking.

Nyumba i-ka i-donta; chindwi li-donta; mbvula i-ri-ku-nyonta, the rain drops through, the house leaks; the thatch leaks; the rain is dripping through. *Si-pa-dontai*, it is stuffed here, the water won't dribble through. *Wa-tsira nsengwa, ni madzi u-tsira m'nsengwa momo, u-ka-funa kuti zi-zi-dontera m'chiwira, u-ka-peza mu-li-be, madzi acheo mu-li-be m'chiwira-mo, u-nena kuti si-dontai, si-kai*, you pour water through an *nsengwa* basket, and the water you pour into that *nsengwa* you most likely wish to dribble into the vessel below it; when you find there is none in, none of the water in the vessel, you say, it won't pour through (*donta*), it won't drop through (*ka*).

[*Donto*, a drop, *mdonto, lidonto;* root *do*. Chikunda, *tota* and *donta*. Synonyms—*ka, kuka* or *chucha*. *Ya-donteka nsengwa, pa dontedwa pa chindu*, the basket pours through, the roof leaks.]

II. To jump from branch to branch; to cross an *ulalo* bridge;—as baboons in the trees, or boys climbing among the branches of a tree.

Mwana a-donta ntambi za mtengo, the child passes from branch to branch. *Nyani a donta m'mitengo*, the baboon climbs and jumps in the branches of the trees.

dontera, -etsa, -eka, -edwa.

donta donta, climbing thus. Chikunda, *kong'a kong'a*.

[The idea in the climbing is the sudden drop on to a branch or taking rapid hold of a branch with the hand or foot: root *do*.]

Donto, 5, A DROP; *donto la madzi;* plu. *madonto, zidonto* = big drops: *madonto-madonto*, spotted cloths. Yao, *lindondo;* Chikunda, *toto*.

[*Donto-donto*, falling in drops.]

Dontoka, ku, Dontola, TO DROP, as medicine, blood: also—

Dontokeza, ku, also *dontekeza*, the same as *dondoka* and *dondokeza*, *q.v.*, to pour a little water in with the hand into *ndiwo*, &c.

Donya, ku, TO POKE; = *ku tosa ndi mtengo; ndi-ri-ku-donya mbewa ku una-ku*, I am poking a mouse (out of) its hole.

Donyola, ku, TO POKE OUT—*e.g.*, of a basket 'poked out'; *ndi-ri-ku-i-donyola mbewa*, I am poking out a mouse.

Donza, ku, TO DO WELL, to keep a thing in good order, to be right.

Wa-donza ndi mfuti yache, he takes great care of his gun. *A-li wo-donza, a-sanka-sanka zirombo m'nsima, a-konza mwana wache bwino lomwe masiku onse nsaru, yo-sa-dera apo*, she is careful and clean, she takes out of the porridge all bits of things that should not be in it, always keeps her child 'presentable' and her dress clean.

donzera, -etsa, -edwa, -eka, -ana. Chikunda, *koya*.

Donzo, 5, NEATNESS, 'pernickety'; *ndiye wa donzo*, he is careful, exact, nice, &c.; *nza-donzo*, they are things well kept.

[It is the same as *donga* and *dongo*, tidiness, and is most probably the *ns* mode of the same root, lo-*nga*.]

Doola, ku, TO BORE, pierce; as *boola* and *poola*. Chikunda, *donyola*.

Koswe a-doola nsengwa, the rat makes a hole in the *nsengwa* basket. *Nda-doola apo ndi mwendo*, my leg went through there (as in a bog). *Moto u-na-doola mpika; monga a-nka nao ku manda a-sia o-doola-doola*, the fire makes a hole in the pot; as when they take them to the grave they make holes in the pots and leave them. *Ichi ni-chi-kana ku-dooka*, there is no boring a hole in this. *Nsaru ya-do-oka*, the cloth has got a hole in it.

dooka, &c.

[It is the same as *boola* and *poola*, though most likely a different word, just as the interjection *bo*, to pierce, is different from *do*, to drop.]

Dorika, ku, to drop—see **Dolika.**

Dote, 5, EARTH, SOIL, LAND, mud:

plu. *madote; madole* also = *mauma*, clods. Chikunda, *taka*.

[Synonyms—*ntaka*, earth; *dziko*, country; *buma*, a clod; *mtapo*, mud from a pit; *kunde*, kneaded clay; *dimba*, alluvial soil; *dambo*, a plain.]

Dowe, 5, a pool of water (*e.g.*, on a *dambo* plain); *madzi nga namtindi nga dowe*, there is much water, it has come there itself: also *lowe*; a moist, damp place is called *lowe*.

Dowe, 1, a species of fish; about the thickness of one's arm.

[*A-kala pa tawale, a-li ndi mawere*, caught in temporary pools, have breasts, bite badly: it is black in colour, with small thin scales; it is said to live in a hole like a serpent during the dry season; it has very strong teeth.]

Dowole, 1, a species of mouse; also *dole*.

Ds-; for words beginning with **ds**, see **Ds-**.

Dua-; for words beginning with **dua**, see **Dwa-**.

Du, interj. adv.

I. The sound of POUNDING when there is little grain in the *mtondo*; beating with the *munsi* stick: also *gu! gu!*

II. Beating, THROBBING; as of a gathering on one's finger; *ku* **dumula** *du! du!* 'bobbing,' as of a float in fishing.

III. JUMPING, from **lumpa**; also *tu!*

IV. CUTTING ACROSS; *ku dula du!* or *de!*

Note—for words beginning with **du-**, see also **lu-**.

Dududu, SUCKING eggs, said of men, fowls, &c.

Dududzira, ku, also **dududza, -itsa**, &c., TO SUCK EGGS.

Nkuku i-dududzira mazira ache, the fowl sucks its own eggs. *A-swa mazira na-dududzira pa-kamwa*, they break eggs and suck them with their mouth.

[Chikunda, *dududuzira*.]

Dudula, ku, TO POUND a little grain (*mpale yei-ng'ono*), *du! du!* in the mortar (*mtondo*). Chikunda, *durudha*.

dudutsa, duduka, dududwa, dudulira, &c.

Dugu, 1, a species of field-mouse; the same as *tsambe*: plu. *adugu*; also *dzugu*, 1 or 5.

Duka, ku, TO BE CUT, to be cut or broken across; separated, broken, as a line of men; to cease, stop. When *e* or *i* follows the *k*, it often becomes *ch*, *duchira*, *duche*: *ku duka mtima* as *ku myuka mtima*, means to feel a sudden qualm of heart.

Chingwe cha-duka, the string is broken. *Mfunde wa antu wa-dukana*, the line of people is broken (as also *ya nyerere, ya nyama*, of ants or animals separated from one another).

dukira, -itsa, -idwa, -ana — see **Duka**.

[Synonyms — *chisoni chi-ka-duche* = *chisoni cha-leka*, if pity cease: *mbvula ya-duka*, or *ya-leka*, or *ya-kata*, the rain has ceased.]

Dukidwa, ku, to be grieved with, be malicious against, COVET. Chikunda, *tumukwa*.

Wa-dukidwa ndi changa chi? were you covetous of mine? *Changa cha-ku-dukidwitsa iwe*, mine makes you covetous. *Zanga za-m'dula mtima, wa-dukidwa nazo*, my things make him envious, he is grieved about them.

[*Dukidwa* is not the same as *duka*, for the one means 'to covet,' and the other 'to feel one's heart leap,' but they have evidently the same root, and *dukidwa* is thus a special meaning of *dula*, *duka*, with *mtima* expressed or not = to be cut to the heart.]

Duka, I., QUIET OF HEART; of a man who sits without speaking or joining in what is going on; *mtima duku! ku kala pa mpasa duku!* to sit quiet on the mat.

Mbewa i-kala m'mleka msana tubva ndi-kala i-ri-duku, the mouse sits in its 'run' with its back curved (*tubva*), and remains sitting there quiet (*duku*).

[Synonyms—*a-li duku! pe! ku fatsa mtima*; also *ndu*, which is the nasalised form from the same root.]

Duku, II., or rather **Tuku**, URGENCY of heart, as *pampu*; most probably from *tukula*, but also *dukula*.

Duku, III., BEAT, THROB, as the pulse, the heart after running; also *tu! tu!* of the beating of the heart.

Duku, IV., pulling up by the roots: adv. of *dukula*.

Dukula, ku, TO BEAT, as *ku tukula;* also *ku dokola*, as the heart or pulse, also as porridge rises and falls in boiling; (2) the feeling of sudden excitement or fear, say on seeing game in the bush, *mtima wanga wa-ndi-dukula, ku dukulira mtima, nyama i-m'dukulitsa mtima* = my heart gives a leap, to feel ONE'S HEART LEAP, the sight of the game makes his heart feel queer; (3) TO COVET, *u-yamba mtima u-dukulira icho, ndi-pange chakuti*, your heart begins to covet that, (saying) what shall I do? (4) TO COME FORTH as buds, *zipudu zache zi-ri-ku-dukula*, its buds are sprouting, *tsopano za-turuka za-dukuka*, now they have come out; (5) also = *ku dikula*, TO PULL OUT of the ground, pull up by the roots, as potatoes, cassava-root. (Chikunda, *zitula*).

[The various meanings of *duku* have their verbal here; the general root-idea is *to beat* with a throbbing kind of stroke, not like *bu! pa! ba! pi! pu!* which are an external deep beat, a beating with the hand, hitting with anything, a fall of water, a bundle falling.]

Dula, ku, TO CUT, CUT ACROSS; to break across, of a path to cross, to cross a road, to 'cut' through the bush, to take a 'short cut'; to intercept, say a thief, or an animal in hunting; cut short one's words; to cause to cease; cut off also in other senses.

Dula pakati, cut it in the middle. *U-ndi-dula mau*, you stop me speaking. *A-dulitsa-dulitsa njira zonse*, they cut across all the paths. *Dula pa-kosi*, cut his throat. *Na-dula nandolo na-lima mu-li nyengo*, and cuts down the *nandolo* beans, and hoes, because the season has come. *U-dadula ubwenzi, su-dza kwa ine*, you broke the friendship, you never come to see me. *Dzimwe a-da-ka-turutsira ku-ka-dulitsa lilime*, the ant-eater put out his tongue to get it cut off. *Ku dulira mawale*, and *dulirana*, to break a piece of stick in sign of broken covenant of friendship, to forbid each other to come to their village.

duka, dudwa, dutsa, duka-duka. Chikunda, *gwanda*.

Mlandu wo-sa-duka-duka, a *mlandu* (case) which is not finished (= *leka leka*, made to cease), even with payment. *Ya-dudwa mirandu*, the *mlandu* was broken up. *Uta wa-dudwa*, the bow is broken across. *Dutsa uko*, break it there. *Minda ya-dudwa*, the gardens are divided. *Mbvula i-duche ndi-ende bwino*, when the rain stops, I shall go easily. *Mwamna ndi wo-duka msana*, and *u-samenye mwana wanga u-ndi-dulitsa msana* (*ku dulitsa msana* = *ku pweteketsa mtima*), that man is an anxious parent; don't beat my child, it goes to my heart (as of a mother, who, having heard her child cry, comes out to see what is the matter). *Mtima wo-duka*, an anxious, frightened heart; to be jealous in heart, as when one hunter is always hearing of another's success. *Madzi a-dukana-dukana, ulendo wa-dukana*, the water is broken up into little pools, the caravan into groups.

dulira, duliza.

Kweye, ka-chi-dulize chipindi, zi-ka-kale zipinjiri ziviri, go and cut the long in two bits, that it may be two chips: **ku duliza**, *chitseko*, to cut the top of a door straight.

Dulira, 5, a kind of dance.

[*A-omba dulira ndi ng'oma ndi makasu*, they sound the *dulira* dance with drums and hoes. The hoes are held suspended and beaten so that they ring. The *mfinta* drum is also used.]

Duliro, adv., CUTTING, of the hair, &c., *dulire dulire*. Chikunda, *gwandile*.

Duliza, ku, TO CUT, say the top of the grass or reed door straight. See **Dula**. Chikunda, *gwandisa*.

Dumba, ku, TO BE INSOLENT, to hate, be rebellious, be spiteful; *dumbana*, to quarrel, to be insolent to one another.

dumbira, -itsa, -idwa, and **dumbwa,** as also **dumbwana,** &c.

[*A-dumba mnzache* = *a-da mnzache; nda-dumbwa ndi mnzanga; anzanga a-patswa kwa mfumu, ine si-ndi-patswa ndi bwanji? a-dumbana ndi mnzache*, my companions get things at the chief's, why do I get nothing? he is envious of his companions. *A-dumbanira chija*, they quarrel about that.]

Dumbo, 5, insolent, evil-speaking; quarrel: plu. *madumbo*.

A-li ndi dumbo, a-chita dumbo ndi

mnzache, he quarrels with his companions, and does malicious things. *A-chita uja ndi dumbo*, he does an envious thing to So-and-so.

[*Monga a-patsa wina, wina a-ti m'patsai uja tai! iye a-letsa, ndiye wa dumbo*, as when one gives somebody something, and somebody says, 'No! don't give it him,' and hinders him getting it, he acts maliciously.
Also *madumbano*.]

Dumu, throbbing, beating, &c., adv. of *dumulira*; also protruding, *mchombo dumu* (*dundumuli*), navel hernia (*chidududi*).

Dumula, ku, to throb, to 'bob,' to protrude; also *ndumula*; as in mending a pot when the clay protrudes.

Mafinya a-dumula, the gathering throbs. *Apa pa-psya, pa-li-ku-dumula mafinya, pa-ndi-dumula*, here it is come to a head, the gathering throbs, it causes a throbbing pain.

Dumvi, 5, RIVER GRASS; it grows by the edge of the river, and in the water; it is the favourite haunt of the *nchenzi*.

[*Li-dia mvu*, the hippopotamus eats it: *li-enda-enda li-nka patari, madzi pansi*, it grows far into the water, the water being concealed underneath.]

Dundu, 1, the smaller ant-eater; plu. *adundu*.

[It is white and spotted.]

Dundulira, ku, to splice string. See **Ndundulira**.

Dundumuli, PROTRUDING, as a hump, or in navel hernia; *chumbi cho-ti dundumuli*, the hump protrudes.

dundumulira, ku, TO PROTRUDE.

[Some of the words beginning with *du*, and not apparently traceable to the root *du!* rather begin with *ndu*; as *da, de, di, do*, are often *nda, nde, ndi, ndo*, inaccurately heard.]

Dungu, 5, ill-temper, pride, surliness.

[(?) A form of *dumbo*, as *mb* and *ng* are not uninterchangeable. Some, *dungu* = on one's haunches, as miners sit, 'little feet.' It most likely gives origin to *dungudza, dungula, dungunya, dungulula*.]

Dungudza, ku, to be proud or conceited; to have a conceited manner; *a-enda mo-dungudza* = they walk conceitedly; = *ku gwedeza kosi*, to turn about one's head, as a proud or conceited woman. Chikunda, *dungaza*. *Kwa dunguzanji?* why is there conceited refusal?

Dungula, ku, TO GRUMBLE, mutter, refuse anything given, &c.; also *dungutsa, -udwa*, also—

dungulula, -utsa, -udwa, -uka. Chikunda, *dungunya*.

[*Chako chi-ta-bedwa, u-dungula ndi chako*, if anything of yours has been stolen you grumble at it.]

Dungunuka, ku, TO MELT = *ku sungunuka, q.v.* Chikunda, *nyunguluka*.

[*D*, therefore, is interchangeable with *l*, *s*, *t*, *z*, and *nd*, in various words.]

Dununu, IN A LINE; *a-li-dununu* = *tsogozane*, they are in a line (perhaps from the Chipeta).

Dutsu, breaking or cutting off a portion; adv. of *dutsulira*.

Dutsula, and **dutsulira**, &c., TO CUT OFF A PORTION; the reversive of *dutsa*, which again is the causative of *dula*.

M'dutsulire a-ka-oche, cut him off a bit to roast. *Ka-da-li ka-ng'ono ng'ono kamene-ka ndimo nda-ngo-ku-dutsulira kuti u-ka-ochere ka-dea kaka*, there was just this very little bit, and I have just cut you off a portion, that you may roast it for your 'bit' porridge. *Nanga ti-i-gawana bwanji ndi mbale wanga ndi-ngo-ku-dutsulira u-ka-ngo-chita mpindo*, how shall I divide it with my brother? I shall just cut you off a bit that you may make a handkerchief of it.

dutsula, -uka, -udwa, -utsa. Chikunda, *nyesula*.

Duwa, 5, a flower; or **dua**; plu. *maluwa*, or *maduwa* sometimes. Yao, *uluwa*; Chikunda, *luwa*.

Dwa! or **duwa** (with a quickly pronounced *u*), beating or hitting on the head with the fist or a stick. *Ku-menya ndi nkonya nayo dwa!* also with *ndodo, manja*. *Na-ngo-i-ti nayo dwa! m'mutu-mu* = and just hits him with it on the head.

[*Bwa* on the cheek, *dwa* on the head or on a shield, *pu* on the body, on any bone *dwa*, also *ndwa*.]

Dwa, ku, TO BE VEXED, troubled, afflicted, 'undone'; *ka-mbalame ka-*

dwa = the poor little bird is sick; of persons, animals, *ndi njala* (with hunger), *ndi ku menyidwa, ndi ku-fa* (with being beaten, or death).

A-dwera ntenda, he is wretched with sickness; *a-dwera za-ku-ba*, he is miserable because his goods have been stolen. *Ine nda-dwa*, I am troubled, poor, undone. *Wina a-ta-mu-ika m'tsinga kale kale, a-dandaula a-ti, ine nda-dwa*, somebody has tied him up some time ago, and he laments and says, woe is me!

dwa, dwera, dwetsa, dweka, dweza, dwedwa, dwaadwa, idwo. Chikunda, *lwa*.

[It is the base of *dwala* = to be ill. *Wina a-ti ndi-dwa nda-a-fa mo-zunzika*, of dying in affliction or torture.]

Dwache, 5, SEPARATELY; *dwache dwache*, separately, here and there, one by one.

[Perhaps *mwache*; also *dwake*.]

Dwala, ku, TO BE ILL; *wo-dwala myendo*, his legs ailing; *ndi-dwala ndi*——, I am sick of——; *ku dwalitsa* = to be very ill; *dwaza* = to nurse.

Tupi langa la-ngo-ti zi! la-dzaza madzi ndi-funo-dwala, my body feels all queer, as if it were full of water, I am taken ill. *Si-nda-dwalitsei?* am I not very ill? *A-dwaza ntenda; mnzache wa moyo wo-lindira wo-dwala, a-ti, ndi-dwaza ntenda*, the whole one attending to the sick one, says, I nurse the sickness—he does the office of nurse in the sickness.

dwalidwa, dwalika, dwazika.

[*Dwaza*, and some say *dweza*, can also mean 'to wish a person ill'; *u-ka-dzi-wonere u-fa, u-dwala*, may you see yourself dead, or ill.]

Dwale, 5, A LARGE BOULDER; a huge rock.

Pa-li dwale la-li-kulu pa Soche, there is a huge boulder-rock on the top of 'Soche' hill.

Dwaza, ku, TO NURSE. See **Dwala** above.

Dwe! FALLING, of a man, of a stone on the ground.

Chiko cha-gwa dwe! mbia ya-gwa dwe! the cup, the pot, fell crash.

Dwi! LOOKING FIXEDLY at a thing; also looking and thinking, in vacancy of mind; thoughtful. *A-li dwi! ku ang'ana dwi.*

Dy- or **Di-**; for words beginning with **dy** or **di** (*i* short), see **J-**, or perhaps **Di-**.

Dya—see **Dia,** to eat.

Dyera, to excel. See **Diera, Dierekeza,** &c.

Dyuli, of oil running down. See **Diuli.**

Dz-: words beginning with **dz** should properly be found under **Z** (the **d** simply hardening the **z**), but for ease and naturalness they are put here.

Dz-; for words which are the plurals of **Ch,** see under **Ch.**

Dza, ku, TO COME; *dzera*, to come for, to come from; *dzedwa, dzeka, dzetsa, dzeretsa, dzerera, dzeredwa;* also *za*.

Ku-dza naye, to come with him—*i.e.*, to bring him; *i-dza nacho*, or *ta-dza nacho*, bring that here—Scotticè, 'come here with that'; *ku-dza nazo, dzani nayo mpika*, bring that pot here. *I-dza kuno*, or *ta-dza kuno*, or *dzani kuno*, come here; *i-dza konkuno*, come here ('here' accentuated). *A-li-ku-dza*, he is coming; *a-dza*, he is coming, he will come, yes, he comes.

ku-dza, almost = TO BECOME. *Nsaru ya-dza ngwiro*, the cloth becomes clean and white. *Ndi-la-dza ndi-ri ngwiro* (= *nsaru ni-na-dza i-ri ngwiro*), it becomes white. *Pa-dza lowe*, the place becomes wet. *Pa-dzanji?* how does it come? *Ku-dza wa-fupi*, to draw one's self together. *Kuti chi-dza nsonga*, that it may become sharp.

Zi-dza pa tupi pache, they come upon him. *Wa-dza zotani?* wherefore have you come? *Wa-dzera kuti?* where have you come from? *Nda-dzera uko*, I came from there. *Moto u-dzera kuti? ena a-ti si-ti-da-onei ku-mene wa-dzera, kumene wa-bukira m'tengo*, where does the fire come from? some say, we did not see where it came from, where it broke out in the bush. *A-dzetsa*, many come. *Ku-dzera kwa . . .* = from . . .

-dza-, auxiliary particle of the future tense. It is a real future (*ndi-dza-dza* = I shall come), while *ka*, the particle of the immediate future, expresses

rather relationship than time, and plays a chief part in the subordination of sentences.

A-dza-ka-chita, he will go to do it. *A-dza-ndo-chita*, he will just do it. *A-ma-dza-chita ichi*, he came to do this; *a-ma-dza-sanduliza ndiwo*, he came to stir up the *ndiwo*. *A-ka-dza-chita a-dza-ta lero*, if (whenever, &c.) he comes to do it, he will finish to-day. *A-na-dza-chita*, he came to do it. *A-ta-dza-chita, zi-dza-kala bwino*, if he comes to do it, they will be good. *A-mba-dza-chita ichi* = *a-mba-dza-ku-dza-chita ichi*, he always comes to do this (see also above). *A-nga-dza-chita* = *a-ka-dza-chita*, if (or when, &c.) he does it. *A-nga-dza-chite*, for fear he may do it, he may do it.

[*Dza* retains its idea of come even although it has become a formal part of the verb.]

dza! CHOPPING, as of one who chops his finger with a stone; *dza dza*, and *dza dza dza*, chopping meat or bones with an axe.

dza, particle of *cha-za* class, plural of *cha*: it is the same as *za*, varied in various dialects.

Dzache, HIS, for *zache*, of *za* class; his, hers, its.

Dzadwa, ku, to break up into fragments, as a rat nibbling pumpkin seeds. *Mbeu zache zi-dzadwa; koswe a-pandula mbeu, a dzadwa mbeu*, his seeds are nibbled and broken; the rat breaks the seeds. *Ku sia mpandu za makoswe*, to leave things which have been broken by the rats.

dzadwira and **dzwadira.**

Dzadzada, ku, TO CHOP, HACK, as bones, meat; to chop up; *ku dzadzada pfupa, ombwe*, &c., to chop a bone, to chop up fish poison. Chikunda, *zazada*.

Mwana wa-ndi-dzadzada chala ndi mwala, the child has chopped my finger with a stone. *Chipolopolo cha-dzadzada pa-mtu pa njati*, the bullet has smashed the bones of the buffalo's head.

dzadzadira, &c., **mdzadzadidwe.**

[It is derived from the sound. Synonyms—*gagada*=to chop once or in one place, while *dzadzada* and *gadza* have the idea in them of broken bits of bone.]

Dzala, ku, I., TO FILL, TO BE FULL: *ku dzaza* = to fill. Chikunda, also *zala*.

Wa-dzala ntanga, he has filled an *ntanga* basket; also *wa-dzaza ntanga*. *Tumba iwe, dzalika*, you, bag, be full. *Mpika wo-dzala, nsengwa yo-dzala*, a full pot, a full basket. *Ufa wa-dzala nsengwa, nyemba*, &c., the flour fills the basket. *Nkokwe ya-dzala*, the grain-store is full.

II. To sow, =*bzala* and *zala*; the Chikunda, *zwala*.

Dzala, AN ASH-HEAP, 5, plu. *mazala* and *madzala*. *A-taya magaga pa dzala*, they throw the bran upon the waste-heap. *Po-tsira pulusa m'pa dzala*, the *dzala* is the place for pouring away the ashes. *Dzala li-ri kuti pa-mdzi pano? dzala li-ri uko cha ku mtondo-ko*, where is the ash-heap at the village here? the ash-heap is there beside the *mtondo* grain-mortar. *Ku-dzala ku-virira uko, dzuwa lina a-dza-ku-bisalirani nyalugwe*, it is quite bushy and weedy at the ash-heap there, some day a leopard will find a hiding-place there.

[(?) From *ala*, to spread. *Dzala* or *zala* also means fingers. Chikunda, *kuku*.]

Dzaluka, ku, TO HAVE A SHARP, SOUR TASTE, to have an alcoholic taste; as *moa, kachasu, bwemba*: to be sour. Chikunda, *dhambuka*.

[*Monga mo-***wawa**, *zo-***sasa**; *kantu ka-ka-sisa ka-gona ko-pika-pika ka-sasa ka-dzaluka; ko-pika-pika ko-***sisima** *ku-***bvundalala**, *zo-pasha na m'ku-koma*, as it were bitter (*wawa*), slightly turned; anything which stands after having been cooked and becomes thus slightly sour (*sisima*) or ferments, is *dzaluka*: when it is not cooked it becomes bad (*sisima*), and slightly decayed (*bvundalala*), and has passed the good stage (it is not then *dzaluka*). *Ku-cheka mwa-bwino, ku dza mwa-***yayamira**, its goodness leaves and it becomes astringent.]

Dzambe, 5, a species of mouse (perhaps = *tsambe*).

Dzana, I., a species of mouse (*la-ma* class).

II. THE DAY BEFORE YESTERDAY; also last year, literally the year of the day-before-y'day, *chaka cha dzana*: it also can mean 'ago'. *Chaka cha mu-dzana aja*, that year 'you remember'; plu. *madzana*. *A-na-ka-ona eo mwa-*

wa-fa ngati dzana, if he sees some one (and surprised, says), eh! that person died, I thought, just a short time ago. *A-na-dzana madzana ao*, they came at such and such a short time ago. *Madzana a patari*, some time ago. *A-na-dza dzana ku tsotsa tsiku li-modzi*, he came the day before yesterday—that is, one day intervening between the time he came and to-day. Chikunda, *chakachile* and *zana*.

III. ONE HUNDRED: plu. *madzana*. Chikunda, *zana*.

[*Sanu*, five; *kumi*, ten; *dzana*, a hundred; *chikwi*, a thousand, and also *mwanda*: these, with *modzi* or *pos*, *wiri* or *piri*, *tatu* or *tath*, and *nai*, one, two, three, four, make up the whole of the numeral vocabulary.]

Dzandza, ku, TO BE FIRM, WELL COMPACTED; *malungo ache a-dzandzana*, his limbs are well knit; *wa-dzandzira momwe ku-tengezana*, *ku-fupika ndi tupi*, he is well formed for carrying, of short and stout body; *nyama yo-fupikira*, *yo-kwima*, *nko dzandzana*, the beast is short of stature, and well knit, it is *dzandzana*.

[*Nza* is strong in the sense of firm, *nzanda* of firm ground, *nzandamuka* of elastic ball, which is very descriptive of this tough firmness in native balls.]

Dzangwe, 5, a species of tailor-bird; weaves its nest with a curved over-hanging mouth. See also **Dzanjo**. *Dzangwe lambiri*.

[They go in great flocks, chatter (*longolola*) with great noise; they are of small size, with red short bill; the hornet (*mabvu*) makes its nest under the bird's nest: the *machete* are like them, but are of a much larger size; they fly very swiftly.]

Dzanja, 5, THE HAND; plu. *manja*; **dzanja la manja**, *dzanja la chibwamna*, or *mkono wa manja*, THE RIGHT HAND; **dzanja la manzere**, *dzanja la chikazi*, the left hand; also *manja a manja*, and *manja a manzere*, right and left hands. *Ku omba manja*, to clap the hands. Yao, *ligasa*; Chikunda, *zanja*.

[*Chanza* is shaking or grasping hands and then clapping separately, laughing at some good saying or other, or pleased at seeing one another: *ku pita m'manja*, of a report, to spread; *manja a mwini*, the owner's first right.]

Dzanjampako, 5, a very large bird, of the owl kind: feeds on all manner of things found in the hollows of trees, snakes, lizards, mice, as the name implies (claws in the hole); it is about the size of the *chinkwambi* hawk, and black.

Dzanjo, 5, THE TAILOR-BIRD. See **Dzangwe**.

Dzanzana, ku, TO BE STRONG, FIRM IN BODY. See **Dzandza**.

-ira, -itsa, &c.

[*Ka-ka-fupi kamene ka dzanzana mitsempa twe! m'mikono*, a short 'body,' it is firm, with veins and sinews seen *twe!* (distributed) over the arms. *Nkongono zi-dzanzana*, the limbs are well knit.]

Dzanzi, 5, 'SLEEPING' OF THE HAND or FOOT, but also seems to be applicable to CRAMPING OF THE MUSCLES. Chikunda, *chiwewa*; also *zanzi*.

Nda-gwidwa ndi dzanzi, *myendo yanga ya-gwa dzanzi yo-ti yai yai! ku yayamira*, my leg's asleep, and feels *yai yai!* like a bitter taste (the tingling of the nerves being the resemblance). *Mu-uma mu-choka mu-dagwa dzanzi*, when the tight hard feeling is away, then one feels the *dzanzi* tingling. *Mwendo u-to-uma a-menya dzanzi li-balalike*, if the leg is knotted, they beat the cramping to scatter it. *Ku-choka kwache kwa dzanzi ku-li-ku-yanyuka myendo*, when the cramp or leg-sleep departs, the legs are quite light.

[*Konye* is a disease in which the limbs are bent.]

Dzaza, ku, TO FILL, TO BE FULL, as *dzala*, *q.v.*; *dzazika*, to be full, to fill, as *nsengwa i-dzazika* = *i-ri teka*, the basket is partly filled, half full (*i.e.*, it is on the road to being filled). Chikunda, *dzalisa*.

Moa wo-dzaza, 'a full cup.' *U-ka-u-dzaza mimba*, *u-ka-ledzedwa*, if you 'take your fill' you will be drunk. *La-dzaza tumba*, or *la-dzala tumba*, the bag is full. *Wina a-ti*, *li-dzala? wina a-ti*, *iai*, *si-li-dzaza*, *tumba li-kula*, one says, is it full? another says, no, it is not full, the bag is a large one. *Dzazika apa*, *pa-tsala miromo ya mtanga*, *dzazika apa*, fill here, the edges of the basket are not full. *Ma-*

dzi a-dzaza, the water is full; *wa-dzaza* **m'***chiko-***mo**, he has filled the cup. *Ko! wa-dzaza* **m'***tsakowo?* have you filled the bag? **Dzazaza** *zintu zo-tsira m'nkokwe, zi-ka-dzaza nyanja = ku linganira ndi matsa a nkokwe*, fill the *nkokwe* basket up to the brim, like the water in the river. *Ku churuka kwa madzi a-ngo-dzaza nyanja ndi kunja komwe*, the water increases and fills the river and outside also. *Mpanda ya mtengo i-dzaza nkono*, the hole of the tree is filled with shells.

Dzedzeduka, ku, TO BE FOOLISH, to act without sense; as *tsiruka* and *deruka*, *q.v.*

Moa wa m'dzedzedula muntu-yu, wa-sanduka chitsiru, the beer has made this man foolish, he is turned into a fool. *Wa-yaruka misala wa-dzedzeduka*, he is insane and mad, he is *dzedzeduka*. *Mwamna a-ti, nda-kwata wo-dzedzeduka, a-enda motsiru*, the man says, I have married a fool, she 'gads about' insanely.

[*Sa-konkoza mwamnache bwino, sa-kumbuka mwamnache, a-ndo-pita nda-limitsa myowa; wa-dzedzeduka, sa-lima bwino pa-mnda pache, anache a-dza-fa n'njala*, she does not look after her husband, nor think of him, but just goes abroad and hoes for beer; she is foolish, does not hoe her own garden well, and her children must die of hunger.

For a 'tidy' wife, see **Dongo.**

Synonyms—*tsiruka* and *chitsiru*, folly; *deruka*, to be insane; *aruka*, to be mad; *misala*, madness; *ku pusa*, to be stupid.]

Dzekera, ku, = *kwintira, ya-m'dzekera*, to be disgusted with meat, &c., from having eaten too much.

Dzembe, 5, a species of WATER-MELON, or gourd; plu. *mazembe;* also *bvembve* and *mabvembve*, which is perhaps the common form.

[*M'mbali mwache mu-kala chipululu ko-panda madzi, mu-li madzi, nu-swa nu-mwa*, suppose you take a side of it, you find as it were a desert with no water, but there is water if you knock it and break the substance up, and then you can drink it.]

Dzenje, 5, A HOLE, A PIT; plu. *ma-enje*, or *madzenge:* a hole dug for a furnace, a pit of any kind, a small hole for a post. Chikunda, *zenje*.

[*A-ngo-kumba dzenje pansi pache ndimo a-mba-nka na-umba dote ni-ri-nka kumwamba ku-tandizira dzenje-ro*, they dig a hole and at the bottom they usually 'go-and' puddle it with clay, and the clay moulding is carried up above to aid the depth of the pit—i.e., in making a smelting-furnace.]

Dzense, 5, THE MANE of a horse, zebra, goat; plu. *madzenze;* the mane running along the neck of an animal.

[*Nyenje* is the long hair on an animal's body, *chenjere* and *chenjerere*, hanging mane, as *njeri*, heads of grass. The Chikunda is *nsenze*, which connects *dzenze* and *nyenje*, and in fact *njeri* too; the root idea being *nje*, shaking, trembling, moving, &c.]

Dzi-; for words beginning with *dzi* and not found here, try **Chi-** and **Zi-**.

Dzi, I., plu. of *chi*, also *zi*. Chikunda, *pii*.

II. COLD, shiver; *tupi li-chita dzi dzi dzi*, when the cold shiver 'runs down one's back.' Chikunda, *nonono, zidzizi:* also *zi*, as in *zizi*, and *zizira*, to be cold.

III. STARTLED, fearing, perhaps from *dzi* = cold: verb, *dzidzimuka*.

[*Ndi u-enda pa njira, munzako ndiko ku-ti-bisalira kuti a-ku-opseye, ndi a-bvumbuluka u-ta-m'fika iwe ndiwe dzi dzi dzi m'mtima layo u-dzidzimuka*, when you are walking along the path and your companion hides himself to frighten you, and suddenly jumps out when you come up to him, and you feel a cold shiver *dzi dzi*, and your heart gives a leap in *pu!* you shake with fear.]

IV. STRONG, as *nji*, also *dzo*.

[*Nj* and *j* are connected, and *j* and *dz* so that *dzi* and *nji* come to be the same word.]

V. SELF; also *bzi* and *chi*. Chikunda, *zi*.

Ku-dzi-mangirira kumwamba, to hang one's self. *Ku-dzi-pa*, to kill one's self. *Mangani chiwambo apo, antu a-dzi-samba apo*, tie a fence there that people may bathe there. *A-dzi-menya yeka*, he beats himself. *U-dzi-nka weka*, go yourself alone.

VI. As in No. V., = self; but the real force of the particle is its being, as far as one can see, the *chi, dzi* of the 4th class, which on the one hand emphasises the substantive idea contained in the verb, and by the circumstances in which it finds itself, yields the meaning 'self,' and on the other, in different verbal circumstances becomes an emphasis on the tense, and yields sometimes almost the meaning of a future tense.

Ti-dzi-nka, ti-dzi-enda, let us go, or,

we are going. *Ndi-ka-bwera mawa, ti-dzi-dza-nka ulendo watu,* if I come back to-morrow, we shall go on our journey. *Ta-dzi-chita icho,* do that. *Mu-dzi-ti,* you say, are inclined to say.

Dzidzimuka, ku, TO START WITH FEAR; **dzidzimula** and **-utsa,** to startle; to start up.

Cha-ndi-dzidzimutsa, it has startled me. *Nda-dzidzimuka, nsiku zina ndi-dza-dwala,* 'somebody's walking over my grave,' that means I shall be ill some day soon. *Ndi u-kala* (=*ndi ku-kala*) *pa-mdzi, o-sa-dziwa kantu konse u-mva mfuo kuti lu lu lu, u-dzidzimuka, u-mva kuti nkondo ya-fika,* if you are staying at a village without knowing anything that is going on, and you hear the *lu lu lu* sounded, you start with alarm, and hear that the war has come. *Amanda a-ta-ku-gwira u-li m'tulo u-dzidzimuka,* if you get nightmare you wake up in a fright. *Mfuti i-dzidzimutsa nyama,* the gun startles the game.

[Root *dzi dzi,* and *-muka* (=*-ima-* and *-uka*) formative. Derivatives, *madzidzimudwe, mi-dzidzimuko.*]

dzidzimuko, fearing.

Dziko, 5, COUNTRY, land, 'the earth,' a chief's country; plu. *maiko* or *madziko,* also *mako mako;* it also can mean 'the country,' abroad, the world: *dziko la mponje*=a peaceful country; *dziko la uta*=an unsettled country. Chikunda, *ziko.*

Ti-nke ku dziko, komwe a-lemba nyumba ya ku-ika muntu, let us go to the grave. *Mu-ka-chepa mu-nga dziko nda-li-ng'ono ndi apo li-ri la-li-kulu, mu-ti n'dzi-ti dziko ndi ng'ono ndi apo ri-ri ra-tatao,* if there is too little room, say, the country is small and there the land is wide, it is in this that you say, the country here is too narrow for us, but that land there is of sufficient size.

[*Lo-ika* may perhaps come from *ku ika*=to bury or to found.]

Dzikota, 4, STALKS OF 'MAPIRA' (Kaffre corn), grown for the stalk (*misinde, msale,* and *chikota, zikota*), not for the grain. Chikunda, *piikota.*

[The stalks are eaten (*psopa,* and *psipsinya*), the juice thus extracted, and the fibre which remains (*zitsipe*) spat out (*labvula*). At other times they are pounded, and the sweet juice thus obtained is mixed with *dea* bran and eaten.

The word may also come to mean this sweet juice, and the porridge made of it, and may thence be applied (as one has heard it applied) to water sweetened with *mzimbe* (sugar-cane), *bwemba* (tamarind), *malambe* (baobab), *mipimbi* (*mpimbi*-tree fruit), stalks of maize or millet, and fruits of various trees used in the same way.

Nkolongo, matutumbwa, kapato and *kadate, mapirankukutu,* are various fruits which are prized for their juice.

In making *dzikota* of *bwemba* when it is bitter, they take ashes of the *mtsimbiti*-tree, which are very white and powdery, to knead with the *dzikota* water; it fluffs up, and when they work them in the bitterness goes. The bitterness is so sharp as to hurt the tongue.

A-kandira pulusa a-futira pulusa lo-sera-sera kuti u-gwe u-kuzumuche, they knead ashes in, sprinkling the well-sifted ashes in, that the sourness may go away.]

Dzikwikwi, 1, drawing one's self together; also *zikwikwi: dzikwikwi wache*=*ku bweza msinku, ku-dza wa-fupi,* to draw up one's size to become short —*e.g.,* as under a heavy burden.

Dzikwikwira, ku, TO DRAW ONE'S SELF TOGETHER. Chikunda, *kunyala.*

Dzimba, 1, AN ANT-EATER, also *zimba;* plu. *adzimba:* also *nengo, anengo.*

[*Milomo ya sindikize,* short lips; *nchira ya-che ngati bira,* its tail like a sheep; *mtu wache wa nkaka,* its head the head of the scaly ant-eater; *tupi lache la nyama,* its body like an animal or eaten; *a-kumba una m'tengo,* they dig a large hole in the bush and dwell there; *nyati njiri,* they are like a hog, their skin, &c.]

Dzimbo, 5, TRIBE, people; *ndi dzimbo lao*=*ndi pfuko lao.*

Dzimwe, 1, an elephant, so called because of its huge belly filled with masses of food unchewed.

Dzina, 5, A NAME, plu. *maina; ku cha dzina,* to name; *dzina la-li-kulu,* the name of a great man, used by one taking the name: *dzina langa ndine,* my name is, *dzina lache ndani?* what is his name? (literally, his name, who is he?).

A-na-m'cha dzina lache chotero, they called his name So-and-so. *Nda-ku-cha dzina la masie; nda m'pisa dzina ilo,* I call you after the departed; and they give him that name. **Mbasika** *a-uza*

amache a mwana kuti mwana-yo nda-m'cha dzina lache ndi ngana, the nurse says to the mother of the child, I have given him his name; it is So-and-so. **Mnzache wa dzina** *wa mwana-yo, a-palana chibwenzi ndi mwana-wa-kanda na-m'patsa dzina*, the namer of the child makes friendship with the child and gives him a name. *Atate wache a-pweka kuti mwana a-pita ndiye mnzache-wa-dzina-yo, a-ti na-funsa atate wache, mu-pisa* **mdzina**, his father forgets that the child passing is the one who gave his name to his child, and so the child asks his father, are you letting my namesake pass on?

[Almost all the names one hears in the country have a present meaning; they are not in the least historical, yet all the practices common in naming in civilised countries have their counterpart here. There are no distinctions in gender, just as the noun exhibits none, though the '*Che*' of respect, or the '*A*' of respect, are invariably prefixed to the woman's name.

Any one may give a child its name, though, of course, it is the father or the mother that receives or confirms it; but the *mbazika*, the nurse, very commonly does so. A relation, brother or sister, or even an outsider, may make 'friendship' with the babe, and give it their own name, or the name of their brother or sister. The father very frequently gives the child a name: he may perhaps be in the garden hoeing, and news may be brought to him, upon receiving which he probably names the child from any circumstance then present in his mind. He may ask when the child was born, and then remembering that he finished making his canoe that day, may call him '*ngalawa*.' How very similar to civilised names, such as 'Waterloo,' 'Jubilee.' Frequently, however, the child is named after some relation. The eldest son (*mwana wa chisamba*) is named after the father. It is very common, indeed, to name children after their relations; but very frequently they are named after individuals, chiefs, and others. The making up of names, which forms a considerable element in naming, is like a fresh stream of meaning poured into the names. Names coming from outside thus are frequently changed by the possessors for relations' names when they grow older.

Names are closely associated with friendship, which is almost a sort of covenant, so that the one who gives a child his name creates a covenant or lifelong friendship between them. Among the Angoni and Magololo, a son succeeds his father in the chieftainship; but among the Yao the sister's son succeeds; but should there be no relations, the chieftainship often passes to the *mdzina*, the namesake, the *mnzache-wa-dzina*, who gives the name.

Names are changed at puberty; the idea most likely being that a change of life involves a change of name. Similarly, when two make a covenant of friendship or love, they change their names, which is at once a declaration to each other that such friendship has renewed their lives, and a declaration to others of the fact and its constancy. There is a great deal of philosophy in all this, and when there is no need for a register of name in the fixed formulas of the registers of formal civilisation, but, on the contrary, a need for free growth of form under the changing sky of a normal heathenism, the African philosophy of naming is certainly more natural and perhaps as useful as our own. Change of name may, however, take place from a variety of motives. A journey to a great distance may so impress a person's life that he comes back with a name taken from the limits of his travel. Political relations may change a name.

In the dances, the names are given sometimes by the chief, by the headman, by others, or by the youths themselves. Names thus given come directly from nature or circumstance, but also from family relations. When they name themselves from their own hearts, they do it under a sort of inspiration (*ndoto*).

Aliases are common amongst the chiefs, but only one name is retained for others. A person is supposed to change so radically at puberty that the utterance of his first name is considered a great insult: a boy called by this name will probably answer, 'there is no such person here.'

One name is commonly all that any one has; but there are families each with its own name—*e.g.*, the *Abanda*, *Apiri*, &c., which are the equivalents of surnames in civilised nations, and could easily be used as such. These families consist of course of blood relations, and have customs peculiar to each, say, in eating or refraining from eating *nzu*, *ambidzi*, *njobvu*, &c., or in the custom of burying slaves or wives with departed masters or husbands.

In one of the *mfiti* superstitions the *mfiti* are supposed to call the dead man up by his former name. When the witch-finder pretends to discover an *mfiti*, she pronounces a name not known in the village, but pretended by her to be his name in the *mfiti* fraternity, and then declares, 'he whom I name so-and-so, is called in the village so-and-so'—pronouncing the fatal word.

Names of plants and animals are taken very frequently from their characteristics, with a prefix, *na*, or *nka*, or *ka*, or *nanka* (which are very closely applied to names thus consciously made), or *chi*, *dzi*, *m*, &c., as in the classes of the noun. The names of the more important animals are more fixed than those more rarely seen, and tend to pass into the language without prefix—*e.g.*, *nankalizi*, a scorpion; *nakkakuti*, a species of snake; *nadzikambe*, the chameleon; *nankabai*, a species of hawk; as *mbuto*, a short-legged fowl. Collective names—as *mbidzi*, zebra; *njobvu*, elephant: *nyama*, game; *mpoyo*, antelope, &c.—belong to the *ya*, *za* class, and need no prefix.

Names of places are originally names of

people, names of headmen or chiefs, though characteristics often get fossilised (specially by the ignorance of travellers) into real names. The civilised idea of naming places, or even of places named, has no place in the African mind, and the magnificent principles of permanence of type amid change of form, and the linguistic consciousness pervading every word almost with the present vitality of every atom, the poetic creation or continued creation of every form, sweep broadly over 'naming,' and even eddy in whirlwinds of manifestation superior to that of the nouns themselves. *Morumbala* means 'there is the utterance of words from the spirit world in that hill.' *Ti-nke ku gombe*=let us go to the River's bank, is the exact equivalent of *ti-nke ku Chiri*, 'let us go to the *steep* bank of the River;' but in the latter case *Chiri* (=standing upright) has become in travellers' lips the *Shiri*, the *Shire* (actually pronounced sometimes as the English Yorks*hire*!!) of modern geography. *Mandala* is the presence of the man *Mandala*, who is so called because he wears *mandala* or spectacles. The lake *Nyasa* or *Nyanza* is simply 'water'—not lake 'water,' but simply 'the water' the village knows; and *nyanja* or *nyasa* is also river: the *a-nyanja*, or *wa-nyasa*, or *ma-ng'anja*, are simply the river, or lake, or water-dwellers, and their language is *chi-nyasa*, or *ki-nyasa*, or *chi-nyanja*, or *chi-ma-ng'anja*. Very great numbers of mistakes crop up in maps from such reasons as these, and some from reasons such as that when *kaia* (which means 'I don't know') was written down as the name of a tree asked by some unintelligent traveller from some uninformed native. Names are not to the African what they are to us, historical, formulated, trade-marks, but are the living play of poetic nature upon those whose training is without a ceremonial law.]

Dzinga, ku, TO SURROUND—see also **Zinga** and **Zungulira**; but also to stay or gather in one place (of animals), to gather into one place broad and good (of water), to fear nothing, but go on in the midst of dangers (of one's heart).

Wa-dzinga uyu m'mtima mwache, his heart is indifferent to danger (*dika*, *sika*, and even *fatsa mtima*, contain similar ideas). *Madzi a-dzinga pano*, the water sweeps round here into a wide pool, calm and broad and 'staying.' *Nyama zi-zinga pano*, the animals 'stay' here, if they depart they return. *Uyu a-dzi-dzinga mtima wache*, this man fortifies his heart.

[It is quite one with the expression 'to STAY one's mind on God.' Probably *ku zinga*, =to surround, has the signification of 'staying' or 'causing to stay.' The 'stays' of a vessel convey the same idea. It is also *zinga*.]

Dzinja, 5, THE RAINY SEASON; plu. *madzinja* and *mainja*, which may be used for the singular, as Chikunda, *mainja*.

M'dzinja li-ka-bvumba mbvula, in the *dzinja* season down pours the rain.

[It begins in November or December, and ends in April; but there is very frequently a break in January of a week or a fortnight, or more, which divides the rains into two. The rains seem to form cycles of four and seven; and the fourth and seventh year floods are great on the river. The river does not rise till January or February. A 52-inch rainfall is an ordinary one in the Shirè hills. The River Shirè seems to depend upon Lake Nyasa drainage for its rise; the rainy season there is sometimes later.

The rains are heavy, but the showers sometimes take the form of a 'Scotch mist,' and frequently a 'rainy day' reminds the Scotchman of rainy days at home. The *kokalupswa* or rain-prelude comes before the *dzinja*, and 'washes away the burnt ashes' of the bush fires: the trees, which have begun to sprout in all the vivid colouring of the early leaves, on the return of the sun's heat, perhaps a month before, now clothe themselves again in what are in cold climates autumn colours, fiery red, russet, and various greens; and the grass grows all over the *dambo* plains, and once more shuts up one's glance into the bare bush. *Mpambe* thunders in the early rains, and the natives hoe their maize-gardens, and plant their *mbatata*, their cassava, and their gourds. After the *dzinja* comes the *masika* or food season; and the maize, which in February has begun to bear, is reaped.]

Dzinja, 5, A DESERT PLACE, a 'deserted village'; the former site of a village, but also (and it may be mainly) a desert, an uninhabited land; also *bwinja*. Chikunda, *dembe*.

Ndi-ka-kumba mbwani pa dzinja panga, I am going to dig up cassava on the site of my old village (where one finds springing up naturally the formerly cultivated plants). *Ana awa nga pa dzinja, nda-dzera ku-dza-lindira pa dzinja*, these children are refugees, they came to wait at the old village.

[When a slave comes to take refuge with any one, he waits in the village gardens till some one comes; or he waits at the old village, or comes into the village and occupies a *masie* or house left to fall because some one has died. He submits to be caught, though of course the catching is merely symbolical of his desolate state, just as sitting in the left-off garments of the village life indicates that they only expect 'the crumbs from the master's

table.' *Pa-dzinja = pa-nkalango = pa-manda; ku-dzinja* = the cemetery, *ku-manda* = the grave.]

Dzino, 5, A TOOTH; plu. *maino*, and *mano*. Chikunda, *zino*.

[*Pandu* is a front tooth, *chitsakano* a grinder. Kaffir, *izinyo;* Yao, *lino;* Swahili, *jino, meno.*]

Dzintu, things, GRAIN, produce, food-stores, &c. See **Chintu**.

Dzinzana, ku, TO BE HARD AND ROUGH.

Dzinyatsi, 4, bits of grass and straw. See **Chinyatsi**, and **Chinyasi**.

[Perhaps from *ala*, to spread or strew, the *chi* and *ny* being formative. *Chinyasi*, shame, is of course from *nyala*.]

Dzipe, the ends of a dried skin; see **Chipe**: perhaps also the chewed bits of sweet stalk, as *chitsipe*.

Dzira, 5, AN EGG; plu. *mazira: nyumba ya dzira*, a round house; *chigabadiko cha dzira*, an egg-shell; *ku ikira mazira*, to lay eggs; *chitima cha zira cho-fiira*, the yellow yolk of the egg; *mazira o-sa-swa*, eggs which do not hatch. Chikunda, *zayi*.

Dziwa, ku, TO KNOW; also *ku zindikira* = to know.

Ti-dziva ku-uje ti-na-nka-ko, we know his village, we have gone there before. *Ao ngo-dziwika*, I easily recognise these. *Dziwitsa uja a-tenge aka*, tell that person to bring that thing. *Dziwitsa ulendo*, tell the strangers the way, &c. *Ko! mwa dziwana?* what! do you know one another? *inde ta-dziwana ndi ku-dziwira kwa uja*, yes, we know each other, by having made acquaintance at that man's village. *Mfumu a-dziwitsa anyamata a-uja*, the chief knows well the boys of that man. *Dziwitsa uja zija a-ka-dzi-dziwe sa-la-zi-dziwei*, tell that person those things that he may know he did not know them.

Dziwanda, 4, the madness or spirit which is supposed to come over a man when he has committed murder, or has slain any one: *chiwanda* and *chirope*.

A-li ndi bziwanda, or *chirope*, &c.

[Literally, the grave, the spirit from the grave, as in **muwanda**, because it is supposed to come from the spirit of the murdered man.]

Dziwe, 5, A POOL, where the river widens out into a pool or lake: *pa dziwe;* plu. *maiwe* and *madziwe*.

Nu-yenda nu-yenda mtsinje nu-pera po-tamba ndipo pa dziwe, the stream flows and flows on, and finds a place where it can expand out, and there is *pa dziwe* or a pool. Chikunda, *tanda*. See also **Chitsime** for synonyms.

Dziwo dziwo! 'know-all'—*na-dziwa zonse*.

Dzo-; for words beginning thus in which the *dzo* is a prefix = *dza-ku-*, with a verb following, see the simple verb: *e.g.*, *dzokoma idzi* = *zo-koma* or *za-ku-koma izi*, see **Koma**.

Dzo! I., SOUR. See **Zo**.

II. Pounding, *dzo! dzo!* adv. of *dzodzoda*, to pound. Chikunda, *zozo!*

III. *Dzodzo*, simultaneous firing of arrows; also *dzwadzwa; a-ponya mibvi moti choinchi dzodzo lao*, they shoot their arrows thus with their simultaneous firing.

[The Chipetas fire several arrows at once at a man, so that, while he may avoid arrows consecutively fired, he may be unable to avoid so many.]

Dzoda, ku, to break off a piece = *koda, q.v.*

Dzodzobola, ku, TO CHOP INTO, as *goba;* as one chops with a small axe.

Pena ni nsompo, pena ni nkwangwa ya fisi yo-pinda, a-semera (or *dzodzobolera*) *ng'oma ndi mitondo*, perhaps with an adze or with an axe with a bent head they adze or hollow out drums and grain-mortars. *Mbalame i-dzodzobola mbeu zo-bala pansi* (*monga maungu*), the bird hollows out fruits that grow on the ground, as pumpkins, for instance. *Mwimba u-ta-peza nyama i-ta-fa a-dzodzobola pang'onong'ono*, if a vulture find a beast which has died, it digs a little into it with its beak.

dzodzoboka, -odwa, &c.

[Also *dzodzobodu, chidzodzobolu, chidzodzobolero, madzodzobolero, udzodzobolu, udzodzobolwe, dzodzobolu.*]

Dzodzoda, 5, a pointed stick: *mdzodzoda*.

Dzodzoda, ku, TO POUND, as maize; the adverb is *dzo!* also—

Dzodzodola, ku, 'to pound,' with a slightly intensive meaning, as *konola*. *Ka-dzodzoda nsinjilozi, ka-dzodzode mtama,* go and pound this *ndiwo,* this *mtama* bean.

[It is a woman's word. There are many specially women's and children's words in use.]

Dzogo, 1, a species of reed, used for making baskets.

Dzola, ku, to rub one's self with oil, TO ANOINT; to oil a gun: also *ku dzoza,* which means to rub another or to rub something with oil, while *dzola* rather means to rub one's self (as *bvala* and *bveka* similarly = to clothe one's self and to clothe others).

U-dzola mafuta a nsatsi, you are rubbing on castor-oil; *dzola mafuta pi!* put on the oil thickly.

Dzoza. *Dzi-dzoze weka,* anoint yourself; *ndi-dzoze ine,* I must anoint myself; *ine nda-dzozwa,* I have been rubbed with oil. *Mutu a-ngo-dzoza kwa kwa kwa,* he just anoints his head with oil rubbed on. *Dzozetsa mwanao wo-badwa tsopano, a-turuka, pikani mafuta ti-dzoze mwana,* get the newborn child anointed, it is coming out (of the house where its mother has been confined), cook (make) oil that we may anoint or rub the child. *A-dzoza mafuta a gondwa, ndi a nkuku,* they use *gondwa* lizard fat and fowl fat for anointing.

dzolitsa, dzozetsa, dzoletsa.

[*Madzoledwe, midzoledwe, madzola, dzolu; madzorwa, dzoru.* Fat or oil of elephant, buffalo, and of all kinds is rubbed on.

Synonyms—*mata,* plaster; *zira,* smear; *paka,* paint plaster on; *kwakwatiza,* to rub the body; *kulungiza,* to smooth with a stone; *kuula, tsula,* and *tsulukuta,* to rub.

Castor-oil is thus used—*a-ta-pika-pika natsira m'nsupa, na-ika malifusu (nkwende* or *tonje) nyedze nyedze, na-nyedza malifusu na-longa m'nsupa, ndiye a-mba-tenga mtengo ngotengera malifusu, na-sichisa, mutu a-ngo-dzoza kwa kwa kwa,* they cook it and pour it into a phial, and put in teased-out bark or thread and put it into the phial, and take a stick for taking out the wadding and rub it on, the head they anoint, *kwa kwa kwa!*

Chitowe, nyama, ntsatsimanga, ntedza, &c., yield oil—see **Mafuta.**]

Dzola, ku, to provoke; *wa-m'dzola mnzache* = *wa-m'puta mnzache; ngati ta-m'dzola, njobvu ta-i-dzola-i,* provoke him, call off his attention from us, he will be on us.

Dzoma, 5, a ceremonial dance for women with child, *dzoma la chisamba;* the dance for girls arrived at puberty, *dzoma la anamwali a-m'tsimba,* which is called the *dzoma la-li-ng'ono:* plu. *madzoma:* also *zoma.*

Dzomba, 5, A LOCUST, A GRASSHOPPER: plu. *madzomba* and *maomba;* ordinary grasshoppers are called *zintete, ntete,* and also *timaomba:* also *dzombo.*

Li-ka-dza m'dziko zintu zonse zi-ta, if they come into a country everything is eaten up.

[It is a generic name for the locust tribe.]

Dzombe, 5, A LOCUST: also (heard) = a red grasshopper.

[*Dzombe li-ri-ku-buma* or *ula,* the locusts are uttering their sound of approach. *Dzomba nja madzi, i-to-ula ya-to-ta masamba, zi-lumpa, zambiri, zi-dzi-dza kuno kawiri zi-ta-masamba, zi-dibwa,* the locusts are innumerable, they utter their strident hum, and finish off the leaves, they leap and jump, in great numbers, if they come here twice they finish the leaves, they are good for food. Chikunda, *nyazombe.*]

Dzonga, ERECT; *ku-kala dzonga,* or rather *tsonga!* to sit up erect; straight, upright: also *dzongo,* = STRETCHING BACK; the back of a fish is *dzongo,* also of a man, *dzonga la la la,* so thin that the backbone is seen, and *wongo.* Chikunda, also *zongo.*

[It is derived from *ongola,* or *dzongola,* and shows how *dz,* as in many other instances, is a formative initial.]

Dzongola, ku, TO STRAIGHTEN something crooked, to stretch out; to stretch out the hand as in asking for something, to stretch one's self; *ku dzongola tupi, mkono,* also *ku ongola ku ongola nsungwi,* to straighten a bamboo; *ku dzongola nkwinjiri,* to straighten out an iron bracelet; *ku ongola* and *ku dzongola miyendo,* to take a short stroll, to take a 'short stretch,' to stretch one's legs.

Uyu wa-gona cho-dzongolo, this one lies 'full length.' *Mtengo wo-dzongola,* a straight tree. *Ya-dzongoka nsungwi,* the bamboo is straight. *Garu a-dzi-dzongola, mbuzi dzongolu,* the dog stretches itself, the goat stretch-

ing out. *Wa-dzongoka dzoapo*, he stretches up straight.

dzongora, dzongoka, -odwa, -elana, &c.

dzongolola, -eka, -otsa, -odwa, dzongola, adv.

[The Yao is *jongola*. Words beginning with vowels have really (one almost thinks in every instance) a guttural before them, as Aleph or 'Ayin, and in some of the dialects like He, and Heth, which becomes y or w most commonly, but which may also become z or *dz*, or even *j*; still more remote are formative letters like *ny*, *s*, *y*. There is just enough of difference between *owola* and *zogola* to establish them as different words, though originally they are the same.

Synonym. *tambala*, to stretch back; *ta-tiauka mikono-yo*, stretch back in measuring cloth.]

Dzongololo, 5, THE CENTIPEDE or millepede; plu. *maongololo*.

[It is derived from *dzongoloka*, to straighten, from the manner of its locomotion.]

Dzongonyola, ku, TO SPRAIN, twist; as *dzungunyula: ku dzongonyola mwendo, kosi, chala, nkono*, to sprain one's leg, break one's neck, one's finger, twist one's arm.

Nda-dzongolola myendo yanga, I have twisted my leg (or legs), *e.g.*, to have sprained one's ankle. *U-sa-ndikumule*, or *dzongolole mkono*, don't twist my arm. *Ntambi ya-dzongonyodwa*, the branch is twisted (but not properly broken off).

dzongonyoka, -otsa, -odwa.

Dzongwe, 1, an old cock.

[*Tambala*, a cock, so called from *tambalala* and *dzongwe*, is most likely similarly derived from its strut.]

Dzor-; see **Dzol-**.

Dzoye ! STRAIGHT; of a path, *njira ya dzoye*, tree, ARROW, and suchlike. Chikunda, *zwii*.

Dzoyera, ku, TO BE STRAIGHT; as *dzoye; muntu a-ka-gona a-li-dzoye* = *tanta*, he lies straight stretched out.

Dzoza, ku, TO ANOINT WITH OIL. See **Dzola** above.

A-lumbira mafuta a-da-m'dzoza pa bwalo akulu ambiri, they speak of the oil with which the many elders anointed him at the *bwalo* court.

dzozu dzozu, anointing.

Dzudzula, ku, TO HINDER, CHECK, REBUKE; to check, to stop a man from doing anything, to 'take to task'; to stop a thief by calling out to him: as *sumulula*.

A-ka-ona munthu wa-ku-ba, ndipo a-m'funsa kuti, kodi u-chitanji pamenepo, ndipo iye a-dzidzimuka na-tawa, if he sees a person stealing and asks him, saying, 'What are you doing there!' and he is startled and runs away, *ndiko ku-m'sumulula* or *dzudzula*, that is to *dzudzula*, stop him. *Ndi-m'leka o-sa-m'dzudzula wa-fu-kala msaasi*, I stop him, but not with rebuke, for he is a neighbour of mine. *A-m'dzudzula, a-ti, iwe u-sa-ma-panga chimenecho si-cha-bwinoi, u-sa-dza-chi-bwerezeso pomwe*, he rebukes him, says he, you mustn't do that, it's not good, you must not do it again, there.

[Synonyms—*ku-tsutsa*, to contradict, interrupt, and refuse; *ku-tukula*, to scold; *ku-ruzula*, to instruct.]

Dzudzumutsa, ku, TO STARTLE; as *dzidzimutsa, q.v.*

Kolomoko a-dzudzumutsa munthu podia nyambo u-chi-gwira mo-sinza u-peza ntepa u-li pa tanda, the *kolomoko* startles a person when it takes the bait; if you take hold sleepily, you find the rod in the middle of the pool before you know where you are.

Dzudzulula, ku, to prevent, rebuke: as *dzudzula*.

Dzugu, 1, a species of mouse = *dugu, q.v.*

Dzugulira, ku, to vomit up, as a dog or a pigeon. See **Jigulira.**

[Short *u* and short *i* are closely connected, and *dz* and *j* likewise.]

Dzuka, ku, TO ARISE; also *uka*, and *zuka*; get up, rise up, be raised or set up.

Tulo to-sa-dzuka, death, the sleep that does not awake. *Wa-dzuka nyumba*, he has raised up a large house. *Wa-dzutsa chinkokwe*, he built up, a large *nkokwe* store. *Miengo wa-dzuka apa*, the tree has grown here. *A-ta-gona, a-ti, ta-dzuka*, if he sleep, one can say, *dzuka*, get up. *Dzutsa wo-gona*, wake the sleeper. *Nyama i-dzuka i-ta-gona*, the animal rises up from lying down. *Iwe wa-to-dzutswa paja ti-ra-gona, su-da-dzuchoe weka*, you were awakened from your

place there, you did not awake yourself.

[*Madzutso, dzuko, drutso, madzuka.* Chikunda, *lamuka.*]

Dzula, ku, TO PULL UP, PLUCK UP (but *ku kudzula nkuku*, to pluck a fowl —*i.e.*, pluck off the feathers); *dzula*= pluck 'up'; *dzula maudzu*, pluck up grass.

Mfumu a-dzula udzu pa-bwalo pache, the chief plucks up grass (='twirls his thumbs') in the *bwalo*.

[Also *zula.* Chikunda, *dula. Za-dzuka*= they are plucked up, and also they are risen up.]

Dzulo, 5, YESTERDAY; *dzulo lija*, that day some time ago; *udzulo wa dzulo*, yesterday evening; *udzulo* means 'evening,' and *madzulo*, eventide, as *madzulo awa*, or *udzulo uno*, this evening. Chikunda, *zulo.*

Dzulu, 5, height, ABOVE: *manika dzulu*, hang it up above.

Dzuma, ku, to sigh, to growl, to grunt, to say 'umph'; a sound of dissatisfaction; also other sounds made by those listening to some case in the *bwalo*, the growl of a lion, the raving of a man possessed, *mhm!*

Nkango wa-zuma, a lion roared, *u-ti mm*, it says *mm*. *A-zuma m'nyumba na-funa ku-bwebweta*, he groans in the house, and is about to utter his oracle. *Mwana a-ka-topa m'ku-m'tuma madzi a-dzuma mhm!* the child who is tired of being sent for water dissents with an *mhm! Wa-gwa amene-yu pa-njira-po, kunja kuno kwa-terera, mwini-wache wa-ku-gwa a-nena mhm! kodi ndi-gwa nda-nga-zindikira ndi-ta-gwa*, this person fell in the road, it is slippery outside, the one who fell says '*mhm*,' of course I know that I fell.

Dzumuka, ku, to throw down to the ground, as a bundle of firewood, lower a rope, let a thing down; also of a bitter thing, to be made sweet—*e.g.*, *malambe*, soaked in water—*i.e.*, to be made more soft, to be lowered.

Dzunda, ku, TO BE LEAN, poor, thin; of a chief who is of no account, a man thin and dirty from disease, a goat lean and worthless.

A-li wo-dzunda-dzunda, anzache samu-opa, he is poor and miserable, others take no account of him. *Mbuzi yo-dzunda-dzunda, ndiyo imene a-funa kuti ti-gulane nao malonda*, a lean goat, it is this they want to sell to us. *Ka-mfumu ko-dzunda-dzunda, nkondo i-ka-dza i-dza-m'pa*, a 'bit' chief with no authority—when war comes it will sweep him off.

[*Ko-drunda*=*ko-onda-onda, ko-tuwa, ko-sasamba, ko-sauka, ko-panda pache*, lean, whity, unwashed body, miserable, and of no account.]

Dzungu, 5, A PUMPKIN; plu. *maungu*. Yao, *liungu* and *mongu:* the generic term, of which various species are, *mwangasira, chitanje, chindondo, kokombe* (not eaten), *tabalaba, tanga, mponda;* cucumbers, *mpombe, mankaka, makope* (ripe cucumbers), *chipwete* (with large thorny growths on the rind), *namwiengeza, chipuzi;* gourds, *chiko, ngawa*, &c.; watermelon, *dzembe.*

Dzungunyula, ku, TO SPRAIN, twist. See **Dzongonyola.**

dzungunyudwa, -utsa, -uka. Chikunda, *tutumuka.*

Dzutsa, ku, TO RAISE UP. See **Dzuka.**

Dzuwa, 5, THE SUN; or *zuwa*, A DAY; *dzuwa limodzi*, one day; *dzuwa lina*, some day, one day; also the word for a WATCH or clock; also the heat of the sun: *dzuwa lakuti*, such and such a day.

[*Dzuwa li funda* or *turuka*, the sun rises; *dzuwa li kwera*, the sun climbs, *dzuwa la kwera*, say 9 o'clock; *dzuwa li-ri pakati pa-mtu*= *usana*, mid-day; *dzuwa la-pendeka*, the sun declines about 3 o'clock; *dzuwa li-ri pepepe! li-ri tswi!* the sun is just level at setting; *dzuwa la-lowa*, or *la-maristika*, has set; *dzuwa la-chingama, la-tserereka, la-cholima*, the sun declines, past mid-day (best *chingama*); *dzuwa li-wawira, lasira, kolera tupi*, the sun's heat hurts the body.

Dzuwa li-ri bwanji? what o'clock is it? *dzuwa la-pita tsompano*, it is now past 12 o'clock.

Some think the sun passes round the other side of the earth and comes up in the east, but others that the sun passes over during the night (!). Of course the sky is to them a richer field than our blue sky, and the personified sun has greater power and personal human liberty.]

Dzwa! or **dzuwa!** HITTING; *ndodo ga! chipolopolo dzwa! cha-m'lasa mutu nayo dzwa!* the bullet hit him on the head *dzwa* (*nayo*=*naye* or *nacho*).

E

E, pronounced 'ay.' Verbs beginning with *e* generally take a euphonic *w* or *y* to give a consonantal syllable. There is almost a concealed guttural in most cases, and the *w* and *y* are frequently interchangeable.

NOTE.—See also under **We** or **Ye**, words not found under **E** and yet heard as if they began with *e*.

E, yes; **ea, etu, epo, ee** = yes, yes indeed, that is it, yes, is it so.

II. **E** (short), so; *nchoti e*, it is like this ——, it is so—— (showing with one's hands).

III. **E** = **Ai**, diphthong—as in the phrases, *ndi-e-to-dia* = *ndi-e-ta-ku-dia*, where the *e* = *a-i*, in which the *i* is most likely for *chita* or the substantive verb—*ndi-a-i-ta-ku-dia* = *ndi-ri-ku-dia*, I am just eating. *A-e-to-lira*, he has just dived. *I-me-tu-sauka* = *i-ma-chita-ku-sauka*, it is much afflicted. *Ndi-me-tu-patira* = *ndi-ma-chita-ku-patira*, I always stick.

Ea, YES; *inde*—see **E** above.

Edza, ku, TO FISH, to catch fish with a hook; also *ku wedza* or *ku yedza*, also like *kwi-edza* and *kwi-yedza*; *mbedza*, a fish-hook.

Edzera nsomba za-ku-wedzeka, fish for fish which can be angled. *Si-zi-wedzekai, nzo-chenjera*, they cannot be caught, they are too wary. *Tinsomba ta-ti-ng'ono si-ti-wedzeka koma ku-ti-chera muono*, minnows cannot be caught with the rod, but entrapped in the fish-basket. *Ta-tenga mbedza-yo u-ka-edzere enjirako nsomba*, take that fish-hook and go and catch fish for your elder brother. *U-sa-choke, edze-tsa, edzabe*, don't go away, fish hard and keep at it. *Nsomba ya-edzedwa ndi ani?* who caught the fish? *Nya-mbo yo-edzera nayo nsomba*, a bait for catching fish with.

Edza, adv., LEANING; *mtengo wa-ti edza po-mnzache-po*, the tree leans upon its neighbour. Chikunda, *seya*.

Edzama, ku, TO LEAN, incline, lean against. Chikunda, *seyama*; also—

Edzeka, ku, TO LEAN ANYTHING AGAINST — *e.g.*, a gun against the wall; to prop against.

Ta-mu-yedzekera mnzako ndodo yache iyo, set up that other man's stick against the wall. *Panda la-edzekedwa bwino*, the forked stick (for a support, as in propping up the *nkokwe* lid) is well fixed, also the post (for *panda* can also mean a post) is well set up. *Mitengo i-edzekana*, the trees lean against one another. *Edze-ka mfuti pa-komo-po*, lean the gun up at the door.

edzeke—*antu a-dandalika, mfuti zao zi-ri nda-nda-nda edzeke edzeke*, the men are sitting all round about, their guns are all round-pointed and fixed up.

edzekane — of sticks, guns, &c., leaning all together.

edzeketsa, ku, to slope well, fix it firmly.

[*Maedzekero, chedzekero*. The root idea is the fixing of a stick, post, or anything similar, either sloping or straight, leaning against anything or standing without top support—fixed, standing, and sloping—and the most common application of it is, leaning a gun against a wall. *Edzama* is the same word, but intransitive.

Synonyms—*chirika*, to slope—*i.e.*, of something standing inclined to fall, to set it and keep it up, and thus to prop up; *chirikula*, from the root *chi*; *imika*, to set up, sloping or upright, anything from a recumbent position; *chingamitsa*, to cause to lean or go to one side, of anything previously straight, or to slope more of anything sloping; *tamirika*, to rest or lean one thing upon or against another, and *sanjika*, to put one thing on to the top of another; *lungamitsa*, to set a thing up straight, to direct or make straight; *dzongeletsa*, to make a thing straight which is crooked.]

Efu,

Eka, only, alone: *mmodzi eka*, only one. Chikunda, *bozi yekene*.

Iye eka, he himself—or *iye yeka*. *Iye a-tero eka*, he says so alone or himself. *Muntu eka*, a person only, or alone, or by himself. *Nyani eka*.

[The *eka* form comes from *iye* combined with the *-ka* essential to the root. Perhaps the *e* is composed of *a-i*, and *o* in *noka, toka, oka*, you alone, we alone, they alone, of *a-u*. The other forms are *woka* (for words in *u-, m-*), *yoka* (*n-, i-, mi-*), *choka* and *zoka* (*chi-, zi-*), *loka* (stem-words), *koka* (*ku-, ka-*), *poka, moka* (*pa-, mu-*), *oka* (*a-, ma-*).]

-eka, -ABLE, -IBLE; the termination of one of the moods of the verb. Its meaning is generally ABLE TO BE DONE; but it frequently comes to be 'causative' and sometimes 'intensive'; sometimes it even has a 'passive' meaning.

[The passive meaning is probably derived as follows: *diedwa* means 'is eatable'—*i.e.*, is commonly or can be 'eaten'; *imika* means 'cause to stand,' because not the causation, but the fact of standing accomplished is prominent.

Sometimes *-eka*, *-ika*, when real mood-endings, as *-era*, *-ira*, have an intransitive meaning as opposed to a transitive.

Circumstances determine the meaning, therefore, in most instances. The meaning passes into a separate word frequently; and words in *-eka*, and *-ika*, originally from the simple form, lose connection with the simple form and sometimes dispense with it altogether.

Other terminal and suffix changes, such as *-aka*, *-oka*, *-uka*, follow the same rules, only in their case the primal form is generally wanting, and they co-exist with *-ala*, *-ola*, *-ula*, of which they may conveniently be said to be the intransitive modifications. -They also most commonly bear the intransitive meaning, rather than the potential ('-able') or other meanings.]

Embeka, ku, TO CAUSE TO WAIT; *mu-ndi-embeka ine*, you make me wait.

embekoka, -edwa, -etsa; also *embekera*, to wait for.

Embekesa, ku, TO WAIT FOR, to wait, to expect; to wait a little; also *embecheza*.

Ndi-embekeza mbvula pano, i-nga-duke, mbvula ya-ndi-tsekereza ine, I wait here till the rain goes off, the rain has kept me. *U-sa-nche, u-ye-mbekeze nsima*, don't go, wait for some *nsima*. *Embechezera mwana chakudia, a-sa-choke ni njala-i*, make the child wait for some food, he must not go away hungry. *Yembechezani ku-dia, a-li-ku-pika akazi kuka-ko*, wait for dinner, the women are cooking it at the *kuka* (or women's house). *Ndi-embecheze ndi-ka-da-panga aka*, I should wait to do this. *Azombwe a-embekezana*, the boys wait for one another. *Ti-ka-da-embekeza moa, u-li kwa uje*, we were waiting to drink beer, the drinking is at 'So-and-so's.'

embekezera, -etsa, -edwa, -ana; *embekezu*, adv.; also *embechez-*, &c.

[The termination *-eza* is not intensive, nor causative, but rather like *-era*, a simple modal.

Synonyms — *embekezetsa*, *linditsa*, *tsechera*, *dichitsa*, *chedwetsa*, say, of rain making one 'wait for' clearing, or simply 'wait,' or 'shutting' one in, 'keeping one still,' or 'delaying' one; also *mbvula i-ndi-kazika*, the rain makes me 'remain'; also synonymous with *pendekera*, when one listens like an eavesdropper: in a lion's 'waiting for' his prey, it is *kalira*, not *embekeza*, which is used: *endekeza* also = *embekeza*.

Embekeza m'manja mwa mwini, wait for the owner himself to give it. *Nanga si-mu-dzi-embekeza, ndimo a-ti ti-dzi-embekeza*, is it so that you wait, and they say we do wait. *Kwatu ku-embekeza, choti iye wa-embekezedwa*, when home keeps one, that is when you say he is *embekezedwa* caused to wait for.

Nouns formed from the word—*maembekezo*, manner of waiting; *uembekezo*, delay; *chi-embekero*, reason of waiting; *po-embekeza*, *mo-embekeza*, *ko-embekeza*, place of waiting at or in, &c.]

Emwe, HIMSELF, herself; or **ye-mwe**: *iye emwe* or *iye yemwe*, he himself; *muntu emwe*, or *muntu yemwe*, the person himself; also THE VERY PERSON, the very same, the person who, &c.

Ka-ndi-tumiza ine emwe uja a-ka-gwira nchito kwanga kuno dzana lija, send me that man who was working that day at my house here. *Emwe-yu sa-nga-nke kumeneko*, 'that' person can't go there.

[Just as the singular is *iye yemwe* or *emwe*, so the plural is *iwo womwe* or *omwe*. The *e* in *emwe* comes from the *e* and *ye* of *iye*; all the noun classes have *omwe*, as *chomwe*, *lomwe*, &c., which is most probably for *a-umwe*, *cha-umwe*, *la-umwe*, &c., though one has also heard *imwe*. This makes *-mwe* the root, which in turn may be interjectional or from some combination of the preposition *mu*, *mwa*. Chikunda, *iyenene*.]

Ena, SOME, OTHER; plu. of *wina*: of the *ma-* plu. and *a-* plu. classes; *masiku ena*, some days, other days, some other day, another time, also a few days; *antu ena*, other people, &c.; *madzulo ena*, some time ago.

[For *a-ina*, diphthong *ai=e*; *pa-ina* is also *pena*, *ka-ina=kena*, while *mu-ina* is *mwina*, and all other forms end in *-ina*.]

Enda, ku, TO GO, WALK, move, flow; *ku enda-enda*, to walk about, take a walk; *ku endana* and *ku enderana*, TO VISIT one another; also *yenda*, and *wenda* (which, however, means to creep).

Madzi o-sa-enda, still water; *ngalawa i-enda*, the canoe moves; *ku-enda ulendo*, to go on a journey; *mubvi u-yenda peu*, the arrow 'waggles' in the air; *u-pita nu-enda-enda*, you take 'a constitutional'; *nkazi wo-enda-enda*, a 'gad-about.'

U-ka-kala kwanu su-ona kwa ku-endera kwa eni, if you stay at home and do not know any people outside to visit. *Ku-enda usiku* or *ndi-usiku*, to travel by night. *Nta-funa po-ye-ndera, ndi-pala ubwenzi kwina, na-ka-pereka zache, kuti iwe ndiwe samwali, nane ndi-dzi-endera-po*, if I wish a place to go and visit, I make friends with some one at some place; and so he makes presents from his goods, to say, you are my friend, and I (he says) visit there. *Yenda-mo umo*, walk (in) there; *na-enda-enda m'munda mwao*, and they walk about in their garden; *mapazi a-dza ambiri enda enda*, and the foot-marks become many (of those) walking about. *Nawe ti-dzi-enderana*, and you, we visit one another. *Su-yenda ndime*, you don't go to the limit you have fixed for your hoeing. *Achizombwe a-enda ni msana*, the young 'swells' move their backs in walking. *Madzi a-enda-enda*, the water spreads over. *Ajawa kalerache ndimo a-ka-endetsa na-enda m'maiko maiko*, the Yao in their time were great travellers and went into many lands. *Uyu wa-chimwa sa-endai, kapena a-enda ndi mnjirache*, he who has committed a fault does not go about it himself, but goes by his elder brother (*i.e.*, his elder brother goes for him). *Misonga i-dzi-enda ngati mibvi*, the pointed sticks go quite like arrows. Chikunda, *famba*.

[*Ku-enda pamodzi*, to walk together; *ku-enda mo-lungama*, to walk straight for a place; *ku-enda chika-chika, nyang'a-nyang'a, tumba-tumba, kwatsu-kwatsu*, to walk limping, daintily, firmly, through the bush; *ku-enda tu tu tu, tsogozane, tsagane, sempane*, to walk in a line, one before the other, one following the other, one just behind the other.

Synonyms for *enderana*, to be friends; *pangana chibwenzi*, make a covenant of friendship; *chezerana*, to be on visiting terms (as *enderana*, which refers to the walking and the other to the talking); *limbitsana*, to strengthen friendship.]

Endakeza, ku, TO WAIT; as *endeleza*. Also *endeka, endekera, -eka, endekesana, endekanani*, &c.

Enera, ku, TO BE FIT, OUGHT; to be fitting, to match, to be fit for, to suit, to be good for; *a-enerana*, they match one another; in fitting necklace, or armlet, in matching beads, &c.

Chigoti chi-enedwa ndi kavalo; kavalo a-enedwa ndi-chigoti, the whip is good for the horse, the horse needs the whip. *Mtima wako u-ti-pasa zi zimene-zi za ku-enera*, your heart does these fitting things for us. *Wa-enedwa ni mp'ini*, his tattoo-marks suit him well. *Pa-ku-enera malimba*, the instrument suits (the voice) well. *Monga nkanda wa wina, mwini-nkanda a-nena, yeneza; a-nena, yesa, ndiye yeneza; ndimo a-ti, inde, wa-ndi enera*, as of some one's beads, the possessor of the beads says, *yeneza* (match them); he says *yesa* (try them), that is *yeneza* (match them); and says, yes, they fit me (*enera*). *Mzako a-ta-vala chuma cha pa-kosi, amache a-nena, cha-ku-kala* or *cha-ku-enera chuma-cho*, if your neighbour puts beads on his neck, and his companions say, these beads 'sit well on' you, or suit you well.

eneza, ku, TO FIT; *enedwa*, be fitted.

Sa-dziwitsa zakudia za mbeu zi-enedwa, kamba a-itanitsa mbeu, koma dzakudia dzintu zo-bsyala dzakudia za antu, people don't know well, *zakudia za mbeu zi-enedwa* (food consisting of fruits which are fitting), because they rather call fruits simply *mbeu*, but food (*dzakudia*) is grain planted, the food of man.

[Chikunda, *komela*; also *komera*, = to be good for, is synonymous in some respects with *enera*.

Enera is a good word for 'duty.' I should do so and so = *ndi-enera ku chita*, also *bwezi ndi-chite ichi*, also *ndi-chite ichi*, or *ndi-ni-chite ichi*, where *enera* denotes fitness, duty; *bwezi*, it would be good if I did; *chite*, I must do it (imperative); and *ka-chite* (a modified imperative, I should do it.]

Enga, ku, TO FLOAT ON THE SURFACE as oil or fat, TO SKIM; *ku-enga mafuta*, to boil *ntedza* or *nsatsi*, to make

oil; *ku-enga mchere*, to boil off water and leave salt; *ku-enga zipolopolo*, to run lead into bullet-moulds; also *yenga*, *yengeza*.

engetsa, engera, engedwa.

[The root idea is 'floating on the surface,' and is most likely even the same as *anga*, which is used of creepers 'flaking' or spreading their leaves up above, or of broad maize leaves: when oil is boiled, the seeds are pounded first (*neatsi*, castor-oil; or *ntedza*, ground-nut oil; *chilowe*, sesamum; *bwazi*, *bwazi*-plant oil), then the oil extracted is boiled with water, and skimmed. It is the swimming on the surface which is the idea in *enga*. From this it is extended to fat and gravy, but *koka* is the word for fat caking on the surface of the gravy, or of milk hardening, or of cream forming; but the floating still liquid fat is said *ku wenga:* in making sugar or salt to boil or run off the liquid and leave a salt crust or sugar-crystals, is also *ku wenga*, and this is an extension from the first idea of floating on the top to the separation of a contained and sought-for substance. Still further is it extended to the hardening of molten lead into the shapes of bullets.

The word for 'paring' (*ku wenga* or *enga*), and also *wengula*, *engula*, and *engelula*, seem also to be at base the same word; even *engeza*, to add to, which is of the same formation, looks as if it had the same root; and *ankasitsa*, *enkeza*, and *engesa*, which are convertible forms, point to the light surface floating (also as of a bird 'skimming' the water), of *enga* and *anga*.

For practical purposes, however, the words may be regarded as distinct—*enga*, to float, skim; *anga*, to cover, of leaves; *wenga*, to pare; *engula*, to skim off, pare off, and *engelula*; *engesa*, to tie loosely, as *ankasitsa*: *engeza*, to add, as *enjeza*; *engeseka*, also to be loose. Also *ku enga mafuta, mchere*, to make oil, salt; *ku-enga ntobvu*, to run lead. *Ku pika* also is used for 'to make' oil.]

Enga, ku, II., TO PARE. See **Wenga.**

Enge, adding. See **Enje.**

Engelula, ku, TO PARE OFF; skim off. See **Engulula.**

Engesa, ku, TO TIE LOOSELY round; *engeseka*, to be loose or slack, also to be 'weak-kneed,' slack-limbed. Chikunda, *lelekeza*. *Nsaru ya-engeseka*, his cloth is tied loosely round. *U-yengesa mtolo*, you tie the bundle too slack.

Engeseza (*ku mangirira nsaru yako ku-i-engeseza*, to tie a belt or one's calico lightly round).

engesera, -etsa, -edwa.

[Also *enkeza* and *ankasitsa*, which are the same word. *Engeseka* is used insultingly = *a-zizira malungo wenge wenge, sa-gwira nchito mo-limbikai*, his limbs are loosely knitted; *wenge wenge*, very loose, he can't do any hard or energetic work; *ku-tyoka tyoka malungo*, loose-limbed (but this also means 'supple'). *Wengeseka*, *yengeseka*, and *engeseka*. Once heard, *engeseka* = to wait expecting.]

Engeza, ku, TO FLOAT ON THE TOP, as *enga*, of 'scum,' 'skimmings': to float as grass and straws; also of creepers to branch and wave or float above the tree, from which the *namwienjeza* creeper gets its name.

Zinyalala zi-kokera-kokera pa-madzi, zi-engeza pa-madzi, zi-yanda-yanda, the straws and bits gather together on the top of the water, they form a sort of top or scum, floating all over. *Mafuta a-engeza pamwamba*, the oil floats on the top. *Chilazi u-kachi-dzala, chi-engeza mu mtengo*, if you plant the yam beside a tree it makes its way up to the top: *chi-engezera m'mwamba*, it waves its banners out at the summit. *Mafuta a-yengeza pamwamba pa madzi, pamwamba pa msuzi*, the grease swims on the top of the water, on the top of the gravy.

engezera, -edwa, -eka, -etsa.

[*Kokera* or *kokana* are synonymous with *engeza*; but *kóka* = *limba*, means to get firm. *Anga-anga* = *engeza-engeza*.]

engeza, for **enjeza,** TO ADD.

Engula, ku, TO PARE, as pumpkin rind (*koko*), potatoes, also one's nails (*zikabado*); TO SKIM OFF, to cream milk.

engulula, enguka, &c., and **enguluka,** &c. Chikunda, *sengula* and *nyengula* —*senga* and *nyenga*.

[*Engulula nkaka, ndi pamwamba pache poloa pa-bwino*, skim milk when it is good and soft on the surface: *engula madzi-o*, take the *zinyalala* off the top of the drinking-water.]

Eni, I., -SELVES, owners of; plu. of *mwini: eni-a-njala*, those who hunger, *eni-a-mirandu, eni-a-m'mudzi-mo*, those whose the *mlandu* is, those to whom the village belongs; *eniao*, themselves; *eniao-a-mudzi*, the village heads; but *eniache* is just as common—*eniache a mudzi eniache a mirandu*, as above. Chikunda, *ani-chiloache*.

II. OTHERS; this is just a different

application of *eni*=selves; *ana-a-eni*=somebody's children, but not mine; really means, children of those to whom they may belong, for they don't belong to me. Similarly, *zintu-za-eni*=other people's things, means things belonging to the owners of the things, not mine nor yours.

Mirandu ya eni, mirandu ya eni-i, ya ena-i, other people's quarrels these. *Ana-a-yeni amao sa-dziwika*, other 'folk's bairns,' one does not know who their mothers are. *Nda-tenga antu-a-eni*, I have got men from another chief.

[It is sometimes used disrespectfully, as 'men of no account,' 'men from any place,' also 'men who don't belong to your "set"': *mwana-wa-mwini uyu wa bwino mtima a-li-be nkanza a-li-be ndeu*, he is a good child this, good-hearted, not cruel, nor bad-tempered.]

III. REALLY: **eni-eni**, truly, really; *ndi antu eni-eni kodi?* are they real people?

[Plu. of *weni-weni*; also *yeni, cheni, zeni, leni, keni, peni, kweni, mweni*. It can be used for 'exactly,' 'absolutely,' and such words.]

Peni-peni apo, it's really there. *Si Chimang'anja chenicheni?* it is good *Mang'anja*. *Kwatu kweni-kweni ku-li ku Blantyre, kwatu kwa-tsopano ndi kuno*, our real home is at Blantyre, but our temporary residence is here. *Wa-lasa pa moyo peni-peni, pa-moyo-di, pa moyo ipo-ipo*, he wounded the beast right in a vital spot. *U-mka kweni-kweni kwa uje, iko iko?* do you go exactly to So-and-so? *Mbuzi zeni-zeni*, actual goats.

Enjeja, to add (to the depth—*e.g.*, of a well). See **Kapa**.

Enjetsa, ku, TO ADD, to add to; also *longerera, sanjika*, in other senses (Chikunda, *timiza*); and—

Enjeza, ku, TO ADD; also *onjeza*, and *chinyiza* (to increase rather than add); also *engeza, ongeza*.

Zakudia za-chepa m'mbizi enjeza umo; za-chepa-mo, enjezera, there is too little food on the plate, put some more on; it is too little, add some. *Onjeza zakudiazo mbizi nja i-ng'ono*, add that food to it because the plate is a small one. *Enjeza madzi m'ntalo*, add some more water. *Mu-enjezera malonda-wo*, you add to the price of the *malonda*. *Enjezera ku-kumba*, dig the hole bigger. *Enjezera ku-folera*, put some more thatch on. *Enjezera nkuni zina pa moto*, put some more wood on the fire. *Kaviri=ku enjeza ntawi ina, kawiri* means to add another time.

Enkesa, ku, to tie lightly=*engesa, q.v.*

Ense, ALL, or *yense* (of the personal or first class); also EVERY, as *munu yense*, every person; THE WHOLE OF, as *fodia ense*, all the tobacco; *iwe ndense, iwe ense* or *wense, iye ense* or *yense*, it is 'every bit of me,' 'every bit of you.' Chikunda, *yensene, ense*.

Eo! an exclamation of surprise, 'is it so?' ah! what? Chikunda, *yeo, yepo*.

Eo! ndi-na-ndo-wona kuti wandi! hey, oh! I just saw it lying flat on the ground. *Eo! momo, antu ambiri, na-ndo-ku-danganya*, eh! what a lot of people, they just daze one. *A-na-ka-ona eo! muntu wa-fa nguti dzuwa ni nyalugwe*, they were just finding out, *eo!* what man died yesterday by the leopard? *Eo! za-tayika*, 'eh my,' the things have fallen down. *U-ka-ti ndi u-gwa u-ti eo!* if, suppose you are falling, you say, *eo!*

Epa-epa, shaking, of an arrow in its flight; adv. of—

Epama, ku, TO SHAKE, waver, as an arrow in its flight, as a bird, &c.: *mzunzi u-epama*: also *pea-pea*.

Epula, ku, TO SKIM OFF; to take off the top, as of a pot frothing over, say, in cooking beans, *ku-epula tobwo*.

epuka, epudwa, eputsa, epulula; also *yepula*, &c.

[Synonyms—*alula* and *alukula*, to take off the top; *kokola*, to skim off; *tetula*, take off surface-water; *nokola*, knock off top of herb; *engula, engulula*, to skim off.]

-era, modal termination of verb=to be for doing, to do for another; also *-ira*, according to the vowel of the word to which it is joined.

[It sometimes draws attention to the action contained in the verb, giving it a sort of intransitive meaning (*eka* and *esa*, are in this very much akin to it), and frequently passes over into some modification of the

ich makes and continues it as a differ-
L
ida, to love; *kondwa*, be loved; *ko-*
be glad; *kondwerera*, be glad about;
to enter and disappear; *lowera*, to
(merely emphasising the *lowa*); *lowe-*
lie, 'depart this life.'
it means 'do something for another,'
this form: *a-m'tera ichi*, he does this

les of word changes: *pa*, kill; *pera*,
ereka, give (because the idea of hit,
pa, is elevated into verb in *-era*, and
causative condenses the making-meet-
hand over, give).
dark, quiet; *dera*, be quiet, gentle;
rish.
to be for doing, so emphasises the
at *tere* has come to mean 'thus': it is
adverb form.]

ku, TO BE WHITE, LIGHT; also
f whiteness, cleanliness, bright-
learness, purity, and the best
or holiness.
-yera m'maso, there is no hin-
to vision. *Chiko chi-yere*
o, let the cup be clean inside.
so pa-yere, ka-tsuke nkope, ku-
t your eyes (*i.e.*, countenance)
an, 'go and wash' your face
: may be clean. *Nkungu ya*
i-ta-choka, antu a-ti, kunja
wa-yera, when the mist clears
ple say, outside here it is clear.
yo-yera, white calico; *tambo*
, a white cloud.
a (make white, clear, &c.),
, **eredwa, yeredwa, eretsedwa,**

gely enough, *kwa-pepuka*, which
t is 'light' in weight, means also, 'it
of air and sky, as *kwa yera*. *Ku-tuwa*
a synonym, meaning to be white,
white, as a native skin unwashed, or
whitened with kaolin for disguise.
, to shine: *ku twanima, ngazimira,*
v. mbe, are also synonyms in some

na, ku, TO STOOP; as in picking
ing up, going beneath a tree,
; of hanging down one's head;
ing down; also of a pot stoop-
sloping in being carried.
hi zi-werama, the bananas hang
Eramitsa nsampa, bend over
ling tree of the trap. *A-wera-*
madzi ndi milomo, ludzu la-
eka, wa-sowa chiko, he stoops
o drink water with his lips, he
thirsty, and has no cup.

[*Ku-erama* = *ku-pinda kosi loka*, to bend the head alone is also *ku-erama*; adv. *ku-erama* **kolokoti**! *Ku-pendeka* is the better word for a pot sloping over. **Werama** means to look DOWN, **weramuka** to look UP. Chikunda, *kotama.*]

Eramuka, ku, TO LOOK UP, lift one's self up from stooping; *eramula mtu*, raise the head.

Nsampa wa-eramuka, the bended tree of the trap has sprung back again (better *fumpuka*, of the trap 'going off'). *Weramuka, u-one zatu ngati a-li-ku-dza*, lift up, look at our things if he is coming.

eramula, eramutsa, eramudwa.

[Reversive of *erama*; adv. *era* or *wera wera.*]

Ereka, ku, TO APPROVE, recognise, to 'mind,' care for; *ku-ereka kantu, kuti ka-pangidwa bwino*, to approve of something, saying it is well done; *mtima u-ereka kantu*, the heart perceives what is excellent; also—

Erekera, ku, to recognise likeness, &c., to approve.

Kodi u-funa ndi-ku-erekere ine? pali-be muntu wo-ku-erekera, do you wish me to approve of your doings? there is no one who will.

Erekeza, ku, TO MAKE LIKE; liken, to COMPARE, to think like.

A-erekeza kuti iyi ndi nsengwa yache, i-ri yanga-i, he thinks that this is his basket, it is mine. *Ku-erekeza china ndi china*, to make one thing like another. *U-yerekeze ndi ichi*, make it the same as this.

[Synonyms—*ku fanikiza ku faniza.* Chikunda, *ku sangisa*; Mang'anja, *ku sanganisa.*

The word *werenga* or *erenga* means, to appreciate the form of, and seems to be similar to *ereka* (as the *k* to *g*, *g* to *ng*, are easy transitions), and this again may perhaps be from *era* or some similar root.]

Erenga, ku, TO RECKON, count; to read; also *ku werenga, q.v.*

Erula, ku, to carry away, as a strong wind raises and carries away a mat; the same as *alula, q.v.*

Erula mpasa pomwe zi-na-li za-ku-alidwa, take up the mats from where they were lying spread. *Mpepo ya-yerutsa mpepo*, the wind rolled away the mat.

Erula, ku, II., TO BE MAD; as *aruka, q.v.*

Wa-mu-erutsa mnzako, you have made him mad (as by giving Indian hemp).

Eruza, ku, TO INSTRUCT, tell, put right; find fault with, punish, judge, warn: also *weruza*.

Wo-weruzira antu ndiwo apungu, people's instructors are called *apungu*. *Sa-dziwa ku weruza mirandu*, he does not know how to sum up and give the decision in a *mlandu*.

eruzira, -idwa, -ika, -ana. Chikunda, *yeluza*.

[*Ku longosola* is to state or plead a case; *ku weruza*, to sum up and give sentence. In form this sum is connected with *era*, *ereka*, *erekera*—see above.]

Esa, ku, TO TRY, to measure, to do, to make, to tempt, to make into, make 'do duty for,' to call or name.

Madzi a-esa apa, the water reaches 'up to here.' *A-ngo-gula, na-ngo-esa chache*, he buys it and makes it his own. *Na-mu-esa kapolo*, and make him a slave. *A-ndi-esa mpwache*, he treats me like a younger brother. *Ta-imani ndi-esa ku-enda*, or *ndi-esera ku-enda*, wait a bit, I am trying to walk. *Kale a-ka-esa kayera*, formerly they called (the beads) *kayera* (*na-ka-ti kayera*). *Ti-ka-ngo-esera pang'ono pang'ono*, if we just do it by little and little. *A-eserera-eserera, makala ndakana ku waka, ku-gwirira*, they try and try, and the coals refuse to light ('to catch'). *Madzi a-chita malire a piri, a-esa piri*, the waters reach to the hills (in flood). *Nu-esa nu-esa mikwamba yache*, and you measure out how many fathoms it takes. *Ndizo ti-esa nkungu*, that's what we call mist. *A-mu-esa mkasi*, they call it a turtle. *Na-mu-esa amache*, and makes her (or calls, or takes her for) mother. *Mwana a-da-cha nkaka ndimo a-ka-u-lemba-lemba ku-esa mwana-che* (*a-faniza mwa mwana*), the child pulled a cucumber to go to carve it to make a child out of it. *A-esa nkuni makala*, they make firewood into charcoal. *A-pa-esa kuti pano mpa bwino*, they try here or they say about this here, that here is a good place.

Eserera, try hard; **eseza,** *monga mo-eseza*, as in comparing, trying one with another.

esetsa, -edwa, -eka, -ana (=*limbana*).

[The root idea looks very like that behind *ereka*, *erenga*; and most likely also *era*, *erasa*, &c., perhaps definition, clearness.]

Esemula, ku, TO YAWN, =*asamula*, *q.v.*

Eta, ku, TO NURSE, =*weta*, *q.v.*

Eti, eti, singing in the *likwata* dance. (Yao=did I not tell you?)

Etima, ku, TO GLEAM, =*yetima*, *q.v.*

-e- to-, or **-i- to-,** as in *ndi-ke-to-nena*=*ndi-ka-i-to-nena*, =*ndi-ka-chita-ku-nena*, if I just speak.

[Also *eto*, those ones there. Chikunda, *tpio*.]

Etsemula, ku, TO SNEEZE; **etsemudwa, -utsa.** Chikunda, *wesimula*.

[This shows from **yeto**! or **yetsu**! the formation of a great number of words in **-mula**, *-imula*, *-umula*, *-emula*, &c., the *-ima*, *-uma*, *-ema*, &c., being formative, and the *-ula* the reversive.]

E-tu, YES, indeed, surely. Chikunda, *indeti*.

Esa, ku, TO MEASURE—as *esa*, *q.v.*

Esa mipika yonse, fill all the pots (make equal, &c.) Chikunda, *pima*.

[The word for MOON, **mwezi**, the measurer, and a measure, *mwezo*, are from this, formed in the ordinary way.]

F

F is allied to **P**, as **V** is to **B**, and as a continuant frequently hardened by its corresponding explosive: thus *pf* comes to be a fuller form of the simple *f*, and in the stem class of nouns especially, where there is a tendency to harden the stem letter, is very frequently met with. These have for convenience' sake been kept under their own initial dictionary letters (irrespective of natural connection), and so it happens that almost

nothing will be found under this letter except verbs and their interjectional adverbs, and that the *pf* nouns will be found under *p*. Some dialects prefer the softer *f* to *pf*, and *vice versa*; words, therefore, which are not found under the one, may be sought for under the other.

F is also allied with *s*.

Fa, ku, TO DIE; *ku-fa ni njala*, to die of hunger; *a-da-fa* = he is dead.

Also *mwezi wa-fa*, it is new moon (the moon has died, the month is finished); TO BE WORTH so much, *ya-fa* (or *cha-fa*) *mtengo wo-ti choinchi*, its cost is so and so; *cha-fa bwanji?* how much did it cost? *njira ya-fa*, the path IS OBLITERATED, by being overgrown with grass; also of one path meeting another (as similarly *pa* and *perana*), *njira i-fa ku-komana ndi ino*, the path strikes into this one (= *ku perana ndi inzache*, but *i-fa-ku-komana* may be *i-fo-komana*, as *i-to-komana*).

It also means TO DO, as *ta*, *pa*, and others—*e.g.*, *u-fa naye kaso*, you do it with pleasure = you are fond of it, or admire it; *ndi-fa kaso ndi aka*, I am pleased with this, desire it.

In the following sentences the same idea is extended. *Ku-fa chakudia* = *ndi ma-dia kawiri kawiri o-sa-lekana nazo*, 'to despatch the viands.' *Ku-fa nchito* = *fetsa nchito* = *funitsa nchito*, to 'polish off' the work. *Nchito yo-feka* = *yo-funidwa kwambiri* = *ku gwira-be nchito*, work done with a will. *Ku-fa-ku-lima* = *limabe*, to 'drive through' with one's ploughing. *Ku-fa-madzi*, *ku-fa moa*, *ku-fa-ku-manga nyumba*, *ku-fa-ku-kala*, *ku-fa-ku-gona*, to drink water or beer 'down to one's peg,' to do one's house-building, to 'be staying,' to sleep one's sleep.

-fa-, and thus *-fa-* comes to be an auxiliary, which with *ku* (*fa-ku*) becomes *-fo-* (= *fa-u*, *fa-ku*), as is seen in *chi-fo-tero*, *li-fo-tero*, = it is so, that is to say, &c. *Chifakuti*, or *chifoti* = because, because that, literally 'it does that' so and so. In this auxiliary form it is very nearly equal to *ta*, *nda*, *nga*, as *nda-fa-ku-dia*, I have done eating, which is just *nda-to-dia*, *nda-ngo-dia*, &c. *U-ma-fa-ku-ika-apo? u-ma-ikiranji apo?* are you wont to bury there? *Wa-fa-ku-i-pinda kale*, he has folded it up long before this. *Nda-fa-ku-dza ntawi dzulo*, I just came in time yesterday. *Njira i-fa-ku-pita umo*, *koma i-kula ndi i-terepa*, the road just passes here, but if it grows it just does the same.

Fa-kuti has a special signification. *A-fa-kuti tang'a tang'a*, his gait is a limping gait = *a-fa-ku-ngo-ti gwagwada gwagwada*. *A-fa-kuti u-ka-m'tuma na-sa-enda msanga*, he is such that if you send him he won't go fast. *Chimenechi chi-fa-kuti chi-ri cha chabe*, things that do so are not worth anything.

Fera, die for; *fetsa*, die in great numbers, *wa-fetsa*, *kwache ku-li maliro*, he has died, there is mourning at his village: **fedwa,** *mbali wao wa-fedwa-yo*, their brother who is dead: **feka,** *uje wa-feka*, *mbali wache wa-mwalira*, that person is engaged with death, his brother has died.

[The softer *fa* is die, *pa* harder is to hit, to kill. The idea in *f* words is softness, spreading, extended action, &c., while *p* is incisive.]

Synonyms—*mwalira* and *mwazika* (be lost), *sokonekera* (be 'snuffed' out), *lowerera* ('depart this life'), *socherera* (go away not to find one's way back), *tayikira* (to be buried), *zimira* (to be extinguished). All these are euphemisms for 'die,' *mwalira* being the most common.]

Fafana, and Fafaniza, ku, TO SMOOTH OVER, cover over, level over, as dust, flour, &c., with the hand; thus to rub out, confuse, blot out, make all so like as to obliterate distinction; also *fafanikira*, *fafanikiza*. Chikunda, *danganyisa*.

Njira zi-fafanikira zi-merera mau-dzu, the paths are all obliterated, they are grown over with grass. *Mwa-fafaniza njira ndi-ku-lima munda wanu*, you have blotted out the path with hoeing your garden. *Fafaniza mirandu*, confuse the case. *Fafaniza ufa*, smooth over the flour. *Fafaniza mtsinje*, *kwirira ndi dote*, to cover over the trickle of the stream with earth.

[Synonyms—*sokonekeza*, *sanganiza*, *danganya*; it is most probably not from *fana* and *fanafana*, but connected with them by having the same root idea in *fa* of spreading, extending, &c.]

Faka, LIGHTLY; *ku-gwa faka,* to fall lightly, of anything light from above.

Fala, ku, TO SPREAD ABROAD, be abundant, increase; to be common, spread through.

Ntomba i-fala monse, po-yamba i-yamba pamodzi, small-pox spreads all over, at first it begins in one place. *Chi-fala ponse,* it is used all over. *Za-fala zisoti pamzi patu,* hats are quite common at our village. *Mbeu zi-fala,* the seeds are common (because all in the village have them). *Antu a-fala,* as if black men were to become common. *Nkuni za-fala, masiku onse antu a-dza ni nkuni a-ta-kwana nazo mudzi wonse-wa,* firewood is plentiful, every day people come with it, the whole village has enough. *Nkondo ya-fala i-ta-kwanira m'midzi monse,* the enemy is strong enough to take possession of all the villages. *Mpere zi-fala tupi lonse,* the itch spreads over the whole body. *Misinde ya-fala, onse amene u-komana nao a-li-ku-dia misinde,* sweet stalks are met with everywhere, you see everybody eating them. *Moto wa-fala m'tengo monse-mo,* the fire has spread through all the bush. *Izi za-fala pamdzi patu pano,* of something new introduced found every here and there spread all through.

falidwa (*tupi li-falidwa ntenda ya mpere*): **falira, -itsa, -ika.**

[*Tambalala,* to spread out, refers more to the act of spreading out than to the substance spreading, as *fala.*]

Falanti, spreading. See **Pfalanti.**

Falula, ku, to unroof; as *sasula.*

[*Sasula* is the reversive of *sanga* or *sanja,* and means to take off the grass which has been laid on: similarly, *pasula* is the reversive of *panga,* and means to unmake, to take down, destroy what has been made; the formation is the same as *masula* and *manga,* unloose and bind: *falula* is rather Chipeta, but may possibly be the reversive of *fala.* Chikunda, *chidhula.*]

Fama, ku, TO TAKE SHELTER FROM, as *ku vama* or *bvama;* specially from rain, *ku-bvama pa mbvula = ku-bisala;* but also from sun's heat, war, &c. Chikunda, *fuma fuma.*

Famba, ku, TO SEIZE, KIDNAP; to seize a person unawares, to steal men, carry off or 'lift' cattle or goats, but not things.

Chikumbu a-famba antu Ajawa anzache, Chikumbu kidnaps people of his own tribe. *Nkondo ya-dza-famba apo,* the war came to carry off people there.

fambira, -itsa, -idwa, -ika.

[*Ku-famba* in Chikunda means 'to walk': *vamba* is also used. *Chifamba* is the act of man-stealing, and *nkondo ya chifamba,* means a predatory, or slave-trade, or piratical war.]

Fampula, ku, TO SET OFF A TRAP; the springing back of the tree which is bent to form the spring of the trap; also of a fishing-rod throwing a fish out of the water.

Nsampa u-fampuka, the trap goes off. *Mtengo wa-ndi-fampukira,* the tree sprang back and hit me. *Mtepa u-fampula nsomba,* the rod throws out the fish.

[*Fusula* is another word for the same—perhaps more commonly used (it may come from *funga*): *fampula* is the reversive of the root-verb, whatever it is, of *nsampa* (the *s* and *f* being closely allied). It is interesting to know that *ku sapa* in Mazaro means to set, to pluck (just as *ku cha* in Mang'anja), and that the word for a trap is *msapa.* A trap is therefore what is 'set,' and the 'setting' is primarily the pulling down of the tree or bending of the spring to fasten the trap; *fampula* is the evident reversive. Most probably *famba* has the same root idea contained in *safa* (Mazaro) and *ku-cha.*]

Famula, ku, TO PULL ASIDE, as straw or grass on a roof or elsewhere, uncovering what is underneath; to unthatch.

A-ta-bisa kantu, famula apo kuti ka-oneke, as when they conceal anything, pull aside the covering there that it may be seen. *Famula udzu,* push aside the grass. *Nkuni zonse a-ta-zi-unjika pa-modzi-modzi, a-ti, famulani nkuni-zo,* if they have heaped all the firewood into one place, one says, pull aside, scatter, separate the firewood.

famutsa, famuka, famudwa: famulidwa, &c.

[It is most likely the reversive of *fasa,* which means 'to take shelter,' to be under cover, which again, as *vama, bvama,* is possibly connected with *bvala.* Chikunda, *fumula.*

Synonyms—*fantula, sasula, pasula.*]

Fana, ku, TO BE LIKE, resemble; with *ndi, ngati, monga,* &c.; also *ku fana-fana* and *fafana.*

Paja nda-konza-po nda-ngo-ti bwezere-bwezere pa-li-fane-fane udzu uja wa-ngo-ti lambi, I made it all straight there, put the grass back that it might be like the grass there which is smooth and straight. *Apo pa-fanira apa,* there is like here. *Pa-ka-funo-fana,* there is a resemblance (it goes to wish to be like).

fanana, be like each other: **fanira, -itsa, -ika; fanitsanani.**

fanikiza, ku, to make like, liken.

faniza, ku, to be like, to make like.

[Derivation—*fa,* with 'mutual' mood; *fana,* to be in nature like, as *pana,* to make in action to meet.

Synonyms—*lanza, danza, nga, erekera, erekeza amodzi-modzi,* is of things the same; *erekera,* to be like in perception; *fana,* to be like in appearance; *danza,* to take the same form; *tsanza,* to copy; *nga,* to be as another. Chikunda, *landana.*]

Fantula, ku, TO SCATTER things laid together; **fantuka,** to burst out, of a bag, &c., as *famula.*

Zintu zi-ta-unjikana pa-modzi-modzi, ku-dzi-mwaza-mwaza, ku-dzi-fantula-fantula, of things heaped together, to scatter them, separate them, disperse them asunder. *Wa-li-fantula tumba-li ndani?* who burst this bag? *tumba lo-dzala chimanga,* the bag filled with maize.

fantutsa, -uka.

Fapa, ku, TO 'SWISH,' as *kupiza; mbalame ya-fapa.*

fapira, -itsa, -idwa.

Farura, uncover. See **Falula.**

Fasu, OPENING, of *mapira* grain; *mapira a-li fasu-fasu:* adv. of *fasula;* also *fwasu.* Chikunda, *fumu* and *fumbu.*

Fasula, ku, TO UNFOLD, as a head of *mapira* grain, or rice (*mpunga*), coming out of its envelope or hood (*wasula*); to unloosen, as a trap (*fampula*); to open up, as an animal (*tumbula*); *fasuka,* burst open (*funtuka*).

Chimanga chi-ri-ku-fasuka or *fasula,* the maize is coming into flower. *Bango lonse li-kala m'mitolo li-fasuka,* all kinds of reed which have heads thus enveloped are said *ku-fasuka,* to open (*nsungwi, nsimbe*). *Fasula nsampa,* set off the trap. *Fasula mbuzi,* cut up the goat.

fasuka, -utsa, -udwa. Chikunda, *tambululuka.*

Fatsa, ku, TO BE GENTLE, quiet, meek; to stay in one place, and if necessitated to leave, coming back to the same place again. Chikunda, *fasa, fulika.*

Fatsa nayeni, wait for it (the *mvu,* hippo.), it must come up again. *Chakudia cha-ku-fatsa,* 'modest fare.' *Fatsitsa mau, chedweka mau,* speak slowly. *M'fatsitse,* Scotticè, 'caw cannie' with him.

fatse, gently. Chikunda, *fase, fule.*

Fe, I., PLANING OFF, as in *fembula,* or in *femba,* glancing off, swerving off; perhaps also the root of *fesa,* scatter; also of tearing off the rind of sweet cane, *ku sadzula fe.*

II. Snuffing up, sniffing up, drawing a long breath, taking a 'draw' of tobacco-smoke, sobbing; perhaps also the root of *fenkuka,* to be empty. Chikunda, *vuva.*

Ku-nunka fodia wa mfuno fe! to snuff. *Ku-fentera fe!*

Fekula, ku, to open the threads in weaving. See **Pfekula**; also as *bvekula,* to comb 'out' the hair.

Felula, ku, to strip off bark. See **Pfelula.**

Femba, ku, I., **=ku pfemba,** TO SWERVE OFF, as an arrow, the turning of a mouse-hole, a path bending; as *tsemba, tseula.*

II. TO RAGE, TO BE VERY FIERCE.

Uja a-li-ku-femba, he is raging. *Njati i-mina m'ku-femba kwache,* the buffalo foams at its nostrils in its rage. *Mvu a-fembera mwana wache,* the hippopotamus rages because of its young.

[Synonyms—*longolola* (make a noise), *kalipa* (to be fierce), *femba* (showing symptoms of rage).

Derivation—perhaps from the *fe* of snorting. *Chipembere,* the rhinoceros is so called from *pembera,* for *fembera* (as *punza, funza*), because of its fierce, immediate onslaught the moment it perceives its enemy.

In *femba,* to swerve, the *ts* of *tsemba* is the same, and as *-mba* is also a formative, *tseula* and *pfeula* are the same with *tsemba* and *femba.*]

fembera, -eka, -etsa, -edwa.

Fembula, ku, TO PLANE OFF, strip off, skin off; the bark of a tree, skin of an animal, husks of a nut.

Fembula makoka okao, take off only the husks. *Mtengo wa-churukitsa makungwa, fembula mtengo wokao,* the tree has plenty bark, strip that tree alone. *Fembula fe! chi-fe-chi* (*chi-fe* or *fane ndi ichi*), *u-fembulitse u-chepe* (or *i-palitse i-chepe*), plane it *fe!* make it like this, plane it very much that it may be thin. *Fembula chikopa cha nyama,* they take off the skin of the animal. *A-gagada ndi mpini wa nkwangwa kungwa li-tukuke, a-li-fembula,* they knock it with the axe-handle that the skin may be raised up separate from the flesh, and then they pull it off.

[Root **fe**, the *-mbula* being formative, the reversive of *femba*. The word *senda* is most likely the same.]

Fendeza, ku, TO MOVE A LITTLE, to shift; also *ku fendera:* it is the same word as *sendera, sendeza.*

Fendeza pa-fupi, kuti i-dza pa-fupi, shift near—*i.e.*, come a little nearer. *Fendeza mpika ku mbali kwa moto,* move the pot to the side of the fire. *Fendezera uko nyumba yako,* shift your house there, or build it there. *Fendezera pa-fupi-pa,* come close here. *Fendeza uta,* move your bow.

[*Fe* is used for *senda* and *sadzula*, and also *se:* it may also be the root of *fendeza*, for *se* is an adverb of *sendeza*, to shift.]

Fenku, EMPTY, emptiness, of a bag, or stomach, also of an *nkokwe* store: when one has had no food and one's stomach is hollow, that is *fenku.* Chikunda, *debu.*

Fenkuka, ku, TO BE HOLLOW, EMPTY; to have a hollow in one side; to build out and make a hollow place.

La-fenkuka tumba-li, this bag is hollow. *Kwa-fenkuka ku-mimba,* his stomach is empty. *Ku nkokwe kwa-fenkuka, a-i-to-fenkula nkokwe,* the grain-store is empty, they just empty the 'meal-kist.' *Chikuni cha-fenkuka ku-modzi,* the log of wood is burnt on one side (as a man when he is hungry shows a hollowed-out stomach).

fenkula, -utsa, -udwa.

Fentera, ku, to sniff, to sob, to 'heave a sigh,' to snort, to snifter; of animals, &c.: it is the same word as *kwembera.*

Mwana a-fenta, a-lira mo-fentera a-ti fiko-fiko, the child sobs, it cries and snifters and sobs.

fenteka, -etsa, -edwa.

Fentula, ku, TO SPOUT, as a whale, SNORT up water, as a hippopotamus; to breathe out or snort through the nostrils. *A-fentutsa madzi ndi kwa-pemerera,* it breathes out water, spouting it out. *Mvu a-fentula madzi.*

[Synonyms—*pemera*, to split; *poma*, of an animal to snort; *gamba*, of an elephant; *kwembera*, the same as *fentera*. Chikunda, *petula.*]

fentudwa, -utsa.

Fera, ku, to die for. See **Fa.**

Fesa, ku, TO SCATTER, sow broadcast, as *mapira, maere;* to sprinkle out; to loosen.

A-fesa mbeu na-sokoneza ni kasu, they scatter the seed and harrow it in with a hoe. *Fesera nkuku zintu* (also *mwazira*), scatter grain for the fowls. *Wa-fesa madzi ndani?* who spilt the water about? (but it is not common to say, *ka-fesa madzi*). *Fesa nsaru,* divide out the cloth, scatter abroad the cloth. *Antu a-ka-ti na-aza nsaru zo-balala-balala, a-zi-fesa nsaru mo-fala,* if people throw about the cloth far and wide, they *fesa,* scatter the cloth so that it is common and seen everywhere. *Muntu a-ka-mwalira a-tenga zimanga ndi mbeu na-nka na-fesa njira,* when a person dies, they take maize and all kinds of seed, and go and scatter it by the wayside (probably symbolical of a man dead being the seed of the world lost, for they think in this way. See **Mbeu** and **Pale**).

[Synonyms—*mwaza, waza, balalika.*]

Fesula, ku, to separate out, as one kind of seed from another in a Chipeta basket; also *pepula.*

fesutsa, -udwa, -uka.

Fetsa, ku, to die in great numbers. See **Fa.**

Feula, ku, to graze, as a bullet. See **Pfeula.**

Fewa, ku, TO BE SOFT, gentle, flexible, supple.

Ku fewa malungo, to be 'supple' in limb. *Chimanga cho-fewa, ncha-chiwisi,* soft maize is green maize. *Mapira a-ka-bviika a-fewa,* if millet is soaked it becomes soft. *Uta ngo-fewa wa-ku-semeka bwino,* the bow is soft, easily cut. *Nsungwi nda-i-songola bwino njo-fewa,* I have sharpened the bamboo easily, it is soft.

Fi, STICK IN, *chipeso ku mutu fi!* putting a comb in one's hair.

Fia, ku, to itch. See **Pfia.**

Fiika, ku. See **Pfika.**

Fiira, ku, TO BE RED. See **Fira.**

Fika, ku, TO ARRIVE, come to, arrive at.

Njala i-fika, famine comes. *Mungo-fikira ku chinjiriza,* you just come up to excuse yourself and ward off blame. *A-esera ku-enda ngati a-nga-chi-fikire chimene a-funa,* he tries to walk if he can possibly get at that which he wants. *Mfumba yanga yo-fika nda-ruka kumi,* the mat which I am making being arrived at my tenth piece. *Ku-fika pa-fupi pa-ku-fa,* to 'draw near' to death. *Mirandu ya-fika lero,* a case has come to-day. *Ku-fika pano* or *kuno,* to arrive here. *Mmene ndi-mba-bwera ku-fikira ku-gona pa-mzi,* when I was returning to go to sleep at the village. *Ine, mbali, u-sa-ndi-tume ku-mnda ine ndeka amene kuti ndi-muke, si-nga-ka-u-fike,* me, brother, don't send me by myself to go to the garden, I won't get there.

Fakitsa, MAKE COME, or arrive; also *fitsa, fikidwa.*

Ku-fitsa alendo komwe a-funa, to bring the strangers to where they wish. *I-fitse mbuzi kwa mwini-wacheko,* bring the goat to its master.

[Derived from **fa, fika** for **feka,** as *da* with *dika* and *deka, mwitsa* for *mwetsa. Fika* always keeps in view the arriving 'at,' it is not used loosely for 'come.'

U-fike mwala, you must reach the stone. *M'fike muntu,* get to the person. *Ndi-nga-ka-li-fike drungu,* I can't get at the pumpkin. *Si-nga-ka-li-fike chikope,* it can't reach the eyebrow.]

Fikirira, ku, TO BE SMOKED, and *fichirira;* also *fukirira* and *fuchirira.*

Nyama yo-fikirira ndi mwai, meat smoked with smoke (soot). *A-sulutsa nyama-yo kuti u-choke mwai,* they plot (?) meat that the smoking may go away.

[Of course *fikirira,* means also, 'able to arrive at.']

Fikisa, ku, TO RUB, with one's hands; as *sikisa:* to rub between the palms of the hands, between finger and thumb, to rub ears of corn, leaves, and to rub generally.

Ku-fikisa psipe kuti a-fewe, to roll a reed or grass between finger and thumb to soften or break it down. *Fikisa masamba a mankwala nda-funa ku tsira pa chironda,* rub down the medicine leaves, when they wish to apply them to the wound. **Fikisa maso,** RUB ONE'S EYES.

fikisira, -idwa, -itsa. Chikunda, *pikisa.*

Fiko, breathing, snorting (?).

Fikula, ku, to raise—*e.g.,* the eyes. See **Pfikula.**

Filisa, ku, to poke into the ashes. See **Firisa.**

Finimpa, ku, TO BE SHORT, BE NEAR; to be little, too little.

Kosi li-finimpa, the neck is short. *Luzi li-finimpa,* the string is too short. *La-finimpana ndi lino ndi ilo,* there is a short distance 'twixt this here and that there. *Ka-dule, ka-finimpe,* cut it to shorten it. *Chi-dule chi-finimpe cha-tanimpitsa pa-komo,* cut the door short, it is too large for the door space. *Pa-finimpira pa-fupi,* it is quite near. *Si-nga-ku-perekere pa-finimpitsa,* there is no need to show you over, the way is very short. *Nsungwi ya-finimpitsa* or *fupikitsa,* the bamboo is far too short.

[*Tari* and *tarika* are so obviously connected with *tani-, tanimpa,* and *finimpa* and *tanimpa* have the *-impa* so evidently modal, that one cannot deny the connection between *fupi, fupika,* and *finimpa,* especially when one brings in *fika* (arrive at) and *fa,* root idea of all, to help the derivation. Chikunda, *vila.*]

Finya, or **Pfinya,** *q.v.,* MATTER, PUS: of the stem *li* class; plu. *mafinya, mapfinya,* or *mapsinya.*

[One prefers *pinya* and *mafinya*, and the verb *finya*, to press, from which apparently it is derived; but *peinya* and *peinja* are other forms. See **Pfinya.**]

Fira, ku, TO BE RED, also *fiira, fiwira, fuira, fuwira*, of bright red or dull red, cloth or sky.

Mtengo wo-fiiritsa, wood for dyeing red. *Nsaru ya-chezuka i-ngo-fiira, piriwiri!* the cloth is reddish, it is just red, *piriwiri*. *Chitalaka cho-fiira ncha ku-cha*, red beads are said to be *ku·cha—i.e.*, red. *U-ka-i-chezulitse nsaru, i-ka-fiiritsa ngati yako yomwe-yo*, dye it very much that it may be of a good strong red like that of yours. *Dzuwa li-fiira ku udzulo, mwezi u-fiira ku mawa*, the sun is red in the evening, the moon in the morning. *Anasara o-fiira*, red Coast men. *Mpambe a-ma-fiira*, the lightning is red.

firira; fiirira, -ika, -idwa, -itsa.

[Synonyms—*psyu, piriwiri, fiira, cheza.*]

Firisa, ku, to poke into, say, a reed into the ashes to harden it, or a potato to roast it, or maize into mud or earth to soften it.

[*Ka-firisa mbatata pa-moto*, or *chinangwa, chimanga = ka-kwirire mbatata pa-moto = ku-loweza* or *kwirira m'pulusa lo-tenia*, to put into and cover a potato with hot ashes. *Chi-firise chimanga m'matope chi-olowe*, to soften maize in mud. *Ku-filisa bango pa-moto, ku-li-ongola ku-funa-ku-li-pangira mubvi, a-tsira mate na-firisa na-li-ongola-ongola na-firisanso*, to poke a reed into the ashes to straighten it in wishing to make an arrow out of it, they split upon it and poke it in, and straighten away at it and then poke it in again.]

Fisa, ku, to keep in the house, as when there is heavy rain. Two possible explanations of *fisa*, which is probably the independent word itself.

Mbvula i-ndi-fitsa ine m'nyumba, i-ndi-pisa ine, i-ndi-dzetsa, the rain sends me into the house. *Mbvula i-ndi-fuitsa*, the rain keeps me awake and makes me sleepy thus in the morning.

Fisi, A HYÆNA, 'wolf'; plu. *afisi* of the personal class. Yao, *litunu;* Chikunda, *tika.*

[It shows a rapid change of name to find the word for such a common animal different in another branch and another dialect. The explanation is, that the words live so near their meaning that they change with the growth of the native's conceptions, and the animals follow suit to the general linguistic advance.]

Fisula, ku, to eat breakfast; as *susula;* breakfast being *chofisula.*

Ti-fisula uja u-da-tsala-o, we breakfast on that which remained over. *Tengani mkute-wo ti-fisule*, bring the remains of supper that we may breakfast. *Ta-fisula kaleromwe*, we breakfasted some time ago.

fisulitsa, -idwa, -ika. Chikunda, *sununsa.*

[Once heard = *tsutsula*, to hurt afresh. It may really mean to break fast, to open eating again: as *fisa* means to stay in the house, *fisula* may mean to come out: on the analogy of *sasula* and *fasula*, to open up, unroof, and *susula* having really the same meaning as *fisula*, and *fisa*, moreover, having the probable meaning of staying indoors, shutting in, *fisula* may quite likely be to break fast, and the meaning 'hurt afresh' may be possible also.]

Fitsa, ku, I., TO BOIL WATER; as *wiritsa*, also *pitsa:* to boil water alone; which they do for washing, or for pouring on vermin when a house gets very bad.

A-li-u-pitsa madzi, she is boiling water.

[*Futsa* is to parboil *ndiwo* or vegetable. Perhaps *fitsa, pitsa*, are associated with *piha*, and that again with *pima, futsa*, and possibly *pa.*]

Fitsa, ku, II., to cause to arrive. See **Fika.**

Ku-fitsa ulendo ku mudzi, kwa-fitsa, kwa-fikitsa, to take the caravan right to the village, he has brought them there. *O-sa-gulana mo-fitsana*, not buying at prices which come up to the fair amount. *Wo-sa-fitsa ku-pereka*, not leading them to the very end.

-fo-, auxiliary particle of the verb = DO, JUST DO; as **-ndo-to-, -ngo-**: it is made up of **fa- ku**—*i.e.*, **fa-u**, which with diphthong becomes **-fo-**.

Wa-fo-chi-panga choincho = *wa-fa-ku-chi-panga choincho*, he did do so, he just did so. *Wo-chedwa-yo ndipo u-nena, a-fa-kuti u-ka-m'tuma a-fo-chedwe* (literally—that sluggard, and you say, he is so that if you send him he does delay), about this 'tarry-behind,' you say that there is no use sending him, he puts off so much time. *Ndi-fo-sauka*, I can't give you anything, I am poor.

Fodia, TOBACCO, snuff; the plant

the preparation; class 1 or 5—*i.e.*, or *la: ku-ulunga fodia*, to make obacco. *Ku koka fodia*, to smoke › snuff. *Ku dia fodia*, to consume cco. *Ku-wamba fodia*, to dry ily tobacco leaves. *Masamba a o*, is the tobacco leaf, the plant.

›bacco.—It is sown (*dzala*); when grown ›), they pluck away (*fula*) the leaf-bud ‹ axil of the leaves; the leaves are plucked steeped (*brundika*), and allowed to ma- (*brundalaza*); when browned the leaves pread (*anika*) in the sun, dried and then ded (*gobvola*) with water, and made up ›) into balls (*mbande*). The Yao plait it ›) in three rolls (*mo-tiwa*), the Mang'anja it into round balls, the Chipeta and ml make it into pyramids.
s various kinds of pipe are—*kaliwo, mpe-ngunda, kachimbo*, and *kandudu, kapote, chitoto* are pipes made out of maize cobs ives for the time.
e rolls of tobacco are called *nchinchi*, ku *pa nchinchi* is the phrase for making . Sometimes green leaves are thrown on ire and hastily shrivelled up (*wamba*), rubbed (*fikisa*) with the hands and ›bled down (Chikunda, *fumali*, to smoke, = *wamba*).
uff. — *A-ika fodia lo-uma lo-pangidwa o m'pali, na-umitsa, lina a-ika pa-moto, li-kala pansi pa-chabe, a-ka-uma, na-tsira li lo zizira, na-kala ni mwala a-fufutike a-ke bwino*, they put tobacco dry and well ured into a sherd, and dry it perfectly; one they put upon the fire, the other remains ne side; and when they have dried it the fire), they pour it into a cold sherd, rub it small with a stone that it may be ›bled and easily pounded.
unda mbande=to make a tobacco roll.
a a-peya ngati ntochi, it is red and ripens bananas. *A-tema chigadzu ndicho a-ika aba ndicho a-mba-pangira pa kaliwo*, they off a 'lump,' this they put in their pouch that they use for the pipe. *A-cha masa-na-wamba pa-moto a-ka-uma ndimo a-mba-swata na-tsira pa kaliwo*, they pluck some s and dry them on the fire, when they are r they crumble them down and put them the pipe.]

›fololo, ku, to put WATER ON THE ; making it 'fluff.'
'oto wa-fofoloka, the fire 'fluffs'; *'zi a-fofolola moto*, the water makes fire 'fluff.'
folotsa, -odwa; adv. *fofololo.*
›ka, ku, to be wearied. See **Fo-**

›la, ku, to weary. See **Foola.**
›lera, ku, TO THATCH, cover over re; *ku folera nyumba, nkokwe, asa, mbuna, ndi udzu, ndi masa-*, to thatch the house, or the grain-store, or the hut on the march, or the game-pit, with grass or leaves.
A-li-ku-m'foletsa anzache, he is superintending the thatching (*i.e.*, making others thatch).
Foletsa, *foleretsa*, **foledwa,** *folere-dwa*, **folekedwa,** *folerekedwa.* Chikunda, *pimba.*

[Synonyms—*kwirira, gudukira, bvundukira, sanjika, pimbira; sasula*, to unthatch; *famula, fantula, falula, fteula.*]

Folere-folere, COVERED UP; *ku gona folere-folere*, to sleep covered up.
Fololera, ku, to come again and again to the same place, as *fumbula;* to come frequently, as when one has not been for a long time and suddenly comes very frequently, the frequent coming is thus emphasised; to sit intent upon a thing; to be so occupied in one thing as to forget another: it is like *zolowera*, but is a different word: also *pfolorera.*
Ku-kala mbuto imodzi mzache monse a-ma-dza ku-mu-ona bi! to sit in one place so that any of his companions coming he does not notice. *Ku-kondwera kuno, ku-kala bwino m'mudzi wina o-sa-ganiza kuti kwa-cha kwatu*, to be so pleased here, to be so delighted with another village, as to forget all about the fact that it is time to go home. *Fololera*=*zolowera ndi antu ena.*
Fooka, ku, TO BE TIRED, wearied; with hunger, or journeying, or the heat of the sun; also—
Foola, ku, TO TIRE OUT.
Ku-fooka nkongono, to be tired in one's limbs. *Njira i-ndi-foola ine*, the way fatigues me. *Mtima wache u-fo-oledwa ndi ku-tanimpa kwa njira*, his heart fails him because of the way. *Mbuzi zi-lema, zi-fooka, zi-funa ku ma-dzi*, the goats are tired, they are 'done out,' they want water. *Wa-fooka ndi nkondo kodi?* have you lost all heart with the war? *Ya-ndi-foola nkondo*, the war has made me thoroughly afraid (a very good word for an army being 'demoralised,' loosened, broken up with fear). *A-li-ku-pumira masewera, wa-fooka ko?* he stops dancing, is he tired?

[Derivation—*fowa*, to be soft; *fowola* or *fwila*, to cause the limbs to be 'out and out' soft, loose, or the heart weak.
Synonyms—*lema*, tired and heavy; *topa*, tired and weak; *foka*, tired and broken up.]

Fota, ku, TO WITHER; of leaves with the sun, of flowers: it is perhaps rather a Chipeta form, the Mang'anja being *nyala*, but still its root connections are quite normal Mang'anja.

Dzungu la-fota, masamba a-fota, the pumpkin wrinkles up, the leaves wither. *Mtengo wache u-ta-lumidwa ndi mbozi masamba a-ta-dzi-fota, a-fotetsa*, if the stem is bitten by a caterpillar its leaves wither, they wither up.

fotetsa, -eka, -era, -odwa.

[Derivation—*fowa*, as *foola*; *fota* being also formative in *t*. This gives it the meaning of the soft, withering, hanging down of a leaf or plant, *mmera, malua, folia, masamba*.
Synonyms—*ku nyala, tsunyala*.]

Fotokoza, ku, TO CORRECT, instruct, RELATE, explain; to prepare, describe; also *fotokosa*. *U-ti-fotokozere za uko u-da-nka*, tell us about where you went. *Wa-ti-fotokosera ta-mva*, he has explained it to us, and we have heard it. *Fotokoza mirandu*, narrate the case.

fotokozera, -etsa, -edwa, -eka, -ana.

[Also *longosola*, to arrange; *weruza*, instruct; *konza*, correct; *werenga*, narrate.]

Fotsera, ku, TO COVER OVER, as with earth; in planting seeds, in renewing a grave, or covering a new one: *i-fotsera mbeu = i-kwirire mbeu*.

fotsetsa, -edwa, -eka: from **folera.**

Fowa, ku, also *foa*, TO BE SOFT, as *olowa* and *fewa*.

Chimanga chi-fowa ku-chi-bviika, the maize is soft, in steeping it.

fowetsa, -era, -eka, -edwa.

[Most probably the *fa*, die, the *fe* of *fewa*, and the *fo* of *fowa* are one and the same, and the *f* underlying is spreading or softness.]

Foya, ku, TO SIGH, regret; as *ku-utsa moyo, ku-lapitsidwa kantu, ku utsitsa moyo*, to heave a sigh.

foyera, -etsa, -eka, -edwa.

Ku-ankula kuja kwa-ndi-foyetsa, that answer made me sigh. *Uyu wa-foyedwa*, he was made to sigh.

[*Kwembera, fentera, puma, suma, pona, fumbula.*]

Fu, the idea of rising and spreading, covering, with something soft as a cloud, smoke, soft dug-up earth, is prominent, and is quite in keeping with those in *fa* and *fe*, *fi* and *fo*, and the general idea of *f*: even in groping, the idea is a spreading, soft touch; and loosening, setting loose, are also kindred.

Fu-fu-fu, COVERING; adv. of *funda*; = *gudu-gudu, folere*.

Fua, ku, to be undercooked, of meat, pumpkins, potato; also to have been without sleep, 'tired nature's sweet restorer.' See **Fuwa.**

Fua, cooking-stone. See **Fuwa.**

Fudada, a blow. See **Mafuladada.**

Fufu, I., WELL COVERED. II., *fufumimba*, lying on one's belly, *ku gona fufumimba*: Chikunda, *gudama*, while *gadama* means 'lie on one's back.' III., swollen.

A-ta-dia zakudia zo-sa-psetsa, mimba i-ri fufufu, if one eats food not properly cooked, one's belly is swollen.

Fufuma, ku, TO SWELL, as beans, rice, also stomach with over-eating; TO EXPAND, as bellows, &c. Chikunda, *vimba, fufuma, vuvuma*.

Mamba a-fufuma ku-m'mero kwache, the cobra puffs out its throat. *Masaya a-fufuma ndi masigwidi*, the cheeks are puffed out with 'mumps.' *Namtusi a-fufumira ndi ukali wache*, the toad is puffed out with rage. *Mapapu a-fufuma na-pwa na-fufuma napwa*, the lungs expand and contract, and expand and contract.

Fufumimba, on one's belly. See **Mfufumimba.**

Fufunula, ku, to steal, carry off: *ka-be kameneko, ka-fufunule*, 'walk off' with that bit of a thing; *a-ndi-fufunutsira kanga kaja, a-ndi-bera*, he robs me of that thing of mine; *fufunudwa, -uka*.

Fufuta, ku, to rub a skin soft and flexible; rub down tobacco in one's hands; *fufutika*, tread down grass, be trodden as by war, dance, goats, snake-hunt; to beat, beat one another: probably like *bvuta-bvuta*.

'ansi pa-fufutika ndi nkondo, the e is trodden down by the armed ı. *Fufuta fodia, wa-ku-panga pa-wo, a-ta-ku-ambiza fodia, tsopano kakata, m'tswatswate m'tsire pa wo*, crumble the tobacco, of one gets his pipe ready; when the ıcco is made crisp, now it is hard ready, crumble it down and put ıto the pipe. *A-m'fufuta m'ma-a-m'fufuta mnzache*, he buffets with his hands. *Ng'ona ense po-wa-kala mafulufuto nga mbwe, ufutika pa-bvutika-bvutika ni ma-o ache*, 'all where' the crocodile been is spread with the marks of ying down, (the sand or the place) attered aside with the treading or ing of its feet with the 'wobbles' ves.

futira, -ana, -idwa. Chikunda, *ta.*

ifuza, ku, TO GROPE for anything; *fuza ndi manja, o-sa-ona ndi maso*, gropes with one's hands when one ıot see with one's eyes: *ambasa.*

ıe *fufu* is the same as in *fufuta.*]

ıga, 5, A NEST, a hole dug for a ; also even the hole for a post; ently from *fukula* root, 'to dig.' *ıga la mpanda*, the hole for the . *Ka-kumba fuga*, dig the nest, hen, a dog. *Mafuga wo-ikira zo-ı*, nests for laying things laid.

so malo (place), *mbuto* (place for squat-, *chisa* (cells, and bird's nest).]

ıka, ku, to rise and spread, as ke, steam; even a quarrel, *mla-*; find fault with.

ika, ku, TO RISE AND SPREAD, as ke, *ku-fuka kobo!* or *ku-fuka tolo!* he straight ascent of smoke: it sed of steam also: **ku fukirira** ns TO SMOKE BEES, or maize hung rom the rafters of a hut to keep weevils away and thus preserve it seed: **ku-fukiza**, also to smoke , mice in their holes, &c.: a ved meaning is TO QUARREL, and ına means to quarrel with one her, or to 'stir up' strife; also to ng to remembrance'; then of a ght or intent to 'rise up' in one's l.

Mpika u-yamba ku-fuka ntunzi, the pot begins to steam. *Ku-fuka ntunzi*, to rise up as a cloud or smoke. *Moto u-li-ku-buka u-li-ku-fuka pa dzala*, fire is beginning, it is smoking at the ash-heap. *Kodi Angoni-wa a-ti-fukanji ife?* what cause have the Angoni to quarrel with us? *Utsi wa-fukidwa*, there is smoke raised. *Angoni a-ti-fukitsira*, the Angoni raise a great cause of quarrel. *Ku-fukiza mbewa*, to smoke out mice (which they do with straw and wood burnt at their hole, the smoke being blown in). *Tangо-fukana ku-enda koka*, we just thought of taking a walk. *Nda-fukaıa ku pwetsa* (or *tetsa* or *totoza*) *mlandu kwa mfumu*, I intend to put an end to the *mlandu* at the chief's. *Fukana umvana mbiri yomwe*, only reports. *U-ndi-fukira ine ninji?* why do you pick a quarrel with me? *ndi-ku-fuka izo, wa-chita izo*, I blame you for those things you did. *Dote li-ri-ku-fuka ndi mchere*, the ground is white with the rising of the salt through it and spreading over.

[A special application of the word is in medicine. A hot bath is prepared, into which medicine is put, and the person is steamed with a cloth round him keeping in the steam. *A-kala fufumimba pa ntalo na-zi-fukiza ndi mankwala*, he lies on his stomach over the pot and steams himself.

It also gives rise to *chifukwa*, because = fault of, cause of: from *fukira*, to call up the cause of a *mlandu*; and the same idea passes into the reversive form, *fukula* = to dig up, throw up, as a mole, thence called *namfuko*: perhaps also *pfuko*, a tribe, is derived from *fuka*, the hardened *f* indicating the stem-substantive; and the word is certainly akin to most of the words following in *fuk-, ful-*: a childish or dialect method of pronouncing *f* as *p* gives *puka* (to grow up), *buka* (to rise up), &c., the same root.]

Fukamira, ku, TO BROOD, as a hen; as a hen sits upon her eggs or shelters her chickens, thus covering them with its warm softness; as *bwatamira, nku-ku i-fukamira mazira.*

[It is the same word as *fungama, q.v.*; the Chikunda being *fukumira*, and the Chipeta also *fukamira*; and the root is the same as *fufu*, and cognate with *fuka.*]

Fukana, ku, to quarrel, to purpose. See **Fuka.**

Fukata, ku, TO EMBRACE; to carry

a child in one's breast, in one's arms, or of a mother holding a child in her lap; to nurse: it thus comes to have the meaning of conjugal embrace, and in Chikunda the word *fungata*, which is the same, is unusable because of its associations, and the reprehensible custom of using small girls. Chikunda, *kumbata*.

A-m'fukata mwana sa-da-one nzeru za-ku-nyamuka ku-ndi-patsira madzi, she is nursing her child and has not sense enough to rise up and get me a drink of water. *Mwana a-gona bwino-lomwe ngwa ku-fukatika*, the child sleeps nicely.

Fukirira, ku, also **fwichirira,** TO BE SMOKED, blackened with smoke; also *fichirira, fuchirira*.

Chindu la-fwichira, the roof is black with smoke. *Utsi u-fwichiriza dote lomatira nyumba*, the smoke blackens the mud that smears the house. *A-pachika ku nsanja chimanga, chi-fuchiridwe, chi-ume bwino, mmene a-ta-dza-chi-pika mwai ndi-u-choka*, they hang the maize-heads on the shelf over the fire, that it may be smoked and dry well; when they come to cook it the soot comes easily off. *Nyama u-ka-i-ocha pa-moto pa-utsi pa-sa-li pa-makala, i-fichirira ndi utsi*, if you roast meat at the fire in the smoke and not on the coals it becomes smoked.

Fukisa, ku, TO SMOKE. See **Fuka,** as also for *fuchirira*.

Fuko or **pfuko,** A TRIBE, one's tribal relationships; also kind, nature: *pfuko la antu, la mbeu*, a tribe of people, species of seed.

Ndi pfuko lao, it is their nature. *Pfuko lao nda li-ng'ono li-ng'ono nda kambirinji*, they are by nature of very small stature, dwarfs in fact. *Mafuko amodzi-modzi*, of the same tribal relationships.

[A child is said to belong to the tribe or family of its mother. A man who marries goes to stay with his wife in her own tribe. Other words are: *gulu*, family; *mtundu*, kind; *kolo*, ancestor; *anlu*, people. Yao, *lukosyo;* Chikunda, *zinga*.]

Fuku, digging up: adverb of—

Fukula, ku, to dig in soft ground, to dig up, to cast up as a mole; to dig with the hand in seeking for water, dig in an ash-heap; to 'cast up' old quarrels, to remind one of past things.

A-fukula makala wo-gwa-pansi, they shovel up cinders. *Ka-fukula mbatata ku-kala pa mtumbira pa ku-olowa*, to dig up potatoes, say, at the soft potato 'rigs.' *A-m'fukula momwe a-da-komana kale*, he reminds him where they met before. *U-zi-m'fukula, u-zi-m'kumba za-kale*, you remind him of things long ago.

[Synonym—*kumba*, to dig, real digging; while *fukula = ku enjesera kë kumba pa chisime ku funa madzi*, to add to the depth of the well seeking for water: *mfuko*, a mole; *lifukufuku*, strife.]

fukuka, ku, to be dug; said also of a tree which, falling over another, pulls its roots right out of the ground, as *pikuka; fuku-fuku*, adv.

Fukunyu-fukunyu, slipping and sinking, of one walking in sand, and—

fukunyula, ku, to walk in soft sand, from the same idea as *fukula*, digging into and digging up soft soil or sand.

Fukusa, ku, I., TO BE HARD ON THE SURFACE, AND SOFT UNDERNEATH, of a wound healed over and breaking out afresh; also *pukusira* and *tukusira*.

Chironda chi-fukusira u-ka-chi-boola pa nkanambo wa-ndu-ona mafinya-po, the wound is just healed over, if you pierce beneath the 'scab' you find pus. *Kantu ko-fukusira ka-nyeka m'kati moka*, anything which is *fukusira* eats away only in the middle. *Ku-fukusira chironda ku-chi-nyanya-lazira mlungu pwe*, to heal over the wound, to make it dry up and harden over with no real strength.

II. TO TIE UP in a small parcel; say, meat or *ndiwo*, the same as *pukusa* and *pukusi*.

Ta-fukusa ka-nyama katu-ko, tie up our bit of meat.

fukusira, -itsa, -idwa, -ika.

Fukuta, ku, TO RUB A SKIN in preparing it, as *fufuta: fukutira, -itsa*, &c., root as in *fufuta*, also *pukuta*, to rub.

Fukwe, 5, A NEST dug in the ground, a hen's nest: *abaka, apiru, ukuku, pomwe a-ikira*, where ducks, turkeys,

and hens lay; also *fuga*, from *fuka*, to dig.

Fula, ku, I., TO DIG OUT (*fukula*, *q.v.*), as a mole, or as people getting water in sandy soil; II. TO DRAW OUT HONEY from the hollow tree, to dig out, draw out honey (*pula*, *q.v.*); III. TO STRAIN, from taking out the lees; IV. TO CASTRATE, *ku-fula mbuzi;* also to take away the axil bud in tobacco that the leaves may grow better; V. TO SWELL, as a head of maize, not the cob, but the glumes at the top.

Madzi o-fula, water 'sponging' through; *po-uma po-fukula, pa-madzi poka-poka po-fula*, where it is dry (but soft), they say *fukula*, dig out, but where there is water only they say *fula* (dig away the water or the soft saturating soil); *a-fula madzi ndi kasu*, they ladle out the water with a hoe; *tawale la-li-kulu lo-fula nyama, chisambo*, a large pool where the beasts 'puddle,' their washing-pool. *Tutu limene li-fula namfuko*, the mole-heap which the mole throws up. *Ku-fula njuchi=ku-chotsa zisa ku una*, to take away the honey from the bees. *Ku-fula pa mchenga, madzi a-fula, a-gumula mchenga na poleza kwina*, to dig water in the sand, the water filters through, laps against the side, and breaks through elsewhere. *Mfuko i-fulira, mu-ka-ti mu-i-kumba; i-ma-fulira m'tsogolo, ni-tenga pfule lache, ni-tsekera nalo ku una*, the mole throws up soil, when you dig; it goes on digging ahead and takes the soil it has thrown up to shut the door of its hole (*dzimba*, the ant-eater; *mbewa*, mice; also thus burrow). *Fula fodia—ku-dula malua ache ni tintambi tina ta m'masamba, kuti masamba ache a-kwime bwino lomwe a-nga-dza a-ukali*, to pinch the flowers and leaf-buds that the leaves may ripen well and come strongly away.

[It is most likely the idea of pruning, taking away flowers and leaves, that gives the idea of 'cutting' an animal: and when once the new idea has obtained, it holds its ground as an independent word; at the base also of pruning there lies the idea of digging away and the water oozing through, for digging and throwing up is at the bottom of the whole.

A-fula njuchi m'panga mwache mwa njuchi, na-pisa nkono na solola sisa, they draw out the honey from the bees' hole, passing in their arm and drawing out the comb. The bees are mostly unharmed, some few drop down insensible, some sting.

The *fula*, of swelling maize-head, seems at once to give the reversive of *fa*, and to bring to the front the idea of dispersion and softness contained in death, or rather in the sound which it shares with the many other words.]

Fula, ku, TO SHOUT. See **Pfuula.**

Fuladada, A BLOW. See **Mafuladada.**

Fulagombe, 1, a large beautifully coloured bird that lives in holes in the scaur-bank of the river; it lives in large flocks; it is larger somewhat than a swallow.

[Derivation—*fula*, to dig out in; *gombe*, the bank.]

Fule, earth cast up. See **Pfule.**

Fulika, ku, to stay in one place, TO BE QUIET, sober, respectable; with the same idea as *fatsa*. From this idea of self-respect comes *mfulu*, a free man, a gentleman; also TO BE LEAN.

Fulu, a calabash. See **Pfulu.**

Fulufuta, ku, TO FLAP AND SETTLE IN THE DUST, as a fowl or sparrows do to find cool earth in the heat, or to bathe in the dust: *nkuku zi-fulufuta m'konde mwa nyumba, pa-mtumbira wa fodia wo-lima tsopano*, the fowls burrow in the verandah or in the newly hoed tobacco-patch; *mbalame zi-fulufuta m'munda*, like *palapasa* and *bvimbvinitsa*.

Fulukuta, ku, to move about in one place, almost like *fulufuta;* of a fowl; of a sick person who cannot walk any length; heard also of movement in the womb; also of the movement of the heart (*guguda*); the death-shudder of a human being (*piripita*, of the flapping about of fowls; *tsalima*, of the death-kicking of an animal; also *gubudu*).

Fulula, ku, to stay in one place, as *fulika, mfulu;* also *ku fulula moa*, to prepare the beer for drinking, to brew beer, to pour it out.

[The phrases for cooking beer are—*ku pika, tsirira, lusula, fulula*, and the following is the order of its brewing. On the first day they boil the water, and add the *pala*—*i.e.*, *ku*

l'usula—and the next day the mixture is called *mlusu*; it stands the next day quiet, *batata*, and is called *t'anti*; the next day *chimera* barm is added, making the beer froth (*tobvu*); on the fourth the beer is called *chale*, which is fierce (*ukali*) and very intoxicating, and makes the eyes bloodshot if drunk; on the next day it is *moa*, and is stirred and poured out into the smaller vessels for drinking (the huge beer-pot is two or three feet high)—this is *fulula*.]

Fululilo, 5, A BEER COOKING-POT; *ntalo yomwe a-fululila moa;* plu. *mafululilo,* sing. also *pfululilo.*

Fulumira, ku, TO HASTEN; also *mangupa.* Yao, *kulumisya* (the same word); Chikunda, *kangaza* (rather to do with force).

Fulumiza, to hasten, to cause to hasten; *ta-fulumiza uje a-dze msanga,* make him 'hurry up'; *za-fulumiza ndi ku-choka nyama, ndi-ka-da-zi-ombera mfuti,* the beasts would have started off in haste, had I fired my gun at them.

[The root seems to be the gathering of one's self together, the movement of haste.]

Fulumula, ku, TO MOVE OR SHIFT FROM or out of, to scrape out grain, ashes; to draw from the heap into a basket; to scatter or disperse; to pull about bundles of grass, loads, &c.

Fulumula kantu pa mulu, nga-kale nkokwe, pa-nga-kale msanja, take something from the heap, or out of the grain-store, or from the shelf. *Fulumula nkuni,* take some firewood. *Mbia yo-sa-choka, ku-i-chotsa ndi zisanjiro ku-ka-ika m'malo ena, = fulumula mbia,* to shift the water-jar with the lid upon it to another place (perhaps better *ku fumula*).

Fuma, ku, TO COME FROM, of a report (like *ku buka*), to arise out of; therefore *mfumu wo-fuma = wo-mveka = wo-buka,* a renowned or powerful chief.

A-m'fumitsa mfumu ana ache (a-fumitsidwa ndi ana ache = a-lemerera ndi ana ache), the chief's people utter his praise. *Ku-fuma kwache kwa-mveka,* his greatness is extolled. *U-fumira kuti? u-fuma kwa ani?* where do you come from? from whose village do you come? *Masiku onse ndu-mu-ona muntu nda-dzera mbali imodzi-imodzi, tsiku lina u-m'funsa, kodi u-ma-fumitsa kuti?* every day suppose (lit. *ndi-u-mu-ona,* and you see him; the construction is a beautiful one for 'suppose') you see a man coming from the same side, some day you will ask him, from where is it you always come (*fumitsa*)?

[Yao, *uma,* which connects *fuma* with *uka* and *duka.*]

Fumba, ku, (?) to catch, hold.

Ponya pano zi-fumbira ni anzanu, throw here, they pass and repass among yourselves. *Mpira wa-lemerera, = wa kondwerera = wa-pumbira,* the game is full of spirit. *A-fumbitsa mpira,* they keep the ball flying. *Mpira wo-fumba, masewera o-fumba* or *fumbidwa,* a good game. *Mpira wa-fumba mbali imodzi,* the game is all on one side.

Fumba, 5, a thin wire or brass armlet; also *mfumba;* plu. *mafumba.* Chikunda and Mang'anja.

[Derivation perhaps *fumbata.*]

Fumbata, ku, TO GRIP with the hand, to shut the hand, or to grasp with both hands, one above the other; *wa-fumbata mchere,* he held the salt fast in his hand, as in eating *nsima.*

Fumbato, thus holding in one's shut hand.

Fumbatula, ku, TO RELAX ONE'S GRIP.

Fumbi, dust. See **Pfumbi.**

Fumbula, ku, TO OPEN UP, as a path by frequent passing; of a rabbit-track; also *fumbuka,* to be opened up; to pass frequently; also as *bukanso,* to open up again; also to bob as a float. See also **Fumpuka.**

Kwa-fumbula nyama kuno, there passes frequently game here. *Yo-fumbula mleka apa* (mice), open up the 'run' here. *Antu a-fumbula njira,* people keep the path open. *Njira yo-pita antu i-kala yo-fumbula, yo-sapita antu i-fa,* a road frequented is kept open, not frequented it dies. *Njira yo-fumbuka,* a well-trodden path. *Mbewa za-fumbula pa uma,* the mice have worn a path at their hole.

Fumbulu, adv., making 'runs.'

[Reversive of *fumba* and *fumbata.*]

ra, ku, TO BE EATEN INTO of wood, hard meat, grain, uta.

yo-uma i-fumbwa ndi mbozi z, the hard meat is eaten and through with hairy mag- *bozi zi-fumbwitsa mitengo*, the rs eat the wood of the trees. *i-fumbwa i-chita tolo-tolo! u-*le, the logs are eaten into d the dust falls in little

rika, -itsa; *nankafumbwe*, (the animal that reduces lust).

la, ku, TO CARRY OFF, STEAL; *la* (the *m* before *f* being quite

nfula katundu watu m'nyu-fule fumfule, he carried off shold utensils, right off (*wa-*, passive). *Mbala ya-ndi-zanga*, the thief stole my

a fumfule, carrying off.

ruka, ku, TO RETURN FROM WAY on one's road (*ku bwe-golo*); *a-da-m'fumfunutsera, tsa pa njira*, it turned him *mene uja cha-m'bweza m-chi-*t brings that man posting ee also **Fumuka.**

eard as *fufunula*; *a-ndi-fu-a kanga kaja*, = *a-ndi-bera, ula, na-pita nako*, 'TO WALK '

, ku, TO REHOE an old gar- *palasa.*

m'chilele cha ntedza, hoe in nd-nut 'patch.' *Ku-ka-fu-anga m'munda mo-chola-cho-: mo-kolola-kolola kale, ndimo enga nsengwa ku-ka-palasa*, to hoe maize in an old rden, and the women bring o gather the glean-cobs.

ka, ku, TO BOB UP after being own, of a float (*kafumpu*, a set off a trap, as *fampula*; *i-na-fumpuka.* Also *fumbu-udwa, -utsa.* Chikunda, *a-fitsula.*

ersive of *fumpa*, and *fumba*, to

, ku (and **fumuka**), TO SEPA-RATE FROM (I.) a heap; thence TO UNROOF; (II.) where one separates and pulls aside handfuls of the thatch (as *famula*); *fumula nkuni*, to separate firewood from the heap, also to pull some of the sticks of a fire aside that they may be quenched to be lit again next morning (*ka-suntira ku mbali kwa moto, zi-zime, mawa ku-kacha ti-kolezera moto*).

TO ENLARGE (III.) a house (*ku fumula nyumba*); say in building it when one makes the plan larger.

TO MOVE A LITTLE (IV.), to move backwards, as from the fire if too hot (*ku fumukira mbuyo*); *fumutsa*, cause to move back; as *sendeza, suntiza, fendeza; fumula umo*, move here: *a-fumuka a-nka cha-mbuyo a-chita manta*, he moves a little back through fear; of a soft bag, to burst.

TO BE MUSTY (V.), of *chimera* barm (*chi-gonekera chi-fumuka* = if it lies any time it gets musty): *ku-fumukitsa*, to get very musty and spoiled. *Ndiwo, nyama, zi-fumuka; zi-ambira ku sasa, zi-ka-ta-ku-sasa zi-fumuka*, relish or meat spoil; they begin to get a little sour at first, and when they pass that stage, they are *fumuka*, bad. *A-u-fumula mtengo*, they mature a tree. *Nzimbe zi-uma zi-fumuka*, when sugar-cane gets dry it becomes musty. *Pfungo lache li-nunka mo-fumuka*, its smell is musty and rotten.

[The reversive of *fuma*, and unites the two meanings of *fumfunula*. The root idea is moving, pulling aside, enlarging; and perhaps the idea of 'musty' may be explained from *fuma*.]

Funa, ku, TO WISH, want, SEEK, care for, desire, love; to be about to; *funireni changa, cha-mwazika*, look for that thing of mine which is lost; *si-ndi-chi-funa-i* = *si-chi-ndi-konda*, I do not like it, it does not please me: *a-funana samwali wache a-na-sochera m'tengo*, he is looking for his friend who lost himself in the bush. *Si-cho-funika-i n'cho-wawa*, it is not desirable, it is bitter.

[*Funa* also becomes an auxiliary = 'to be about to,' as in the following examples.—*Ndi-mba-funa-ku-fa*, I was at the point of death. *Ku-funa-ku-vumba*, going to rain. *Kapena a-funa-ku-dwala*, perhaps some illness is com-

ng us. The *fuma-ta* becomes often *fum-a*, *fum-a* [illegible] it is getting dry or hard. *Ji pima ngwa-pi-fum-wa*, the meat is getting hard. *Pa-fum-ana*=*pa-ku-fum-a-ana*, it is ready to take it away.

Syncopations — *fwala*, wish; *fwala*, love; *fumi*, soul; *pepe*, desire; *dumuka*, sting &c.

Fumba, ku, TO BE WARM.

Dzuwa a-fumba, the sun is warm; *bere bera-fumba*, *bera-fumba*, it is warm to-day; *ba-fumbira mafuta*, to heat the warm; *nyumba ya-fumba*, a warm house, the house is close. *Dzuwa li-li-fumbe wha u-ma-lasa pa-kuta*, if the sun beats the grass, fire breaks out at the ash-pit. *Ku-fumbira nyumba iwa*=*ku-kala mu-para chiwaa*, it is nice and warm in the house here. *Dzuwa li-fumba*, the sun is getting warm.

[*Pfumba* means to cover. The meanings are associated, but they are not the same word.]

Fumba, ku, to cover. See **Pfumba.**

Fumbe, billow. See **Pfumbe.**

Fumbo, a boil. See **Pfumbe.**

Fumbula, ku, to uncover. See **Pfumbula.**

Funga, ku, TO LOCK; of a canoe with approaching incurved sides, to have a narrow mouth (*yo bvera m'kamwa*); of a house to be small, narrow; of a pot with an incurved rim, a grain-store narrow at the top; the chief application, however, of the word is to the locking of the threads in weaving (*see* note).

[In weaving cloth the threads for the warp are selected alternately and tied to a long thin smooth bamboo stick which is held crosswise above; each alternate thread is fastened to this stick by a long *bwazi* string which hangs some little way from the stick. The raising of this stick of course opens the threads. It is all this tying of the threads, with the string that ties them, that is called *ufungu*. When the threads are raised by the *ufungu*, the woof thread is passed through with a long bamboo stick (round the end of which the thread is rolled), which serves for a shuttle. To depress the threads and raise the others, the *ufungu* is dropped, the bamboo still continuing above, the threads are scraped by a blunted bamboo, and the *ufungu* threads fall through; the shuttle is again passed or poked through, and the *ufungu* raised again; the *panga* or bamboo which separates the threads is used for beating (*omba*) the woof close.

A-ka-yala tonje, a-ta-yala ndimo a-tenga ufu-

ngu, ndimo a-funga, when the thread is set they make the *ufungu* and lock the threads. *Ti-ka-bwerakwa ulwangu kuno uje, ti-ka-fu-nga*, we will borrow the bamboo stick from *Ba-mi-a* that we may lock the threads in it.

In the locks used by the *Wandu* branch of the Manganja a tribe, the keys are of wood, with teeth of, say, two or three inches. The key is inserted and moves a wooden bolt into its place. *Chi-fungo* is a key; *fungula*, to unlock.

The idea of locking with the arms seems to be connate with the incurving of a jar's mouth *mi-tsuko mu-ka-mala i-kale ya-funga ku-kwawa*=that pot, make it with an incurving mouth; and not far off are the ideas of locking (locked in an embrace), or the fastening of the threads to the *ufungo*. It is thus connected with *fwinya*, *fuluta*, *fungata*, *fu-nganya*, and also one would think *fumbata*, *fumba*, to hold, and *fumpa* (the cognate modifications of the root in *mp* and *mb* and *ng* being frequent). This tribe of words in *fu* differs, therefore, from that of which *fula*, dig and cast up, is the clearest exemplar.]

Fungamira, ku, TO COVER OVER and protect, as a hen its eggs or its brood of chickens; as a dog its young, or as a sow.

Nkazi a-fungamira mwana, *mwana a-goneka ku mimba kwache kuti a-dzimva bebe*, the woman 'cuddles' her child, which lies close to her for warmth. *Nkanga i-fungama pa mazira*, the guinea-fowl sits upon its eggs. *Garu a-fungamira ana ache*, *a-gona pa-mbali ndi ana a-gona ku-mimba kwache*, the dog suckles its pups, it lies on one side and the pups lie at its belly.

Fungata, ku, like *fungamira*, to cover and protect.

Nkuku i-fungatira ana ache, *i-ka-ona chitunzi-tunzi cha mankabai*, the hen shelters its brood when it sees the shadow of the hawk: such a shadow is readily seen in the bright clear sunshine upon the hard, white, cleared, trodden and swept ground of the village (*chinjikira* is to protect by intervention, *fungatira* to protect by covering up). *Garu a-fungatira ana ache*, the dog covers (or crouches down for, puts itself in the attitude of *funga* for its pups).

Fungo, a smell. See **Pfungo.**

Funja, a parcel. See **Pfunja.**

Funka, ku, TO CARRY OFF, remove; *funka-funka*, bring all away, whether

goods belonging to one's self or others —as *wawanya;* TO PLUNDER, steal as in war, carry all away.

[Chikunda, *kukulula;* other words, *fumfunula, fufunula,* where the root is the same and referable to the general idea in *fu.*]

Funka, a mouse 'adytum.' See **Pfunka.**

Funkata, ku, to embrace. See **Fungata.** Chikunda, *fukata, kumbatila.*

Funsa, ku, TO ASK; make inquiries; 'to ask whether,' 'to ask for,' being *pempa.*

Wina a-ka-funsitsa kuti nanga? another asks minutely, saying, is it so that . . .? *U-i-to-funsira kuti a-ku-sonyeze nyumba yache,* you just ask if he will keep for you his house. *A-mene-uja ngo-funsika, sa-kalipa,* that one is easily entreated, he does not fly into a rage. *Ku-m'funsitsa mirandu, ku-funsa-funsa pa mirandu kuti a-mvetse,* to ask accurately about the *mlandu,* to make inquiries about the *mlandu,* to learn all about it. *Cha-funsidwa,* it is asked about.

Funta, ku, TO PILFER; carry off, as *funka, q.v.*

Mwana uyo ngwo-funta, a-fo-sewera ndi mpeni, the child takes things it shouldn't, just now it is playing with a knife. *Ngo-funta ngo-bera-tu,* he is a thief. *Mwana uyu ngo-funta a-kakala a-dza-kala wa manja,* this child takes things which don't belong to it, if it continues it will grow up a thief. *Garu a-itanitsa mfunti, a-ma-tsegula m'manyumba na-ka-ba mpika,* they call the dog a thief, it is always opening the houses and stealing out of the pots. *Garu a-funta-funta,* the dog steals right and left.

Funtira, ku, to tie a knot that can be untied without trouble, as a slip-knot, and a particular kind of native knot (*kuti chi-sa-ndi-vute-i ku-masula,* that it may not trouble me in unloosing it).

Funtula, ku, TO LOOSEN, as string; to undo a burden; to pull out a slip-knot, or a knot tied for speedy untying, such as the natives make in tying up their loads.

funtutsa, -udwa, -uka.

[It is the reversive of *funtira,* which seems to belong to the 'hold' or 'grip' set of words in *fu,* of which *fumbata* and *funga* are the clearest examples.]

Funya, ku, TO FOLD, curl up, roll up, close, tuck up; *funya dzanja,* shut the hand; *funya nsaru,* roll up cloth; *funya-funya,* curl up, as in sleep: to bring one's shoulders together; *funya mapiko,* to fold its wings; *funyika,* rolled up, as of leaves badly unfolded.

Nungu a-funya-funya, the porcupine rolls itself up into a ball. *Kalulu ndi-a-dzi-funyira* (or *pinda*) *a-ka-gona,* the rabbit rolls itself up when it sleeps. *Ku-funya myendo monga a-ka-kala cho-tambalala a-ka-topa a-funya,* to curl one's legs up, as when one lies straight out and tires of the position, he draws his legs up.

funyitsa, -ika, -idwa; funye-funye, adv.

[Synonyms—*pinda,* fold; *kwinda, kwinya, puala, nyalanyasa,* to curl up; *tserenga,* to wind round; *futukula,* to unwind, as *tambasula.*]

Funye, curled up. See also **Pfunye.**

Funyulula, ku, TO UNFOLD; also **funyula, -uka,** &c., and **funyulila:** to unfold *nsaru, mpasa, myendo,* &c.

Funyulila myendo (also *mikono*) *kuti i-dzongole,* straighten out legs or arms. *A-tsira madzi pa nsandu kuti kapi, u-peza zi-ri-ku-funyuluka zonse,* they pour water upon the *nsandu* grass seeds, sprinkling it, you find them all separated and curled up.

Funzira, ku, TO LEARN, also *punzira,* and *pfunzira.*

Funzitsa, ku, TO TEACH, also *punzitsa* and *pfunzitsa.*

Fupa, ku, TO GIVE REWARD, not payment; to give for nothing at a dance or other ceremony; most likely the same word as *supa.* Yao *suma* also means to buy or sell.

Nda-fupira alendo a-pa-masewera, I gave the strangers presents, those who were at the dances. *Mfumu a-i-to-patsa chabe a-fupa,* the chief gives for nothing. *A-fupa antu ache,* he gives gifts to his people, *kamba m'ku-cheza masewera,* because they dance all night — *chakudia, nyama yache m'ko-ku-pera, nsaru, mipango,* food or meat killed for them, cloth or belts.

Masewera abwino a-fupira bwino, a good dance has good rewards.

[Chikunda, *kuwila, fupila.*
The chief, at the *mabisalila's* dancing, adds some present himself to his people's payments, and the giving is called *ku-fupa:* he makes presents at large dances for good dancing, or because they keep it up all night, or for merriment, say also to any particularly good dancer; strangers who come to the village also receive gifts; and if bands of workers come to hoe the chief's gardens, they get food or presents, but are on principle not paid. It is a reward for skill rather than payment.]

Fupi, SHORT, NEAR: *pa-fupi*, close to; *ku-fupi*, at or to a little distance: it is the adv. of *fupika*, and corresponds to *tari*, far, and *tarika*, to be distant; also of 5th class, *fupi lache la nsaru*, the shortness of the cloth; *wamfupi*, a short man, of form; *chachi-fupi*, &c.

Mbeu zi-cha ku-fupi ndi mbvula, the seeds ripen near the rains. *Za-fika ku-fupi kwache*, they come near him.

[*Ku-fupi, ku-tari*, &c., look very like infinitive forms in *i*. This, however, they are not, and the likeness only serves to show really how the infinitive, and implicitly the verb itself, fade into the noun. The adverb also (as *fupi* and *tari*) is so near the noun as further to aid in asserting the underlying unity in all grammatical form, and in bringing our minds back from centuries of artificial classification of speech to a proper understanding of its rules. The very idea of derivation, which literature creates in a civilised mind, has vastly to be modified in these languages of Africa (civilisation's counterpart and equal). These adverbs *fupi, tari, wisi, kulu, ng'ono*, &c., which form nouns in all the classes, and are the nearest approach to adjectives in the language, are rallying-points, and one finds in *fupi, tari*, as well as in *tere, tero*, and *ti* (say, do), that even the verb may be more a noun than we suppose, and noun phenomena include action under a rule of repose.]

Fupika, ku, TO BE SHORT, TO BE NEAR: *muntu wa-ku-fupika*, a short man, also *wa-m-fupi; ka-dule mteng-wo u-fupikitse*, cut the stick very short; *paja pa-fupika*, it is only a short distance yonder; *pa-fupikira uko ndi uko*, there is a short distance between here and there.

fupikitsa, -idwa, -ira, -ika.

Fur-; words in **Fur-**, see **Ful-**.

Fusula, ku, TO SET OFF, as a trap, a noose; to loosen something so that it falls: *wo-fusula*, as *wa-ku-mafuta, wa-chisamba*, a first-born son.

Nsampa u-li-ni-mpamvu nu-fusuka nu-kola nyama, the trap has spring, and goes off and nooses the game. *Mpando wa-fusula*, the form so loosened that one falls. *Nyama ya-fusula nsampa*, the beast set the trap off.

[Also *futsula, fsula, fasula, putsula.*]

Futa-futa, ku, TO TRAMPLE DOWN, as *bvuta-bvuta, q.v.*

[*Ndio mau o-konda Asi m'chamba*, these are words the hyæna loves, concealed in the luxuriant Indian hemp—stealing unobserved again and again.]

Futada, 5, A BLOW with the palm of the hand. Chikunda, *bafutada*. (A Portuguese word.)

Futi-futi, SPRINKLING, DRIZZLING: *futira.*

Futika, TO BEND, of a tree, a man; as *pindika, kowama.*

Futira, ku, TO SPRINKLE things dry, such as *ufa, mchere, pulusa* (flour, salt, sifted ashes); to sprinkle water is *wadza* and *tsira*, though *mfutifuti* is small mist-rain.

A-futira ufa m'ntalo nsima i-sa-chite mibulu mibulu, they sprinkle the flour in the pot that the porridge may not be 'lumpy.' *A-futira pulusa lo-sera-sera m'bwemba*, they sprinkle finely sifted ashes in *bwemba* beer to take away its bitterness. *A-futira ufa m'ntalo kuti madzi a-wire msanga*, to make the water boil quickly. *Ntalo ya-futidwa* (flour) is sprinkled in the pot.

futitsa, -ika. Chikunda, *pumpa.*

Futsa, ku, TO PARBOIL anything fresh to keep it, as beans (*chipere*), leaves of beans, to carry on one's journey, or to tie up in a bundle to store for future use; to half cook meat, to keep it from going bad; 'mealies' are thus treated, and become soft and sweet almost like green maize, *chimanga cho-futsa.*

A-mbo-zi-futsa ka-ng'ono-ng'ono wa! they parboil them *wa!* (the sound of boiling).

[What is thus cooked is taken out before it is boiled. *Masamba a nyemba, a kobwe, napika, na-anika pa dzuwa, na-tsira m'mbiya kusunga, a-ka-funa ku-dia, na-tsirasso mpika,*

na-tereka pa-moto, na-psya, ndiye masamba o-futsa, leaves of beans, *kobwe* bean, &c., these they cook and put in the sun to dry, then put them into a jar to keep, and when they want to eat them, they put them again into the pot and put it on the fire; when it is cooked it is *masamba o-futsa*, parboiled leaves.]

Futsa, II., a kind of tree, with much pith—see **Tsoyo**; plu. *afutsa*.

Futsula, ku, to set off a trap. See **Fusula**.

Futula, ku, TO MOVE OFF, shift. See **Pfutula**.

Futula, ku, and **Futuka**, as *fumula*: I. TO SEPARATE FROM; II. TO UNROLL, unfold (of which *futukula* is the intenso-reversive); to unroll a mat, unfold one's arm, unfold leaves, calico, to unwind string, rope, disentangle thread; III. TO SHIFT, to enlarge a house. Also **futuza**, to shift, move one's finger a little in measuring cloth, make it broader.

Nsaru ya-ku-i-pinda-pinda, i-futule, of cloth folded and folded again, unfold it. *Mpasa njo-futuka-futuka kale*, the mat is spread and unrolled long ago. *Masamba a-futuka, boa bwa futuka*, the leaves are opened, the mushrooms have spread open. *Mpasa yo-futuka*, also = a broad mat = *yei-kulu mimba. Ku-i-futuka nyumba, ku-i-kuza m'kati*, to enlarge the house, to make it bigger inside. *Ta-futukira cha-uko mnzatu a-kale nafe*, shift the house to that side that our companion may be beside us. *Futukula tasa, makangala*, arrange out the rough *makangala* mat flat. *A-ka-li-yamba ku futukula, ku-li-sanka*, when they begin to lay it out to choose. *Chiruwe chi-tambasula chi-futukuka*, the pumpkin-flower unfolds and spreads out. *Wa-futulula nsaru ndani?* who unrolled the cloth? *I-futuzeni nsaru i-kule mimba*, spread out the cloth that it may be broader (*e.g.*, in making it). *Futuza nyumba, ku-ikira pa mbali pena, u-sa-i-suntira ku-tari-tari*, shift the house, to put it in another place, but don't move it very far.

fututsa, -udwa, -ukula, -ulula, &c.; **futuza**; adv. *futuku*, &c.

Futwa, ku, TO BE ROTTEN, as a tree; musty and bad, as *ufa* (flour) in times of scarcity; TO BE EATEN THROUGH with holes; of a house (*nyumba*), verandah-post (*nsanamira*), grain-store (*nkokwe*), maize. Chikunda, *tumbwa*. See also **Fumuka, Fumbwa**.

Mitengo i-putwa ndi a-kafumbwe, or *i-fumbwa*, the logs or posts are eaten with weevils. *Ufa wo-futwa ndi ananka fumbwe. Nkwendwe zo-sa-gundidwa*, or *zo-sa-komedwa, zi futwa*, bark-cloth not beaten well is rotten. *Alowa ufa na-u-panga mibulu-mibulu ufa-wo ndi-u-fumukira momo, ufa wo-futwa* or *futidwa*, the weevils get into the flour and make it into lumps; that flour is bad and musty, it is rotten.

Fuula, ku, TO SHOUT; of people, not a dog, which is *kua*, or a lion, which is *tuluma*, &c., nor an elephant, which is *bangula*, &c.; also *ku-***pfuula**, *ku-pfuula nkondo, ku-pfuula kwa nkondo ku-chenjeza anzache*, to shout for war, the shouting *nkondo!* warns one's companions; *ta-pfuula uje a-dze*, call out for So-and-so to come; *a-ma-lira, a-ma-pfuula*, he cries and bellows.

fuulira, pfuulira, -itsa, -idwa, -ika. Chikunda, *kuwa*.

Fuwa, ku, TO BE SLEEPY from having been awake all night; TO BE UNDERDONE, of meat, uncooked, half melted; to be hard and badly cooked; to be unequally fired, of a pot, &c.; also *fua*.

Nsima yo-fuwa, si-da-psya bwino, half-done *nsima*, it is not well cooked. *Dzungu li-fuwa*, also *dzungu li-fuwa, li-tundudzuka ndi dzuwa*, also *dzungu li-chita mo-nyala, moto u-li-goma o-sapita momo*, the pumpkin is underdone; the pumpkin is half ripe with the sun; the pumpkin is cooked and shrivelled on the outside; the fire has just reached the outside, but has not got in to cook it through. *Mpika wafuwa su-da-psya bwino*, the pot is not burned thoroughly—also our potful of *ndiwo* is not properly cooked. *A-fuwa mafuta sa-a-psya mafuta ache*, the oil is not cooked, or the fat is not thoroughly melted (also of *mbatata, nyama, nsima, mponda*).

Wa-fua ninji? nda-fua ni masewera, how are you unslept? because of the dance last night. *Antu a-chezera masewera a-fuwa*, when people spend all

night in dancing, they are unrefreshed next day.

Fuwitsa (*ku-enda kosiku, ku-fuitsa*, to travel all night is to be very tired next day).

fuwira, -idwa—also **fuitsa**, &c.

[*Pima* also = to be underdone; *tundudzika*. It can be used of the body; also of iron when the forge fire is too low (*pa-ka-panda moto si-chi-lola-u-tsama-i, chi-to-fua chitsulo*, without fire enough it won't consent to weld, the iron is so to speak underdone).]

Fuwa, 5, A COOKING-STONE; three (*mafua*) are used for supporting the pot in cooking; they are either of stone or clods, earth or clay; *mafua a pa-mtu pa ng'ona*, the three protuberances like cooking-stones on a crocodile's head; *nyumba ya mafua*, the kitchen: also *pfua, pfuwa*, and *fua*.

Fwamba, ku, TO KIDNAP. Chikunda, *fwamba* = to walk—see **Famba**; *chifwamba*, men-stealing. Chikunda, *panga*.

Fwapa! SWISH! as a bird, *fapa*.

Fwasu! EXPANDING, of grain, and—

Fwasula, ku, to open, expand as a head of grain, millet, &c. See **Fasula**.

G

G is connected closely with **K**, of which it is the gutturalised palatal. The nasalisation belonging to both *g*, and *k*, *ch* and *j*, is the *ng'* of *ringing*; but as the labial or dental nasalisation can be used for the palatals (though not *vice versa*), it is much simpler to write *ng*, *nk*, than *ng'g* and *ng'k*, and also, when *m*, as in the *m-mi* class, occurs, more natural to write *mg* than *mng'g*: moreover, no one would dream of looking up *nng'ka* or *mng'ka* for *nka* or *mka*. Still, there is a distinct and consistent *ng'* nasalising for the palatals, just as *n* for the dentals, and *m* nasalises the labials. The connections of *g* with *j* are similar to those between *k* and *ch*, *l* and *r*; the lighter vowels, *e*, *i*, tend to take the softer or continuant forms of the letter idea in question.

The type of Bantu syllable is *pa*, *ta*, or *ka*; all other initial consonants are either gutturalisings of these, as *ba* (of the two forms *ba* and *bha*, answering to Hebrew 'Aleph,' 'Ayin,' and 'He,' 'Heth' division); or nasalings, as *mpa*, with nasalings of the guttural forms *mba*, *mbha*; or continuant sibilating, as *fa*, and gutturalised *va*—with these again nasalised *mfa*, *mva*; or explosive hardening of the continuants, as *pfa*, *bva*, and their nasals *mpfa*, *mbva*; or the simple nasal gutturalised, as *ma* and *mha*: or all these vowelised by *w* or *y*, as *pya*, *pwa*; *bya*, *bwa*; *mpya*, *mpwa*; *mbya*, *mbwa*; *fya*, *fwa*; *vya*, *vwa*; *mfya*, *mfwa*; *mvya*, *mvwa*; *pfya*, *pfwa*; *bvya*, *bvwa*; *mpfya*, *mpfwa*; *mbya*, *mbvwa*; *mya*, *mwa*—also *psa*, *bza*, *psya*, *bzya*.

Each of the three classes confines itself to its own explosives; but *pa* explosives take also *s* and *z*. All the gutturals are possible before the *ga* type, *m* and *n* before the *ta* type syllable, *m* only before the labials; the vowelisings can follow any consonants and connect them with the vowel following; and *l* and *r* can be used after the simple nasal *m*.

Finally, the nasals can be nasalised themselves—*e.g.*, *mma*, *mna*, *mng'a*; *nna*, *nng'a*; *ng'ng'a*: and in whatever combinations *n* occurs, it can be nasalised by *m* and *n*, or *ng'*, by *m*, *n*, and *ng'*; *m* of course only by itself. The vowelising letters *w* and *y* themselves begin syllables—*wa*, *ya*, as well as *l*, and *r*, *la*, *ra*: and vowels themselves begin syllables, *a-mu-ka*; but the tendency is to supply *w* or *y*, or else there lurks a concealed Ayin or Aleph.

This, with the same following out of *ta* and *ka*, is the whole syllabary of the language: words are not separated except by education, but are thrown together in long concatenation of

btfully divided syllables; but the
a principle of the phonology of the
uage—namely, the open syllable—
ıvariably held; but the clearness
ı which the vowel-ending is kept
s very often a modified character
he next consonant, and there are
e doubles, as *mwanna*, which is a
' sharp doubled *n*, where really
nna is the second syllable, but
re the shorter vowel of *mwa*
ld almost lead one to think it an
bic doubled letter: even in this, if
listens, one can distinguish the
ıg feature, which holds through
ter or longer vowels—namely,
in an open syllabled language.
have a counterpart to this in
ıch, which is almost an open syl-
ɔd language or becoming one.)
becomes important, therefore, to
nge the syllables individually,
as the process is so simple, the
ngement is easy, nor is it elab-
e.

he *ga* syllables are as follows—*ga*,
, *nga*, *gwa*, *ng'a*, *mng'a*.

a, HARD CHOPPING OR CUTTING; *'ema ga! ku gagada pfupa ga! -dza* is of chopping meat); FIRM-
, STRENGTH, *ku limba ga! ku* ı *ga! njuchi ya-ndi-luma ga!* the stung me sharply; CLAPPING DS, or the fingers of one hand on palm of the other, *ga-ga-ga*, also *o-go* (Chikunda, *ndee*); BEATING SMALL DRUM, *mpningo yei-ng'ono* ı *ga ga ga;* STEADFAST GAZE, *ga-a*, also of the morning moon, *ku-a kwache ndiko ga!* also *ku-nka ku da njira ga!* to go to the garden.

aba! FULL; *ku dzaza* or *dzala ga-*
Mtedza u-li gaba! zinangwa zi-ri ı*!* the ground-nuts or the cassava s fill (the basket).

abadula, ku, or *gadabula*, TO OPEN to pick off, or open up anything ring, say, with one's finger and nb; *mfuti yo-gabadula*, a gun h opens up as a Snider rifle.

abadutsa, to do so strongly or ly; also *gambatula, badukula.* unda, *gulupuka.*

abira, ku — see **Gabvira**, just w.

Gabula, ku, to take off, as a lid, break off, chip off, open up, take off something adhering (*gabadula*); also *gambula, gadzula, gampula.*

Gabula chibantu cha fodia, break off a piece of tobacco. *Ta-u-gabula nkaka ti-ri-be mpeni*, break off a bit of cucumber, I have no knife. *Gabula pa una, ku-pisa chala mu una-mo ku gabula ka-dote ko-psyapsyala*, break off (a bit of earth) at a hole, putting one's finger in the hole and breaking off a thin piece of earth. *Gabula uta wa mfuti*, to open the breach of a gun.

gabutsa, gabudwa.

[The idea is of a 'hard' bit being broken, *ga.*

Synonym—*landula*, which has rather the idea of cleavage.]

Gabvi ! LAPPING OF WATER.

Gabvira, ku, and *gabvika*, TO LAP AGAINST the side of a vessel, fluctuate, sway to and fro; the word is an extension of the sound in *ga*, knocking, to *gabvi* (seen in *bira, bvu, mvu*), indicative of the sound of water lapping. Chikunda, *kupila.*

Madzi ndi mpepo gabvi gabvi! water with the wind lapping. *Zo-nga madzi zoka-zoka zo-gabvira*, liquids fluctuate.

gabvika, -itsa, -idwa.

Gada, ku, TO POUND *mpali* or broken grains: *ku gada misere: pungunyula* is the first slight pounding, as they do in making beer; then comes *konola; sinja* also covers the pounding of grain from the beginning; then comes *ku gada mpali. Gaditsa mpale*, pound it well.

Also—TO BREAK INTO SMALL FRAGMENTS, as rats nibbling maize; *makoswe a-gada-gada chimanga*, the rats crumble the maize hanging on the rafters, letting the fragments fall on the floor. This is the same word.

Also—to lie on one's back; but see **Gadama.**

Also — to beat, chop; but see **Gagada.**

Gada, adv., LYING ON ONE'S back; of leaves, expanding; of a man with no work to do, lying at ease.

Ngalawa gada! an open boat. *Gadagada.*

Gadabula, ku, TO OPEN UP something keeping shut; one's hand, a lid, &c., also to pick off anything adhering: also *gambatula.*

gadabuka, -utsa, -udwa.

Mbiya ya chimatiro, a-i-gadabula, of a pot painted over, they pick off the adhering plaster. *Gadabula,* open the mouth of a person; *a-nene mau ao,* that he may say what he has to say.

Gadama, ku, TO LIE ON ONE'S BACK; of a canoe, to gape with a wide mouth; of leaves, to be broad and luxuriant, to lie open to the sun; of a pot, to lie on its side; of a house, to have the verandah turned up so as to offer the same appearance: opposed to *funga,* which is to close up, to turn in.

Muntu a-ka-gona a-gadama, a-gona kwa de de de, a person sleeps lying on his back. *Nkokwe ya-gadama, chifukwa a-ta-zakudia a-i-gwetsa,* the grain store lies over on its side, because when men finish its contents they knock it over. *Ku-mnso kwa-ku-kulu kwa ngalawa ku-gadama,* at the large end of the canoe it gapes wide. *Mbewa ya-fera-po, wa-i-peza i-ta-gadama,* the mouse has died there, he found it dead lying on its back. *Nyama i-ta-gadama apo i-ri-kangalala,* the beast was lying on its back there (dead) with its legs up. *Mtanda wa-nsima u-li-wo-gadama,* the plateful of *nsima* is flat (if one takes out the large lump, or helping, it may at first lie on its side, but it is turned on to another plate flat and neat and well smoothed over—it is then really *mtanda*).

gadamira, -itsa, &c.; *chigadagada.*

Gadamu, or *mkadamu,* the one who stands at the end of a canoe (perhaps Portuguese, but if of the form *mgadamu,* just as likely real Mang'anja).

Gadamula, ku, TO PICK OFF anything adhering, as *gadabula;* also TO TURN UPSIDE DOWN.

Mbiya i-gadamule, antu a-dziwe kuti moa wa-ta-mo, turn the pot over (on its side, &c.) that people may know that all the beer inside is finished. *Ta-gadamutsa chule,* turn the frog over.

gadamudwa, -utsa.

Gadu, OPEN, lying back, also on its side overturned; of leaves which flap up and down with the wind: adverbial of *gaduka.*

Masamba a-li gadu-gadu, the leaves are broad and growing well. *A-mera a-kondwa a-ti gadu-gadu,* they grow and flourish and expand. *Mpepo u-li-ku-gwedeza masamba a fodis gadu-gadu,* the wind is swaying the tobacco-leaves up and down. *Ngalawa i-ri gadu-gadu ndi anachire,* the canoe lies over from side to side with the waves. *Mpika u-gaduka gadu,* the pot lies over on its side, overturned.

[It is the reversive of *gada.* The following words belong to the root idea of, 'on one's back,' 'overturned': *gadama,* and *gadamula* (its reversive=taking up what thus lies flat, or to overturn), *gadabula* (the same, with phonetic change), *gadu, gadula, gaduzira;* also *gwedula, gaduza.*]

Gaduka and **Gadula, ku,** TO OVERSET; to overturn with the hands; of a canoe, to overset; also to lean back, as in rowing (*alemu a-palasa na-gaduka, a-gadama chambuyo,* the oarsmen row and lean back).

Gadula mtengo = tsikula mtengo, overturn the tree; *mbia, mpika, chilo mu-li kantu momo,* a jar, a pot, a cup in which there is anything (as *tsikula*). *I-gaduleni mbuzi ti-i-pe,* turn the goat over that we may kill it. *Ku-tayika mpika ya-gaduka,* as in setting down a pot, it has turned over. *Mvu a-gadula ngalawa ku-i-nyamula ku-masamba, ndi-i-gwa cho-bvundichiro ndiko ku-unda ngalawa,* the hippo. overturns the canoe, that is, lifts it up, and it falls over on its face, that is, *ku-unda,* to sink the canoe. *Muntu a-i-gadutsa ngalawa ndi ku-palasa,* the person overturns the canoe with bad paddling.

[Synonyms—*trikula, gwedula, gubudza.*]

gadutsa, -udwa. Chikunda, *gadabuka.*

gaduzika, ku, *masamba a-gaduzika ndi mpepo,* the leaves wave with the wind. *Mbepo-i-gaduzitsa masamba.*

Gadza, ku, TO CRUSH, BREAK, crack, crackle; as grains of maize, the rotten branch of a tree (*kadzuka* meaning to

break off); the crash of a bamboo, the splitting of *nsatsi* (castor-oil bean), *chitowe*, &c., also call *ga!* and the splitting sound is *gadzu!*

Ku gadza mtengo, to split a tree; *ku gadza mtu*, to split a head. *Ku-gadza nyemba pa-mpero, ku-panga chipere*, to crush beans on the stone to make *chipere* (bean-mash). *Chiko chi-ta-pulumuka m'manja ku-gwa pansi ku-sweka, cha-gadzika*, if a cup fall out of one's hands on the ground and break, it is said to *gadzika*, 'smash.' *Ku-chi-gadza chimanga*, to break the maize grains in the *mtondo*. *Gadza pfupa, gadza pa pfupa* (not *gadza mnofu*), chop the bone; *gadza-gadza mwendo wa nyama*, chop off the leg of game; *gadza ndi nkwangwa, ndi chisenga*, chop with an axe, or with a large knife. *Makoswe a-gadza zimanga ku-swa iswa ku-zi-bentula*, the rats break the maize into small fragments, nibbling bits off. Also *gaza-gaza*.

Gadzula, ku, TO BREAK OFF, of hard-ish substances, *fodia, nkaka, chinangwa, nkuni, kungwa*, such as tobacco-'plug,' cucumber, cassava, firewood, bark: as *bentula*, only that *gadzu* has more of the crush-sound in it, not so clean a chip or break as *bentu*.

Gadzulira kungwa m'ku-sonkera moto, break off a bit of bark in lighting a fire. *Ta-ndi-gadzulira kachigadzu*, break me off a bit of tobacco. *Ka-gadzule chikuni=ka-waze chikuni*, split up the sticks. *U-gadzule apo mtengo*, break off there that piece of wood.

[Closely related to *kadzula*, but not actually the same word: one does not say *kadzula fodia*, but *gadzula fodia*, and *kadzula mtengo* is the proper word for breaking off a branch, &c.]

gadzutsa, -udwa.

Gaga, 1 or 5, HUSK, BRAN; like *dea* and *nkufi*: it feeds hens and goats, and people make it into *nsima* when they have nothing else. Chikunda, *goche*.

Gaga wambiri, magaga ambiri, much refuse wheat; from *gagada* and *gada*, to pound.

Gagada, ku, TO CHOP OR HACK with an axe, or with a knife, wood, bone, &c.

gagadira, -itsa, &c.

U-lawa zo-gagada ni nkwangwa, zo-cheka ni mpeni su-dzi-lawa-i, proverb—don't let any one know you have it; literally, you taste those things you hear chopped, but (meat, &c.) cut up (quietly) with a knife you don't.

gagade, chopping.

Gagalala, FIRM, strong, sound: *mwala wa gagalala*, a stone firmly set; *ya-lira ndodo m'mutu mwache kuti gagalala*, the] knob-carrie sounds *gagalala* (a clear firm knock) on his head: also *ndendelele*.

Gaka, 5, the SCALE of a crocodile or ant-eater; plu. *magaka*.

Gala, 1, WHITE CLOTH, calico; plu. *agala; nsaru ya gala*, white cloth.

Nsaru ya gala i-ndi-konda, n'ka-i-gobola chitewera cha Chikunda, white cloth delights me, I shall wear it in the Chikunda fashion in a long loin-cloth.

[The root idea is whiteness, as *yera* and *mbe*.]

Galamuka, ku, TO TURN QUICKLY round; of a person's eyes, to be clever or quick; to be quick or clever at anything with one's hands; to lift up one's head quickly on being called; to get up, be alert, active; also to be clever at anything. Yao and Chikunda, *kalamuka*.

Mwana wa-galamuka, the child is awake (*i.e.*, *pa maso, a galamuka maso cha-mbala*, it looks round as a thief looks all round). *Ngo-galamuka garu-yu, sa-ponya nyama*, he is a clever dog, he does not miss his game. *Galamuka, nsima ya-psya*, jump up! the dinner is ready. *Wa-galamutsa mtu wache*, he raised his head. *Ku-galamuka kwa nkope*, he has a clever face—*ngo-galamuka maso ache. A-i-galamutsa nyama* (not *galamula*), he startles the animal.

Galu—see **Garu**, a dog.

Gamba, ku, to speak loud, raise one's voice; to 'trumpet,' as an elephant; to wrangle: *ku gambana*, to quarrel.

Monga muntu a-ta-m'bera munda, mwini a-ta-ka-ona m'munda-mo a-ta-dzi-gamba, as of a person stealing from a man's garden, if the owner sees what

has been done he rages and storms. *A-gamba za mirandu*, he speaks loud in the *mlandu*. *Njobvu i-gamba*, the elephant trumpets.

Gambula, ku, TO OPEN OUT, *nkwinjiri*, iron bracelets; *gambula nkokwe*, open up a grain-store lid; to open one's mouth, open tongs or pincers. The usual word is *panula*, and to shut is *komera*: *kambula* also is more common than *gambula*.

Za-gambula pa-kamwa ndi-gulule dzino, open your mouth that I may take out your tooth. *Ku nkokwe ku-li-ku-gambuka chindu, ku-li pululu*, the *nkokwe* roof is taken off, it is wide open.

gambutsa, -udwa, gambulula; **kambula**, better known in some places: *gambatula, q.v.*

Gambatula, ku, TO LOOSEN THINGS ADHERING to one another; to open the lid of a box, to pick off, to take out or off anything fixed or firm.

Na-gambatula makoko a msikidzi, and takes off the husk or bark of the *msikidzi* tree. *A-gambatula kungwa la-li-kulu la mombo ku-panga kola la nkunda*, he takes off the large bark of the *mombo* tree to make a dove-cot (dove-cots are made of a slab of bark curved to meet, laced at both ends with sticks or string; a door is left for the pigeons; a broken pot of water is put beside the cot, and a staircase climbs up to reach the platform, supported by forked sticks, upon which the dove-cot rests). *Gambatula mwala wa diwa pansi*, lift up the stone of the *diwa* trap (or of any stone firmly fixed in the ground).

gambatuka; also *yangatula, bandakula, gabadula*, &c. Chikunda, *kanandula*.

Gampula, ku, TO CHIP OUT, as of a plate or pot, as *bentula*.

Dzino la-gampuka, a bit of my tooth is broken off. *U-sa-gampulire mbia*, 'take care and don't chip' the jar. *Ndi-gampulire fodia*, break me off a bit of tobacco.

gamputsa, -udwa. Chikunda, *bendula*.

Gamu, FALLING OFF, as plaster.

Gamuka, ku, TO FALL IN, as the side of a pit, a river-bank; fall down, as the side of an ant-heap: **gamula**, causative, to cause to fall, *chula, chemba, dote*: **gamutsa, -udwa**: also *gumula, q.v.* Chikunda, *gomoka*.

Madzi a-gamula chirinji, the water undermines the steep bank. *Gamula chimatiro cha mbia*, detach the plaster from the jar. *Gamula mkute* (=*ku dia mkute wa dzulo, mkute wo-limba wa ndi*), jocularly said of eating a piece of hard *nsima* in the morning, which has to be broken off with the teeth.

Ganda, ku, TO SLAY; *ganda munta; mpeni u-li ku manja ndi-ku-ganda iwe*, the knife is in my hands, I shall slay you.

gandira, -itsa, -idwa, -ika, -ana.

Ganga, ku, TO ENDEAVOUR, as *banga*, and *kangana*; to 'wrestle with': also to be powerful, *wa ganga ni nchito*. *Nda-i-to-ganga nacho*, I have tried it. *Nda-i-to-ganga nazo ndi-kuzi-fula* (*njuchi*), I have endeavoured to get the honey out (to no purpose). *Ku-ganga nao moto, ku sauka nao*, to try one's best to get a fire up, and to find it almost impossible.

[*Kanga, ku-tera makani, m'ka kanika*, &c., synonyms.]

Gang'a, 1, A BRAVE MAN, a strong man, a hero: also *nkuyu yo-sa-peya*, green hard fig.

Gangalama, ku, TO BE STRONG, TOUGH, well-knit, as *jinchira*; also be clever, as *galamuka*: also *kangalama*.

Ku-chita kwakwala kwakwala ndi nchito ngo-gangalama uyo, to turn over, to 'rattle' through his work, he is a strong man 'that.' *Mtengo wo-limba, u-chita mo-gona, wo-gangalama*, the tree is firm, it has lain a long time, it is tough. *Dzungu lo-panda madzi, lo-gangalama*, a hard dry pumpkin. *Uta-wo-kangalama*, a tough ('yew') bow. *Garu ngwo-gangalama, a-to nkiza, si-m'bisalira nyama-i*, the dog is a clever (as *galamuka*, separate meaning) hunter, it has good scent, the game can't get away from him.

[Ga gives the decisiveness, and *ganga* the strength and toughness.]

Gango, 5, A RING of any kind, a

noose in a native trap; *gango la nkuwa, la chingwe*, a ring of brass, of string, &c.

Magango akulu a sera-sera, the large rings shift up and down.

[The making of a ring (*gango*).—*Muntu a-esa ni chingwe pa mwendo wa nkasache, na-ninka mpalu-u mwiezo wo; mpalu na-ka-tenga, na-dri-ka-pinda, na-esa; magango ache na-fana ni gango la chingwe*, the man measures his wife's ankle with a bit of string, and gives this ring-worker that measure, who takes and bends it himself to the size; the rings he makes tally with the ring of string.]

Ganiza, ku, TO THINK, suppose, consider (as a chief deciding a case). It is a very exact equivalent of 'think,' even='sit thinking.' It is pronounced almost *gawaniza, gaaniza*, and may really come from *gawa*='to divide,' just as our word 'decision.' *A-ngo-ganiza ku-dia koka koka*, his mind is set upon food (*maganizo*= thoughts).

ganisira, -itsa, -ika, -idwa.

[Synonyms—*esa*, to try; *lingalira*, imagine; *sinka*. Yao, *ganisya*; Chikunda, *nyelezela*.]

Ganka, ku, TO BE STRONG, FIRM; as *gangha*, or *gang'a, ganganga, gangalama*. Chikunda, *chikala*.

Gano, 5, a kind of ornamental axe, with a long straight tang and a half-moon-shaped head at the end of it; the iron is sometimes a foot or more long: the *Ajere* family carry them to cut up elephant and buffalo meat in hunting; it is also used for making hoe-handles: other axes, *zenga, mpompwe*, and the general term *nkwangwa*.

Gantula, ku (adv. **gantu**), TO DIG OR STRIKE with a hoe, axe, or adze; to strike a bit out of, something hard or firm, and that with some force.

A-gantula dote ndi kasu, he strikes out a lump with the hoe (*dote lo-uma, kachirinji*, &c.) *A-gantula mtengo ndi nkwangwa*, he chops out a bit of wood with the axe (*ka-chirinji, ka-dote, ka-koza*, bit of bank, earth, ivory-ring).

[As *omola*, Chikunda: but from the root *ga*, and further *gantu*; just as *ga, gadsu*, for *ga-dzula*; *ga, ganga*, for *gangalama*; *ga, gambu*, for *gambatula*; *ga, gada*, for *gadama*,—all being variations, in different formative processes, of *ga*=firmness, strength, clearness; just as *pa*, meeting, hitting, and *ta*, state or condition of *pa*.]

Gara, white. See **Gala**.

Gara-gara, the sound of the small *garanzi* drum; *garanzi wa-lira wamveka gara-gara wache; chingara-gara* is a bell.

Garanzi, 1, A SMALL DRUM, beaten quickly: also *chiranzi: garanzi-garanzi*, and *gara-gara*, its sound.

Garu, 1, A DOG; plu. *agaru*. Yao, *mbwa;* Chikunda, *mwanambwa* (the same word, *na* and *mwa* being prefixial).

Nyumba ya garu, a kennel, that is, a small house, a hovel. *A-ka-nka naye (garu) na-pera nyama*, they take it out to hunt.

[That a word like *garu* should change, points to a flexibility in the language (from whatever motive) that goes far to explain linguistic change, both in its rapidity and growth, according to national developments.]

Gawa, ku, TO DIVIDE, divide between; *ku tema*=divide, means to cut off any part; *ku tapa*=to divide, to take a part from the whole; Yao, and some Mang'anja, *gawanya;* **gawana**, to divide between, *gawaniza*, its causative, or stative, as *chogwaniza, ndichu a-nena antu makono aja*, a division, *i.e.*, when people speak of a time distinct from the present; *za-gawika izi, za-kwanira antu*, these have been well divided (or divisible), they have 'gone round' all the people.

[*Ga* is evidently the division or cutting in half.]

Gaza, ku, TO SLAY; **gazana**, to fight with one another; hence to be angry: *m'gaze uyu=m'pe uyu*, kill him; *ku-gaza mbuzi*, to slay a goat; *gaza ndi ntungo* or *ndodo*, slay with a spear or knob-stick.

[It may be the same as *gadsa*, to crush; but it may also be taken from *Angoni*.]

gaza-gaza; gazira.

Gazula, ku, TO BREAK OPEN, break through.

Ge! of *gea*, to belch; the noise of air from the stomach: or *gee*.

Gea, ku, TO BELCH, air from the stomach: as **bia**.

Wa-geedwa ndi nkaka-yo, pamene u-to-ti u-die nkaka, ku-u-ta pe, ndimo puma lache li-bwera ku mero, he has wind on his stomach from eating that

cucumber; when one has finished it, the air or breath of it comes back again in one's throat.

geera, -etsa, -edwa; *a-ku-geeka mankaka omwe*, cucumbers 'are a very windy vegetable.' Chikunda, *gerimula*.

Gia, ku, as *gea* above: *giira, giitsa, giidwa*.

Go, KNOCKING; *wa ndi gogoda ndi ndodo go!* he knocked me with the knob-carrie *go! nda-u-lasa mtengo ndi mwala go!* I hit the tree with the stone *go!* also **go-go!** beating, knocking, on a piece of wood, &c., the verb is *gogoda:* also **go-go-go**, CLAPPING OF HANDS, in salutation, *gogogo, gagaga, pupupu*, clapping the hands together, *gagage, pipipi*, clapping the hands on the breast.

MANY IN A LINE, as *tu tu tu;* remaining in one place (see below); in one continuous line.

TIRED, LANGUID, *wa-lema, wa-sowa cho-gwira gogogo*, he was tired and had nothing to lean on, *gogogo;* helpless, confined to one place, sick. Of eyes HEAVY WITH SLEEP, *zikope zi-ri goh*, his eyelids are heavy.

Goa, the wings of a hunt. See **Gowa**.

Goba, ku, I., TO HOLLOW OUT, hew out a drum, cut into a piece of wood, *e.g.*, an *mtondo* (grain mortar), the notches of a screw, a hollow *ngunda* pipe.

A-gobera m'bwalo-mo wo-chera mpandiro, they cut into the heart of the canoe, leaving ridges between the holes they dig. *Ku-goba komwe a-tapa dote la mbia*, to hollow out a hole in the place whence they dig clay for the making of the *mbia* or jar. *Chipande cho-omolera nsima, a-chi-goba mkati mwache*, they hollow out the middle of the spoon for taking out *nsima* with. *A-goba ngunda ya-ku-diera chamba*, they cut out a pipe for smoking bhang. *Goba timitondo ta mwabvi*, adze out little mortars for the pounding of the *mwabvi* poison. *Goba m'kati mwa mbia m'ku-i-kokota*, hollow out the inside of an earthen pot by scraping it (as they do the moist clay with a smooth stick dipped in water). *A-goba zigwenembe*, they hollow out notches.

[It is of the root *go*, knocking, as also in *gogompanda*, the woodpecker, which adzes and hollows out.]

Goba, II., a kind of trap loosely plaited, of considerable length, able to be drawn out, and about the circumference of a rat's body, for catching mice and rats. It is made of bamboo strips, with sharpened pieces set points inwards all round the rim; the animal can enter but cannot go back, and the small diameter of the trap gives no room to turn. If it creeps on, as it endeavours to do, the lacings expand as it pushes through, but close upon it in all effort to return. It is very likely a Chinese trick one once saw for fastening the thumbs together; to push inwards enlarged the diameter by making the mesh shorter, but to pull out tightened the trap round one's thumbs by making the meshes longer: it held one most effectively.

A-sereza goba pa-mleka, mguma zi-langanirane ndi maudzu, they pass the trap through the 'run' (the 'run' being, of course, through beneath the grass), the edges must be level with the grass.

[The *bvumbe* mouse is caught chiefly, but all others: see *deka* also, which is a trap of the same make.]

Gobedeza, ku, TO MOVE ABOUT THINGS, to make a noise of moving about: *mbuzi i-gobedeza katunda m'nyumba*, the goat is pushing about the furniture: *gobedeka, -edwa, -era*: most likely the same as *gwebedera, q.v.*

Gobo, manner of wearing the *tewera*, in which it looks like Turkish trousers: *tewera gobo!* as the Chikunda.

Gobola, ku, to arrange the *tewera*, as the Mang'anja at Mbewe, in the manner of trousers.

Gobvola, ku, TO POUND ANY SOFT SUBSTANCE in the *mtondo*, say, bananas, green maize, tobacco-leaves; also *kobvola*.

gobvodwa, -otsa, -oka, -olera, -olotsa, &c.

po of beating, pounding, the *bv* of
ss, the *-ola* of through or outness.
a, *govula.*]

), SOFT-POUNDING, of *godola,*
bvola: chigodo, rice-porridge;
lola ntochi godogodo-ufa wa
re, &c.

bsya, ku, to work clay with
nds, TO KNEAD soft substances,
s *nsima;* to mix, stir, as *soko-*

wa maere a-u-sokoneza ndi
, they mix together *maere* flour
ater) with a grass (as in a hasty
y meal)—*ku sokoneza kuti chi-*
e or *gwirane,* to mix to a firm
ency. *A-tenga nkaka wo-limba,*
nya nsima, na-ika momo, na-
manja, na-pisa-mo dzanja, na-
-godobsola or *na-yambu-nyenya,*
ke curds, crumble down *nsima,*
it the curds in it; then they
heir hands, put their hands in,
gin to knead (which is either
, referring to the crumbling
or *godobsola,* referring to the
character of the compound).
odobsole pala, u-li-godobsolera-
ou mustn't knead gruel that
hy do you?

bsoka, -otsa, -odwa; godobso-
most likely also *gobvola* and
are the same.

ayms — *sokoneza, sanganisa, nyenya,*
sokonesa referring to the mixing up,
the clawing with the hands.]

la, ku, TO POUND WHAT IS SOFT
odo: *chiponde chigodo* are thus

odo cha-godoka, or *gododwa;*
a misinde ya chimanga ku-tenga
kuti a-pange moa, they pound
uize stalks to get juice to fer-
he beer.

ka, -otsa, -odwa; godolola, &c.

va, looking down, and **ku go-**
, to sit with one's head look-
wn: *wa-ndo-kala a-li godwa,*
a-ma-m'tosa chala pa kamwa,
'pititsa nsima pa-mtu, he just
h his head looking down, his
ions tease him, poking him in
uth with the finger, or putting
upon his head.

oka, ku, TO BREAK OFF a branch,
as *kodzoka, kudzuka; ntambi ya-tyoka*
ya-godzoka, the branch is broken off.
Chikunda, *kodoka.*

Gogo, A GOAT, male or female; plu.
agogo: it can also mean a sheep, and
mbuzi ya gogo is used if any doubt
exists.

[*Nkosa* is only a sheep; *mbuzi,* only a goat;
but *gogo* may be either: *tonde,* a he-goat; *bvia,*
a ram.]

Gogoda, ku, TO KNOCK; beat; knock
at the door, knock on wood, with an
axe, one's hand; beat bark-cloth;
clap one's hands; *guguda* is of a duller
beat—*e.g.,* on a house wall: *cho-ti*
nde nde nde! beating.

A-ka-komana antu a-omberana
m'manja=na-gogoda m'manja go go
go! when people meet they clap
their hands. *Nkwende yo-gogodeka*
(also *goma,* &c.), bark-cloth beaten
tough. *Gogoda* (or *guguda*) *mtengo*
ndi mtengo unzache kuti a-mve, beat
one stick with another that he may
hear. *Gogoda chikuni cho-uma, a-funa*
ku-chi-dula, knock a dry piece of fire-
wood if one wishes to break it.

Gogodeka, ku, TO SLANDER: *gogo-*
dekera or *gogodechera; mnzanga a-*
ndi-gogodechera kwa mfumu or *pa*
mfumu, my companion slanders me to
the chief. *Wa-gogodeka kuka,* he
slanders at the chief's house.

gogodera, -eza, -edwa; *gogodi ugo-*
godi; gogodwa, gogodetsa, as *diera*
dierekeza, q.v.

Gogodi, 5, SLANDER.

Gogodikira, ku, = *gogodekera,* to
slander, *u-mba-ngo-ndi-gogodikira.*

Gogodo-gogodo, walking, as an old
man does with his staff; go as a
horse. *Ku-enda ndi ndodo gogodo-*
gogodo; kavalo a-enda gogodo-gogodo;
verb *gogodola.*

Gogodzola, ku, TO BREAK OFF any-
thing hard-soft—*e.g.,* gristle with the
teeth; *a gogodzola chicherechere cha*
pa pfupa, or *pwanya pfupa la chiche-*
rechere, he gnaws off the gristle on the
bone; also *ku tyola mtengo,* break
wood across.

gogodzoka, -odwa, -otsa.

[The *go-go,* hardness; the *dz,* soft; the *-ola,*
off.]

Gogoma, ku, TO KNOCK, as *gogoda;*

gogoma dzira, to break an egg. In Chikunda, *gogoma* means to kneel.

Gogompanda, 1, A WOODPECKER (*gogoda*, to knock; and *mpanda*, a tree hollow): *gogompanda a tsata mbozi ndiyo i-kala m'mpanda ya mtengo*, the woodpecker goes after caterpillars, &c., in the hole in the tree. Chikunda, *nyamgogo* (*nya* and *m* both formative).

Gojo, a man impotent; born a eunuch. Chikunda, *ngomwa*.

Gola, ku, TO BREAK OFF maize heads: *a-gola chimanga* = *kolola chimanga*, they reap the maize; *chotsa za-goka lero*, take away the maize broken off (also *godwa*).

Goli, 5, A SLAVE-STICK; also *gori*; plu. *magoli*: *wa-m'goli*, a prisoner; *a-m'goli*, plu.; *goli la mbendo*, 'STOCKS,' used by the Mang'anja. Chikunda, *goligoli*.

[It consists of a heavy forked stick fastened on the neck; an iron pin crosses and encloses the neck perfectly. The one end of the *gori* is generally fastened to a tree, sometimes resting on the ground, at other times more suspended. Of course the prisoner cannot get at the end of the stick, rarely can he turn his head; the iron pin is fastened very firmly, the wood is thick, and he frequently has his hands tied behind his back. Thieves are put in the *gori* stick; in fact there is no other prison; and prisoners are fed, watched, and taken care of. The slave-stick is, however, pre-eminently used for detaining slaves. In camp, they work with their sticks fastened to a tree or beam, pounding grain or doing other work; on the march, the slave-sticks are fastened each to each. Drivers march with them; a slave who fails is either killed or left, but never is the *gori* stick taken off. A person who escapes sometimes manages to saw the stick off in some way. Debtors (*amangawa*), adulterers (*achasa*), thieves (*a-ku-ba*), those accused or caught, and slaves (*akapolo*), are put in the slave-stick.

A sanka mtengo wa-panda, ndipo a-mu-ika pa-kosi, a-pisa chitsulo monga momba, or *mchiru, na pindira*, they choose a forked tree, and put it on his neck; they then put in an iron (pin) like a fish-spear or barbless arrow, and bend it round.]

Gologolo, A SQUIRREL; plu. *agologolo*. Chikunda, *mathanje*.

Golongondima, to look down. See **Ngolongondima**.

Goloswa, 5, a very thick ANKLET OF BRASS; from Chikunda.

Golwa, 5, an EIGHT-YARD PIECE of cloth; *lupande*, a yard; *mkwamba*, a fathom; *chirundu*, two fathoms; *golwa*, two *zirundu* (*nusu*, a foot; *mkono*, a foot and a half, an ell). Chikunda, *manai*.

Goma, ku, TO HIT, strike, beat; STRIKE AGAINST; come to an end; rebound without entering; to hammer; to trip.

Njira i-gomera m'munda, the path stops at the garden. *Mpeni wo-sa-liwa wo-goma, nkwangwa yo-goma*, a blunt knife or an axe which does not cut. *Ku goma nkwende*, to beat bark-cloth. *Ta-goma pa Malabvi*, we came to a stop at *Malabvi* hill; *ti-da-goma-mo, a-da-ti-lepera ife m'piri mwatu*, we stopped there, they were too much for us in that hill of ours (as the *Angoni* said when they could not after three attacks drive out the people on *Malabvi* top). *Ku-goma, ku-fika pa-da-lekeza*, to come to where it stops. *Ya-m'gomeka mira, ndu*, he is 'gravelled for lack of matter'; *anzache a-m'gomeka*, the others stop him. *Gomerana, gomana* = *leperana*. *Wa-m'gometsa mzache ndi ku-limbana*, or *ndi ku-severa mpira*, his companion 'beat' him at wrestling or at ball. *Chakudia ndi-u-chi-funa, u-to-chi-dia, chi-ka-bvera ku-m'mero, si-u-chi-funa-nso, chakudia chi-ku-gometsa*, if you say you wish food, and you do eat it, if it comes up again in your throat, and you take a disgust at it, the food may be said *ku-gometsa*, to stop your eating. *Madzi a-ku-gometsa*, it 'sticks in one's throat,' of defeat, &c. *Una u-gomera apa*, the hole comes here to a stop (or a bend). *Pa-gomeka apa*, it is unpierceable here.

[Synonyms—*komera* (allied word, *komana*, *gumana*), *guma* (also near), *gomwa* (same), *ganda* (knock against), *gogoda* (knock), *bvara* (beat against), *puniwa* (stumble), *nnnnnndwa* ('stott' against), *menya* (strike), *panda* (beat with the fist), *nzandamuka* (rebound), &c.; *lepera*, be baffled; *chima*, &c.]

Goma, II., AN AXE for hollowing out a canoe, as *goba*: *mipini ya goma* (!).

Goma-goma, SLOPING (*gomera*), of maize cobs sloping from the stalk; *mfuti zi-ri goma-goma*, the guns are sloping: *kamba kuti mapesi, a-gomera*

zimanga, because the maize-stalks 'shoulder' the cobs.

Gomba, ku, TO CUT A TRENCH, to notch, cut a notch: as *chemba: madzi a-gomba m'mbali-mo*, the water cuts the side into a trench.

Gombe, 5, THE EDGE OR BANK of a river: used for, at the River Shirè—*paja pa gombe: a-ku-gombe*, the river tribes.

[*Chigumuchire* is scaur; *doko*, harbour; *gombe* seems to be a high bank, and as such connected with *gomba* and *goma* and *go*.]

Gombe, 5, a net for catching fish.

Gome, 5, a square house; perhaps better *mgome*, or *ngome*, leaving *gome* to be the sides of a door, or square not cube; the DOOR or gate in a thicket *guta*, where trees or flat wood are made into a heavy flat gate.

[*Ku sendeza*, to shut; *ku kokanso*, to open again: it seems to be most likely 'a door,' and to be derived from *go* and *goma*. Chikunda, *likanga; gome ndilo a-esa chitseko chache, gome* that is what they mean by a door. *A-li ndi mfuti a-boola gome-lo*, if they have guns they riddle the gate.]

Gomera, ku, TO SLOPE; to carry on one's shoulder; *ku gomera lambi!* to slope *lambi! Wa-gomera mfuti yache*, he shouldered his musket; *u-gomera uta; a-li-ku-gomera katundu; uta wo-gomeka; nkazi a-gomera mwana wache*, to slope on one's shoulder, bow, burden, or child.

gomerera, -etsa, -edwa; adv. *gomere, mfuti i-ri gomere.*

Gompa, ku, TO PECK, as *jompa; nkuku i-gompa chule*, the hen pecks the frog.

gompera, and **gompira; -etsa, -itsa, -edwa, -idwa,** &c. Chikunda, *thomba.*

Gona, ku, TO LIE DOWN, TO SLEEP; to lie down to sleep; to stay in a place for so long, as also *ku tsotsa*, and *ku-lalika* with *ku goneka; gonekera*, cause to wait; *gonera*, be of such-and-such an age or time; of materials, to stay, remain.

Ku-gona masiku angati? staying how many days? *Ku gona chigadagada*, on one's back; *ndi ntiti*, on one's side (*bamba*); *chingambali*, leaning on one's elbow; *fufu-mimba*, on one's belly. *Sa-da-gonai* (present time like *sa-da-fai*), he has not gone to sleep. *A-gonekera masiku ambiri*, they are absent for many days. *Nyumba yo-gona*, a bedroom. *A-ta-gonetsa, mnzache wa-dzuka msanga*, he overslept himself, his friend rose early. *A-m'goneke, a-m'linditse; ka-gonekeni antu ti-mke nao ulendo lero lomwe*, make him wait; make the people wait, that we may go with them on their journey to-day. *Apa pa-gona antu*, there was the camp. *Pita nu-goneke antu*, go and tell the people (that we go at such-and-such a time). *Msoti wo-gonera chaka choka chino*, a young female animal which is only of this year. *Gori lo-gona m'kosi*, the slave-stick remaining on his neck—of cloth lying in dye, &c. *Goneka mkute*, put by a little for to-morrow.

gonedwa, -eka, -ekera, -etsa, -era, -eretsa, &c.

[Apparently from root idea *go!* tired, heavy, sleepy.]

Gondwa, a large animal of the lizard species; the skin is white, used for drums; the flesh is sometimes eaten: plu. *agondwa. A-kala m'mtunda, a-lowa ku mpako*, they live in the bank and get into holes. Chikunda, *godwa:* and—

Gondwamalema, a larger size of the same animal.

Gondima, ku, TO LOOK DOWN. See **Ngondima.**

Gondola, ku, TO SCATTER. See **Ngondola.**

Goneka, ku, TO CALL OR SUMMON, as *lalika*, to make wait one day and come the next. Chikunda, *gonisa.* See **Gona.**

Ku-goneka bua, ku-a-lalika anzako ku-a-uza kuti mawa ti-ka-sake nyama, to call a hunt, to summon your companions, saying, to-morrow we shall go and hunt game. *A-na-ka-i-goneka*, he went and called the war. *Mawa ndi-ka-goneka auje a-dza-ndi-tandiza ku-tuta chimanga changa*, to-morrow I shall call those people to come and help me to carry in my maize. *Ku-goneka nyama za pa tengo*, literally, to cause the game to wait—*i.e.*, to wait to-day and go to-morrow to

hunt: *ku gona*, means to wait one day, and also *goneka*, to cause to wait one day; *gonera* is a longer period, to wait for so many days.

Gongoni, 1, a kind of insect, like a beetle, but with uncased wings, about an inch long, others say like a locust: it is eaten—at least the juice of its body is—and the smell is good, but the taste is more bitter than onions, and causes a peculiar sensation of heat in the chest: if it settles on a person and emits its juice, it is said to make the person ill (*a-kodzera antu, antu a-dwala naye*), or if it puts its juice upon the eyes: there are two kinds, one smaller than the other.

Gonja, ku, TO DO OBEISANCE; as *ku gwira myendo, ku lamba, pembedzera*: in asking a favour or to a higher power. Chikunda, *konja; gonjera*, &c.

Nkondo i-ta-kalipa ndi mfumu, a-nyamula anache onse ndi akazi onse, ku nka ku nkondo komwe wa-gonja ku nkondo, if war prevails against a chief he takes all his children and all his wives to go to where the war came from and do obeisance to the conqueror (*nkondo* is almost personified). *Ka-m'funse mfumu uje ngati a-nga-kale ndi ine, antu a-tumwa a-m'gonjetsa*, go and ask that chief if he will have me, people are sent (with the message), and do obeisance to him. It also means, to go over to the enemy.

Gonko, a kind of *mapira* (millet); grain white and small, heads short.

Gonta, ku, TO BE DEAF, deafen; *muntu wo gonta, sa-mvai*, the person is deaf, he does not hear; also *wo-gonta m'kutu; ku punduka m'kutu.*

gontedwa, -etsa, &c.; **gontu gontu.**

Gonti, DEAF; a deaf person: also *mgonti;* plu. *agonti. A-li wa gonti*, he is deaf: *uyu ndi gonti; muntu wo-sa-mva ndiye gonti.* Chikunda, *chumumu.*

Gonya, ku, TO BEND, to twine or twist round; *gonyera*, to curl up; *gonyerera*, to be cooked.

Mtsinga u-ta-i-ika pa moto i-gonyerera-gonyerera, if you put a bow-string on the fire, it curls up. *Mbvi wa-gonyerera ku mtengo*, the arrow's point or head got turned up against the tree. *Mtengo u-gonyerera: mbatata zi-gonyerera pansi*, the tree is crooked; the potatoes grow twisted under the ground. *Njoka ya-gonyerera-gonyerera ya-zinga nkata*, the snake is twisted round and round in a coil. *Nyanga za-mbawala, za ngoma, chitsulo, zi-gonyerera*, horns, iron, &c., are twisted. *Ku-gonyeretsa ndodo, ku-i-sema dala, ndiye a-i-pinda*, to (*gonyeretsa*) bend a knob-stick to adze it so intentionally, that is to bend it (*pindika, gonyereka*, synonyms—but one *njira i-pindika*, rather than *gonyerera*). *A-panga ndodo ndi mtengo wa mpira na-gonyeretsa ku-tsinde kwache, a-i-firisa pa moto, na-i-pinda na-manga ndi dzingwe kuti i-umire, pindirira*, or *gonyerera*, they make a knob-carrie out of the india-rubber vine, and bend it at the knob, they shove it into the ashes and tie it round with string to harden it.

[Chikunda, *funyika*, and *kunyala*. Perhaps *gonya* and *konya, kota*, &c., are the same.]

Goo, A LARGE HOE made of wood; plu. *agoo;* it is about 1½ foot long; *a-limira munda makasu a-ka-sautsira*, they hoe the garden with troublesome hoes. *A-pachiza ndi makasu, apa kasu apa goo, apa kasu apa goo*, they alternate in hoeing an iron hoe and a wooden, an iron and a wooden.

gooo, also a heavy spool for twirling and spinning thread; *ndoya.*

Gori, 5, a slave-stick. See **Goli.**

Gorogoro, 1, a squirrel. See **Gologolo.** Chikunda, *gogorogogoro.*

Gowa, 5, THE WINGS OF A HUNT; *igwani gowa, zingani*, make the wings meet.

[Perhaps *kowa*, to bend; and finally from root *go.*]

Gowero, 5, A BOYS' HOUSE or dormitory, as the *bwalo* is the sleeping-place for unmarried men; *m'gowero* the common phrase; plu. *magowero.*

Wa-m'gowero a-ngo-kala a-dzi-ngoti, kuka-ko sa-na-dia-i, ndi apo a-ta-dia, the boy just sits and says to himself, they have not eaten yet in the *kuka*, and yet really they have, and he has got none. *Wa-m'gowero sa-*

diera pamodzimodzi ndi amache, a-m'tumizira nsima m'bvalo, the boy does not eat with his mother, they send him *nsima* in the *bvalo*. *Nsima i nja m'gowero,* that *nsima* is for the boys' house. *Kweye m'nyumba mwa m'gowero, ti-pichira a-m'gowero: a-ta-manga nyumba ya gowero na-gona apale, amna a-gona m'gowero lao,* come into the boys' house and cook for them: they build a dormitory, and there sleep the boys, the men sleep in their own house.

[*Bvalo,* of men; *tsimba,* girls' house; *gowero,* the boys' house—all used with *m'*: *m'bvalo* is, however, a common word for a dormitory; *ku gona m'bvalo,* when a man is not married. The house or group of houses, also the chief house of a man's wives and children, is *kuka.*]

Gu, (1) FALLING (*ku gwa gu!*), as of a *diwa* brick-trap, a tree, &c., a 'thud'; (2) THROWING salt INTO *ndiwo* which is being cooked — *mchere gu!* (3) the SOUND OF WALKING, *gu, gu, gu,* also *di di di,* also the sound of very little grain being pounded, as also *di di di;* (4) the distant sound of *gu gu;* (5) hitting, as *nda m'lasa ndi chibuma gu!* I hit him with the clod *gu!* (6) also with long *u, guu,* coming out of the house, *nda-turuka m'nyumba guu!* (7) bitter, as of salt, or rottenness, *i-gugudamtima;* (8) sound of stirring a pot.

[All these have very much the same idea that one finds in *ga,* only modified by the more precise and clear sound of *u.*]

Gua, 5, a platform of well-moulded clay, made in the verandah or in the sleeping-room of a native hut; *gua la pa komo,* the door platform for sitting on; also *guwa,* plu. *magua,* and *maguwa:* it also means heaps of sand, sandbanks, ribs of sand, dry heaps of sand left when the river falls: also *chigua.* It is perhaps rather *guo, maguo,* and *maguo maguo,* from *gu* in *guguda,* to beat.

Gua, ku, TO HUM, chant, as in mourning or war; as *bua buma, guma; ta-mva ku gua guu;* words or sound heard far off, *gu! gu!*

Guba, ku, also *ku goba,* to hollow out; *ku-goba ngalawa.*

Gubudu, rolling over; *gubuduza.*

Gubuduka, ku, TO TURN OVER, ROLL OVER; also *gubuduza.*

Muntu wa kaso, wo-sa-gubuduza, a tidy man, one who does not roll in the dust to 'soil' himself. *Gubuduza kantu ka-ku-lemera chifukwa si-chinya-muka-i,* to roll over anything heavy because it won't lift. *Ku-kwakwalatsa m'nyumba, gubuduza m'nyumba,* to turn over all the things in the house. *A-gwa pansi na-lira na-gubuduka,* he falls on the ground and bewails and rolls in the dust (as in mourning). *Nsengwa ya-gubuduka,* the *nsengwa* basket has turned over.

[Synonyms—*bulumunda,* to roll in the dust (*bulumunya,* to roll anything in one's mouth); *tembenuza,* to overturn (to change); *chikula,* to lever over; *gwedemula,* to cause to fall over: *gwetsa, wanda, zula; bvimbvinika,* motion; *gudamuka,* cover; *gubuduza* itself means the sound of moving, of overturning.]

Gubuduza, heard once as *gulumuza,* to make a snoring noise.

Gubula, ku, TO STRIKE INTO, as in digging for mice one arrives at the nest (*pfunka la mbewa*), or for honey when one strikes into the cells (*nda-gubula njuchi*), or in an ant-hill (*chulu*); also *vubula, q.v.*

gubuka, -utsa, -udwa; gubulula.

Nda gubula una pansi, my foot has gone into a hole.

Gubvi, the sound of washing out a bottle with water, as *chukucha; gubvi-gubvi:* **gubvira,** the verb. Chikunda, *guvu.*

Guda, a large or small gourd-jar or phial for water, with a hole near the *nkobo,* shut with a stopper: it is frequently oval in shape, and has often a string passed through for ease in carrying it. It is used for bearing water on a journey (*lo-enda nalo ku ulendo*), which is drawn from streams on the way (*lo-tungira madzi m'njira*); it is also used for a quiver, and for gathering winged-ants for food (*lo-to-lera inswa*). Chikunda and Mang'anja, also *mchenje.*

Gudu, I., WRAPPING UP, wrapping round, COVERING; of *gudulira; ku funda gudu!* of a mist covering a hill: heard once *agudu, gudu wamkulu,* = *chiguduli.*

II. MANY GATHERED TOGETHER, of

tunda ; antu a-li gudu pa-bvalo, there are many people in the court-space : most likely the same as I., from covering over.

III. Knocking over ; *guduka*, as when one knocks over a basket and the contents all pour out, *gudu*.

Guduka and **Gudula, ku**, TO OVERSET, overturn ; to turn upside down, as a basket falling with things in it ; of war, to be swept back again and the country left ; **gudukira**, TO COVER, also **gudukiza** ; **gudukula**, TO OVERTURN, as a canoe is overset by a hippo. ; **gudulira**, WRAP ROUND ; **gudumira**, to be covered ; **gudumira**, to cover, as water covers the country, as clouds, as a basket covers anything underneath.

Ngalawa ya-gudula antu, the boat precipitated the people into the water. *Nyankani, gudukani gurrr, nkondo ya-guduka*, rise up and let us all be off, the tide of war has receded. *Ndi-panda chakudia lero, alendo a-ndi-gudukiza ine*, I have no food to-day, the strangers eat up all my substance. *Nsengwa i-gudukiza pansi*, the basket lies on its face on the ground. *Ufa wa-guduka*, the flour was overturned. *Mpika wa-gudukira*, the water in the pot meets over the fowl being cooked. *Mvu a-gudukula ngalawa*, the hippo. overturns the canoe. *Ku-i-gudumira nkuku ni mtanga*, to cover a fowl with a basket. *Mitambo i-gudumira kumwamba*, the clouds cover the sky. *Nda-gadumira nsaru pa-ku-gona* (=*fundira*), I wrapped myself in my cloth to sleep. *A-gudumika ndi chimbwe*, they are covered with a web of cloth (or a blanket). *Gudukiza mpika nkuni*, heap the fire round the pot. *Madzi a-gudukiza zonse*, the water covers all. *Nkungu ya-gudukiza piri i-bisa dzuwa*, the mist covers the hill and hides the sun. *Ku-tenta tsasa lao ni ku choka, nkondo ya-guduka = ya-gudumuka*, to burn their camp and go, the war has swept back, departed clean out of the country.

*A-i-***gudumula** *mfuti* (= *timba, omba*), they fire off a gun. *Akazi a-gudumuka a-kunkulira*, the women roll on the ground in mourning ; also to fall down 'brigadimbiff.' *Ntsuko u-gudumuka guli guli*, the jar overturned. *Mbvula i-gudumuka*, the rain pours down, as a gun firing.

Gugu, l, a kind of grass, like *nsenjere ;* its seeds are made into *nsima : zi-koma ngati mpunga*, it is good like rice.

Guguda, ku, TO BEAT, as in pounding a very little grain in the *mtondo ;* to beat, as the heart ; to beat or chop firewood, with a duller sound than *gogoda ;* to stamp clay, which is put on the floor ; to sound *gu gu* in walking ; also (which may be from the same) *gugudira*, to drain a flagon, drink down to the dregs ; and *gugudira mtima*, as salt or bad meat, which may also be from its making the heart beat.

Guguda mpale mtondo, pound a little broken grain in the mortar (also *dudula ; ku sinja* is used for some quantity) : *ka-ndi-gugudira mpale yanga gu gu ! Mau a-***guguda** *a-tsika, a-***gogoda** *a-kwera*, the sound of *guguda* is deeper, duller than that of *gogoda*, which is sharper and higher. *A-guguda ndi myendo mu-zi-lambule mwa ku-pala, mu-ka-chita mwa ku-kumba ku-liza mgugu mu-dzi-tawitsa mbewa*, they make a noise with their feet, you should clear away the grass as if you were scraping, if you dig you will raise a sound of *gu gu* beating, and will frighten away the mice. *Munu a-pita apa ndi usiku gu gu !* the man passes by in the night, *gu gu !* sounding his footsteps. *A-***gugudira** *madzi, moa, m'ntalo-mo = ku-mwa zonse*, he drinks up all the water, beer, empties the pot.

gugudika, -itsa, -idwa. Chikunda, *pyurudha*.

Gugululu, in taking water out of the *mtsuko* jar, *poh !* pouring it into the pot.

Gugumira, ku, TO WALK AS A BLIND MAN, or one in the dark ; going here and there, not knowing how to find one's way : adv. *gumi !* and *gugumi !* Chikunda, *papasila*.

Gugurrr, FULL, tight, of the belly, &c.

Guguzira, ku, TO BEAT, on one's

(as the Angoni do); to beat to break an egg.
guguza mazira=pukusa mazira ık eggs. *Ku-gugudza dzira pa-pa mwala*, to crack the egg upon the stone. *Nkuku ya-za mazira ache, ya-tsiru, ku-a-* the hen breaks her own eggs, natural hen to drink her eggs. *a a-guguzana u-ka-ika m'nsengwa nda madea*, the eggs break t each other if you put them in et without bran.
ko, brooding. See **Gwiko.**
a, ku, TO BUY, BARTER; **gulitsa**, *gulana*, to buy from each other: *'a malonda*, to buy. Yao, *ku su-alonda*, but also Mang'anja, to ı need.
itsa nkuku ndi nsaru-yo, buy a with that calico. *Uje a-li-ku-ı nkuku zache*, that fellow is ş his fowls.
a, ku (*u* long)=**gulula**, to pull *e.g.*, a post; *ka-zi-guleponi* or *poni*, go and take these out.
e, 5, a dance, with drum.
i-guli, of a jar, or anything simi-)lling on the ground; also *gulu-chi-ri-guli-guli*, when seeing it *chi-ri-gulu-gulu*, when hearing lling over, as *kumkuliru*.
o, plu. *agulo;* a blue-headed or chameleon, lives in trees, ı from *nadzikambe* in walk: also *aguru*.
a-tenga mkwende kwa mzungu I got the bark-cloth from white izard, to whom the tree belongs l in a jocular way, for I took the rom the tree, with a delicate allu-o the fact that the *mzungu* of the alico might give him a bit of it.
o, 1, a young *bvumo* palm: *gulo bula a-sanduka mbvumo*, when *ulo* grows it becomes a *mbvumo* See **Miaza.**
u, I., A TRIBE FAMILY: also of, as *magulu magulu a ng'ombe*, different kinds of cattle. It ıeans an assembly, *magulu* many s. *Gulu la mbewa ili n'limodzi* , these are off the same kind: *'a antu*. Yao, *likuga;* Chikunda, *a*.

II. A KIND OF GOURD, *gulu wa mibvi*, a kind of quiver; plu. *agulu*.
III. A MOUSE-NEST, as *masa, mala:* also *pfunka*, while a race or tribe is also *pfuko*.
IV. Adv., see **Gurr**, pouring in flour into the boiling-pot.
Gulugudu, a noise as of pots knocking together.
Gulukutu, 1, A KIND OF OWL; *a-ti gulukutu m'kutu, gulukutu m'kutu, mnzache a bvomereza ulu-uu-lu*, its cry is *gulukutu m'kutu*, and its companion answers *uuulu*.
Gulula, ku, and **guluka**, TO TAKE OUT OF THE SOCKET, to dislocate, take out a tooth, a hoe or axe-head from its handle, a post from its hole; **guluka**, to come out itself, be sprained as a knee or other limb joint, to be taken out as an elephant's tusk.
Mubvi wa-gulukira pa nyama, the arrow-head came out of the socket when it hit the animal. *Bondo langa la-guluka*, my knee is sprained or dislocated (also **gwedemuka**). *Kasu la-guluka*, the hoe has come out of its handle. *Nungu a-tumula pa tupi kuti misonga i-dzi-guluke*, the porcupine swells out itself that its quills may come out. *A-gulula nyanga ya mbuzi, njobvu*, they cut out the horn of the goat, the tusk of the elephant.

[Synonyms—*ku kumula pa kosi*, to break one's neck; *ku dsongonyola pa ntula*, to dislocate one's ankle; *ku sula chinangwa, ntsichi*, to pull out cassava roots, a post; *gwedemuka*, also to sprain; and *guluka* can be used for them all.]

gulutsa, -udwa; also **gululukira, ku**, to knock out, take out the shaft from the head, *nda-i-lasa nyama, mbvi wa-gululukira pa tupi pomwe*. Chikunda, *kucha*.
Gululu, FACE TO FACE, as *gwedze: ku kumana gululu, ni maso, ni nkope ni nkope*, to meet face to face. Chikunda, *kwete*.

[The derivation seems to be from **gwa**=to fall, and its root **ga**; the *-ula* reversive, gives it the idea of falling out of, or looseness—this accounts for *gulula;* the *gweda* form of *gwa* is a modification emphasising the nature of the action, that gives *gwedesa*, to shake, and *gwedemula*, to take out of its socket what can thus loosely be removed. The same idea rules *gulumunya* and *gubuduza*, to roll, only

some room must be given for a several-syllabled onomatopœic or 'poetic' formation; still the *gu* and *ula* forms do not lose their value even though the onomatopœia consist of several syllables.]

Gulumuka, ku, to overturn, as *gubuduka* (it is most probably a dialect variation).

Gulumunya, ku, to suck, ROLL IN ONE'S MOUTH, say fruit stones, such as *masuku* and *malambe*, also water; *na-tsuka-mo mamawa na-gulumunya na-taya madzi*, and wash it out in the morning, rolling it about and putting the water out: *a-zi-gulumunya ntanga za mteme, za mapoza, mpinjimpinji*, they suck the stones of *mteme*, custard-apple, *mpinjimpinji*, as **bulumunya**, *q.v.*

Gulumuza, ku, to snore, *dirrr; ku gulumuza nkonono = ku omba nkonono:* also *gudumula, gubuduza.*

Gulung'unza, ku, TO MOVE ABOUT, of things not visible externally; say an arrow-head in the body, a boil (free).

Mpande i-gulung'unza, the white-shell ornament shakes about. *Nsokera i-gulung'unza*, the stye in the eye moves about, winks about.

gulung'unzira, -itsa, -idwa.

Gulunjete, A BLANKET, as *guni* of thick cloth.

Gulupate, 1, an animal of the cat tribe.

Guma, ku, TO MEET WITH, come to a stop at; to stick against, as plaster on the wall (*matika*): also *jima*, and *koma, komana, kumana*, are words related.

A-guma dote pa koma, he puts earth up as far as the wall or close to the wall. *A-guma-guma o-sa-ona ko-lowa*, they come to a stop in this direction and in that, not seeing the path out.

[The *-uma* form of *gu*, as *gulula*, is the *-ula* form: it means to meet with, hit against.]

Guma, ku, TO HUM, as *buma, guuu* (*u* modified): also of a dog to howl, *garu a-li-ku-gumira*, of a man, *muntu a-dumira, a pfuula mfuo*, of the sound of a mourning.

[It is a different word from *guma*, to meet at, and collects under itself the *-nd-* for *gu-nda*, to thunder, *gundi*, the sound of a large drum; though all of these are not far removed from the dull beat or hit of *guda mkwende*, beating bark-cloth, or of pounding in the *ntondo* with but little soft stuff in the bottom. *Guma* is thus also nearly allied to *guma*, to meet, and that to *goma*, that again to *koma*, and all these to the palatal expression of hitting, beating, meeting, as *pa* is the labial.]

Gumatiza, ku, TO PUT TOGETHER, put close together, as bundles of firewood (*mitolo ya nkuni*).

U-sa-gumatize mafua-o, don't put the cooking-stones so close together. *Gumatika nsichi zonse*, put the posts close together.

Gumatula, ku, TO PUT APART, reversive of *gumatiza.*

[The *-ata-* form added to the *-uma-* and the termination *-iza*, and *-ula*, thus analysed, *gu-m-at-ula* (*gu-uma-ata-ula*), or *-iza.*]

Gumbwa, 5, THE STOCK of a gun: butt is *tendere:* plu. *magumbwa.*

II. A kind of water GRASS.

Gumbu, 5, THE TRACK of animals in the bush, a war-trail.

[The animal-tracks in the bush are broad and straight like human paths: instincts lead to what engineering principles approve and native wants confess; many a native path is, partly at least, a transformed spoor, and the traces of hyæna and leopards along the path show that sometimes the animals themselves think so. The derivation is most probably the *gu* of foot-treading, allied to *kuputa kupu-tu*, with the *-mb-* formative. Chikunda, *kupu, gupu.*]

Gumi-gumi, COMING TO A STOP at, as a blind man groping for his way, or men seeking for the track.

A-lowe uko, na-ka-peza ko-goma ko-panda njira, na-lowe kwina na-ka-peza ko-panda njiranso, ndiko ku-guma-guma, gumi-gumi, they go there and find it stops without a path, in another direction, nor is there any path there, that is *gumi-gumi.* Chikunda, *nguninguni.*

Gumikiza, ku, TO PUT TOGETHER, put close together, make things meet; as when one pushes in the logs of firewood, burning end inwards, to make the fire better (the derivation of *nkuni* firewood from this, or rather the Chikunda *nguninguni*, is quite natural and likely): also, of course, *gumichiza.* Chikunda, *patisa.*

Wa-peza mitu gumichisane, or *gumuchizane*, or *gumikizane*, he found

hem sitting 'cheek by jowl,' as atives sit over a small fire, when here are many of them.

Gumira, howl, meet for. See **Gu**ıa.

Gumpa, ku, TO PECK, or knock, as rith an adze; as *jompa*.

Nkuku i-jompa namtusi, i-gumpa amtusi, the fowl pecks at the toad. *Cbalame zi-gumpa m'ku-tola zija*, the irds peck in picking up these things.

[It comes to be a different word from *jompa*, ough the very same in letter change: *gu*, ith the quicker *-mpa*, gives the very idea of fowl's pecking a toad or piece of meat.]

Gumpula, ku, to take one thing off nother when adhering, to break up nd hoe away clods of earth (reversive f *gompa*): also *gumpulula*.

Gumu, of taking bites of a cucumber; and also of course applied to ther things.

Gumuka, ku, to be detached from, eparated from; and *gumula* (active); s mud from a wall, as earth from the ide of a pit.

Dote li-ka-gumuka pa-mwamba, the arth falls down above. *I-ta-swa ndala pa chirinji dote la-gumuka*, if crack comes at the edge of the bank, ıe earth falls. *La-didimuka li-funa-u-gumuka*, it splits and is about to ll.

Gunda, ku, I., TO KNOCK, TO BEAT; *u gunda nkwende*, to beat bark-cloth; *u-gundira tonje la mpongo*, to beat the eardy threads of the fringe in finishıg off the weaving of native cloth, nd therefore—*gundira*, TO HEM: also *ınyira*; but *gundira, gundirira*, really) sew a hem as well as beat it (Chiunda, *funyila*, and Mang'anja, *pindi*): also of the heart's beating; *gunda*, knock against, butt against each ther; to BRING FIRE TO, set fire to ıe bush, is also *ku* **gunda** *moto tengo*, ı well as when the fire 'stops at' the ath without crossing it (*moto wa-**tira**, wa-**gunda**, wa-**fika** m'njira*).

Mtima wanga wa-gunda, my heart ıumps (with the tobacco-juice, nicone). *Nsomba zi-gunda gu! gu!* the ah knock their noses against the fishnce or fish-basket sides in trying) find a road. *Ti-gunde pa ndime, pa njira*, let us stop at the limit we have drawn for our hoeing, or at the road. *Gundani moto, ndandalikani moto, nda-u-gunda moto wambiri*, 'set fire to' (the bush) all round, and they light it and make a big fire. *A-tenga panga na-gundira nayo, a-tenga nsaru na-gundira*, they take the *panga* stick and beat the threads close, they take the cloth and hem it. *Tsira mchere m'nkuku-yo = i-gunde mchere: tsira moto pa-moto-po = u-gunde moto*, 'add' salt 'to' the fowl, 'set light to' the fire (*mo-pipiritsa* = 'metaphorically speaking').

[Synonyms — *kolesa*, light, *kunta* (knock), *guma, koma*: also *gunsa, goma, banyira*, see above.]

Gunda, ku, II., TO THUNDER, from the sound, as **Guma**, II., the *-nd-* being formative, and helping the idea, just as 'thunder' conveys the sound, though in Mang'anja the *-nd-* is really as 'formative' as *-mp-* in *gompa*, &c., and is selected from the many formative letter combinations because of its general expressiveness of the idea in thunder and the several other words in which it is found: *lilima*, &c.

Gundi, the sound of a large drum. Chikunda, *ndi!*

Gundula, ku, TO POUND, hard grains in the bottom of the *mtondo*, or when there is little of anything in; *gundula mpale yei-ng'ono*, pound a little grain; *gundula nsinjilo*, pound away, use the pestle. Chikunda, *chokola. Gunduka, -utsa, -udwa, -ulula, -uluka, -ulutsa*, &c.

Gunduli, verb **gundulira, ku**, lying without a mat; perhaps so called from lying upon the hard floor.

Guni, I, THICKNESS OF CLOTH, coat, blanket; thus strong blue cloth, a blanket to wrap round one's self: *a-fundira chinsaru cha guni, aguni ache ngo limba*, they put on thick cloth, his thick cloth is strong.

Gunta, ku, I., to nod when sleepy: also *guntira*, and *guntima* (as *sinza*), when one's eyes are closing with sleep (Chikunda, *ozila*).

II. To knock, to beat, as *kunta* (in straining beer one knocks the basket with one's hand to shake the lees and

let the liquid through); *gunta mchere umo*, knock the salt in there; *guntira mpasa, ntanga*, knock the mat down to knock off the insects that infest it, a basket to knock out the flour that remains in it.

Gunti gunti, 'nid-nid-noddin,' of *guntima*.

Guntima, ku, to nod with sleep. See **Gunta, I.**

Gunta, ku, TO TOUCH, also TO HEM. See **Gunda**: also *kudza*.

Ku-m'gunza, to touch him, as if to say 'go away now,' to nudge him. *U-sa-gunze mpika ngo-terezeka*, don't touch the pot, it is well placed.

[Our touch, as 'don't touch,' is wider, and hardly covered by *gunza*: the root idea is the meeting of the fingers at, to touch, the hitting or meeting of *gu* gentlyfied by *-nz-* formative.]

Guo, 5, a bank of sand; platform of earth; heaped and beat (*gu!*) or natural. *Nchenga a-esa guo ena a-esa gua*, a sandbank, so they call *guo*, some call it *gua*. See **Gua.**

Gur-; for words beginning with **gur-**, see **Gul-.**

Gurrr, or *guru-guru*, the idea of stirring when another is pouring *ufa* flour gently into the pot: *u-lira ntalo guru-guru*, or *gulu-gulu*, or *gululu-gululu*, or *gurrr*, the sound of the pot is *gurrr*, when the flour goes in, the muffled sound when the whole is liquid, not when it is thick.

Guta, 5, a stockade or craal, of living trees, round a village, or a *kuka*, or a house, or for cattle; it can, however, be extended to mean a stockade: *mpanda* is the general word for a fence, and *linga* the word for a stockade.

[*A-kumba dzenje la-ku-ya, na-bsala mitengo yambiri yo-tonana, na-kwiriri, na zunguniza mdzi wonse, na-tka zipata ziwiri; mbvula i-kadea ndi-i-tsirira guta-lo, ndi-li-amba ku-pukira mitengo yomwe; m'mipata momwe mu-fa mitengo ina a-chotsa imene na-bsala-mo ina ya tsopano*, they dig a deep ditch, and plant many trees with their white juice dropping, and cover them up; they surround the whole village, and leave two gates; when the rain comes and waters the *guta* fence, then these trees begin to sprout; in the gaps where some of the trees die, they take out the dead and put in fresh ones.]

Gute, as *malindi*, secret accusation, or information; *mwa gute, a-ngo-zemba ze! u-peza na-chirika chi!* secretly done and he sneaks out *ze!* and you find him afterwards straight up (telling somebody else).

Gwa! STRONG, FIRM, hard; of the body in fear, rigid, or with cold (*tupi li-dza gwa! tupi li-uma ndi chisanu gwa*); of anything hard or firm (*kasta ko-uma ko-ti gwa!*) as *nsima* which is tough or dry; of hardness or DRYNESS in the throat (*gwa! ku-panda malobvu m'kamwa*, without any saliva in one's mouth).

Madzi a-uma pa chitsime gwa! the water is dry in the well *gwa*. *Ku-kazuka ku-mmero gwa!* one's throat is dry. *Nsima ya-ngo-ti gwa!* the *nsima* is hard and dry, or stiff. *Pachironda pa-uma gwa!* the wound is hard and dry. *Mbewa zi-ri gwa! ku-fumbula, ku-zila apo bwino* (for *njira i-ri gwa!* or *ku-fumbula ku-li gwa*), the 'run' is hard and well smoothed down there.

[Chikunda *gwima*, which connects *gwa* with *kwima*, to be dry in the same way; also *ku-uma* and *umiriri*, 'to be hard,' have the same connection with to 'catch hold of,' that *gwima* or *kwima* has with *gwira*. *Ku-gwa*, to fall (which has *gwera*, not *gwira*), may be the same, but just because it is the same word *gwa!* such a manifest interjection (where the verb would generally take some formative ending such as *-ima, -ira*), one would look elsewhere for the root: *gua* further is not always the same as *gwa*, and *gu* therefore looks the more probable derivation.]

Gwa, ku, TO FALL, and as in English 'to fall,' 'to fall out,' 'to fall upon,' mean to happen, so *ku-gwa* means also TO BE, come, happen, become.

Ku gwera, gwetsa, gwedwa, gweka, gwerera, gweretsera, &c., &c.; *ku-gwetsa*, to give a 'fall' in wrestling, to bring to pass, to knock down, say, a house, let fall, to lower one's voice (*gwetsa mau*), unstring a bow (*gwetsa uta*).

A-gwa nkota, he hangs down his head. *Nkungu ya-gwa m'piri*, the mist comes down over the hill. *Ku-gwa m'chint'enu*, to become afraid. *A-gwa maliro*, a mourning comes, a death has happened at the village. *Mu-ka-gwa pa-tamanda pamene pa-li nsomba mu-nena, ti-ka-da bvuadza si-ti-*

da-tola-i kantu, suppose you fall in the pool where the fish are, you will say, 'if I had put the basket in, I wouldn't have caught anything,' that is 'the grapes are sour.' *Ko-temeni mtengo uja, mu-ko-like-po u-gwe-po*, go and cut that tree, go and hew it down there, fell it there (lit., that it may fall there).

Pila la-gwa m'munda umo, a stalk of millet has come there itself in the garden; *mpalambungo za-gwa chile-lo. Utenda wa-gwa pa-mzi pano*, sickness has visited us. *Ku-gwa nkondo, mliri, chipasupasa*, war, smallpox, desolation comes. *Mulungu a-gwetsa zirengwa*, God brings wonderful things to pass. *Gwetsani mau*, speak low (*leza mau, tsitsa mau, mau a pansi*, synonymous). *Wa-gwa-tala*, she is sick (euphemistic for change of life).

U-gwe-u-kuzumuche, that it may lose its tartness. *Wa-gwa mtima*, he recovers his temper, or his anger is past. *Wa-gwa nkope* (*ku-pusa* or *manyazi* or *leka ukali*), his face falls. Also *kugwa*, a flat, a plain; *dambo, pa-ku-gwa, nkwawa, tipwa*, all words for plain; *pa-mtu pa piri m'pa-ku-gwa*, on the hill-top is a plateau.

Gwada, ku, TO KNEEL, kneel down, as a woman in native custom kneels at the side of the path till a superior passes, or as two equals saluting each other; *gwada pansi, gwadira, gwadirira: a-gwadirana, a-lemekezana, na-omba manja*, they kneel down and salute each other, clapping their hands.

Mitsitsi i-gwada pansi ni-pota mkonyera, ni-kweranso ndi-gwada pomwe, the creepers bend to the earth and produce curled roots at the bend, and climb again and bend there.

[Probably from *gwa, gwada* formative.]

Gwadi, COVERING, as a mist covers the hill, as *gudu* (the same word).

Nkungu i-ri gwadi or *gudu, ya-gudukiza piri gwadi*, the mist covers the hill. *Nsidzi gwadi! nkope gwadi! o-sa-chenjera pa maso*, the eyebrows low, the face covered, the eyes not clear or clever.

Gwambi, 5, BREADTH, of cloth, of an iron knife, spear, hoe, arrow, *gwambi lache* (also *chitandi*, and *ukulu mimba*).

Gwanda, to cut through. See **Ngwanda.**

Gwagwada! 'shaky on one's pins,' of one who is weak, also of one wounded, *a-ka-ti gwagwada ndiko kudziwa kuti wa-bvulala*, when his legs give way, and he falls, then we know he must be wounded, perhaps mortally wounded; (pronounced with short vowels).

Gwandi, THIN; and verb **gwandira,** TO BE THIN, *gwandika, gwanditsitsa, gwandima*, also—

Gwanti, plu. *magwanti*, a very thin person or animal; and the verb *gwantika, gwantiritsa*, to be thin.

Gwape, 1, a small species of antelope, reddish in colour, about the size of a good dog, with very small straight horns: plu. *agwape*.

Gwati, 5, a small bottle or bamboo holder for tobacco; *a-panga magwati ndi maseche kapena ndi dziko dza mponda, Ajawa a-pangika nsungwi*, they make phials of *mapira* stalks or *mponda* gourds, the Yao make them chiefly of bamboo: also *ntete*.

Gwe! *gwe gwe gwe*, gathering, taking, pulling all together, like *kwe kwe kwe. Nda-tenga zonse gwe gwe gwe* (Chikunda, *gwegwere gwegwere*).

Gwebe! *gwebe gwebe*, shaky, weak; *maondo a-enda gwebe gwebe*, his knees are trembling; *misolo i-ri-ku-tyoka gwebe gwebe*, his legs (shins) are weak; also the sound of one's knees in walking.

Gwebede! *gwebede gwebede*, the sound of getting loads ready, tying them up as hard as they can, and off! also the rattle or rustle of bows and arrows; also the noise of an empty vessel falling or of setting down a drum.

[Add to these, *gwembere*, lying on the ground; also *gwenje, gwenjere*, the sound of a falling knife, and *gwemberembe*, and one has a good many idea-words from the root *gwe* of *gwedesa*. They hardly belong directly to *ku gwa* to fall, are more like *gwagwada*, and themselves are whole formations on the *gwe* principle. Others in *gwe-* are for *gu-*, though both are closely allied.]

Gwebedeka, ku, and **Gwebedeza,** to shake, rattle; turn over loads and get them tied up; also like *gubuduza; gwebededwa.*

Ku funa-funa m'nyumba ku-liza-liza ziwira zonse, to search all about the house, pulling about all its furniture.

Gwedemira, ku, TO SHAKE, *gwedemiza mtengo,* = *gwedeza.*

Gwedemula, ku, TO DISJOINT, dislocate; to overset (as *gudumula*); take out a post, tooth, &c. (also *gulula, kwetemula, psukunyula*); *gwedemuka.*

Gwedera, ku, TO SHAKE, BE SLACK; also *gwedeza, gwedezeka,* to stir, shake, slacken.

Nyani a-gwedeza mtengo, the baboon shakes the tree. *Dzino li-gwedera,* the tooth is loose. *Mtengo u-gwedzeka,* the tree is shaking, shakable, or loosely holding. *Gwedeza kosi,* shake one's head. *Gwedeza nyemba* = *pukusa,* shake and stir, from side to side; *kutumula,* up and down (also *takasa, bvundulira, ngwenduma,* &c.)

Gwedu, oversetting, of *gwedula.*

Gwedula, ku, TO OVERSET, also *gweduka,* to be overset, as a pot, a log of wood; also *diwa* and *nkoka* traps; also *gwedemula.*

Mbuzi wa-gwedula ndi mbuzi, madzi a-tayika, the water-pot is overset by the goat, the water is spilt.

[Synonyms—*dikula, chikula, pikula, tsikula, gadula,* to overturn; *tembenuza, gubuduza, sandulisa.*]

Gwedze, FACE TO FACE, as of two meeting in a path, two wings in a hunt, cows butting, canoes bumping (*gululu*): = *mwa mpumi,* direct, ACCURATE. Chikunda, *kwete.*

Gwejemuka, TO BE LOOSE AND BROKEN; *gweje gweje,* as the lock of a gun broken inside.

Gwembere, LYING ON THE GROUND, of a knife, piece of wood, hoe, or other thing that can fall; while **gwemberembe,** or *gwembelembe,* is the falling itself, the noise or fact of its fall.

Nkwangwa ya-guluka gwemberembe, the axe came out of its handle and fell on the ground. *Ndodo nda-i-peza i-ri-gwembere,* I found the stick lying on the ground.

[Chikunda, *gwembeka,* which shows the *-eri* in *gwembere* to be the verbal *-era*; *gwembere* is therefore the state of having fallen; *gwembe-rembe,* the idea of falling; but that it is an idea rather than the imitation of a sound which lies behind it, the same word is used of a tooth coming out. Also *gwenje.*]

Gwendu, FROM SIDE TO SIDE, of *gwenduka, gwenduma.* Chikunda, *ndengu*—see **Ngwenduka.**

Gwenje, lying on the ground, and **Gwenjere,** falling on the ground: of iron, hoe, knife, and also stick, &c.

Gwera and **gwetsa** — see **Gwa**: *gwetsa m'madzi ngalawa,* launch a canoe; *mau a-gwetsera,* the word means so-and-so. Chikunda, *gwisa, gwiswa, gwitsa.*

Gwezuma, to turn ripe or light. See **Ngwezuma.**

Gwi! FALLING: *wa gwetsa mtengo gwi! wa-mveka kuti gwi!* he felled the tree *gwi!* the noise of its fall was heard *gwi!* also of *gwira,* to hold, *ku gwira gwi!* but also *ku gwira pa!*

Gwibidi, DISAPPEARING INTO, as of men carrying loads into a hut; also *gwibidira* and *gwibidiza,* TO ENTER INTO—as a mouse into a hole, men into a house; also *gwidimira.*

Muntu a-lowa m'nyumba gwibidi! ndu! antu a kunja ku-mu-ona-nso bi! a man disappears into a house, right in, and there he is, those outside see no more of him. *Muntu a-lowa m'nkokwe ku-ka-wambala chakudia, a-lowa gwibidi,* a man goes into the grain-store to get something to eat and disappears into it. *Mbewa i-ka-lowa ku wa gwibidi!* the mouse disappears into its hole. *Gwibidika;* Chikunda, *gwibidisa.*

Also *gwibidiza* = *gwedemiza* = *gubuduza mbuzi i-gwibidiza akatunda,* the goat knocks over the things.

Gwidimira, ku, ENTER INTO; also *gwidimiza; gwidimiza dzanja m'tumba,* put your hand into the bag: and other sentences, as in *gwibidira;* **-idwa, -ika.**

Gwidi, SWALLOWING, *nsima* and other like substances: of swallowing water *kakachi; gwidio gwidio.* See also **Gwinti.**

ikí and gwiko, HICCOUGH; also *ri*, and—

ikira, ku, to hiccough. See **hidikwidikwi.**

iko and guiko, the puffing out of eck, or settling down on one's when angry and sitting sullen ulky, or of a man carrying a n (as a fishwife her creel), of a that has swallowed a frog, or sits sick with its head down its shoulders.

uku i-ri guiko, ya-meza namtusi: hita nayo gwiko katundu wo-za kosi momwe, the fowl; the with a burden on his head ig his neck fat and pursy.

inta, ku, TO SWALLOW; also *ku (mmero*, the gullet).

gwinta ntongo, to swallow a ful of *nsima*. *Nkuku i-gwinta u, ndi-i-ika pa-chidokomero pache*, en swallows a mouse, and gets it to the middle of its throat (the um Adami' in man). *Namtuzi nta inswa*, the frog swallows the d-ants.

inzira, ku, to hem, as *gunzira, ra nsaru;* also *ku gunzira mpasa, a*, to hem a mat or a basket.

ira, ku, TO CATCH, TO HOLD, get, old of; of disease, to 'be taken ' 'take,' fever, &c.; of fire, to ; **ku gwira nchito**, *basa*, TO ; *gwirana*, wrestle.

-gwidwa ndi moa, he is drunk m seen outside). *Wa-gwidwa nimba*, he has got diarrhœa. *'a ya-ndi-gwira*, the sickness has caught me. *A-m'gwiritsa manyazi*, they put him to shame. *Muntu wa-mgwira-gwira*, a thief, a cleptomaniac. *Mafuta a-gwirana*, the grease hardens. *Pompo na-ngo-gwirana*, thereupon they 'fall to' (fight, wrestle); *u-sa-m'gwire-nso ninsoi*, you must grip him again. *A-dendekera wo-sa-u-gwira*, she carries it on her head without holding. *Gwira nkuku*, catch a fowl. *Mzimu u-gwira antu, nu-dza-bwebwe-tezanso antu*, the spirit comes upon people and inspires them. *Wo-sa-gwira kantu*, it won't work. *Tsopano ta-gwira za-munda*, now we have this year's harvest. *Mwezi wa-gwira piri*, when the sun goes down the moon is just rising behind the hill. *Nda-gwirira malonda*, I go to sell *malonda* (my goods, or anything for sale). *Ku-gwira milomo=ku kangana, longolola*, to dispute, quarrel; also *a-li-be milomo=sa-gwira milomo*, they are not quarrelling—as, fight it out, but don't keep up squabbling (*gwira milomo*). *Nda-gwidwa tulo*, I am very sleepy. *Moto u-gwirira chikuni*, the fire catches the log. *Nkunda ya-gwirika, si-da-ta-we-i*, the pigeon is quite easily caught, because it does not fly away. *A-gwira moyo=ankula m'mirandu*, gain one's case. *Ti-nche kwa mnzatu tsopano a-gwira banja*, come, let us visit our companion now he has got a house of his own.

[Synonyms—*tenga*, take; *umirira*, hold fast to; *fumbata*, grip; *kakamira* and *kangamira*, urge, keep at; *kangasa* and *kanikisa*, press, compel. Chikunda, *patila, patwa.*]

H

re is little use of **H** in Mang'anja. oes hear a guttural like He and and like Aleph and even Ayin; ey do not need separate litera- except in some of the dialects specially develop the guttural. er *b, d, g, m, n, ng'*, it occurs, *da, ndiko, ghala, mhonda, ng'ho-* but these are best learnt as they and for all practical purposes ritten and can even (except in a few cases) be pronounced *mpanda, ntiko, kala, mponda, nkope.*

Before vowels, whatever guttural tendency there may have been changes into *w* and *y*.

There is a tendency for *s* and *v* to change into *h*, very like the old digamma. *Ha-funai* for *sa-funa;* and a person with front teeth out or much filed, or a woman with a *pelele* lip-ring, changes these letters frequently into *h*.

Ha, NOT, for *sa* and *nka*. Chikunda, *ha*.

Haia! UP! or *haya;* of use in journeying, to call the caravan to start.

Heya! astonishment; EH! EH! eh, my! eh! ah!

Heya! nda ona zitao, 'ochone,' what a sight to see!

Ho! of hard breathing in climbing or in sickness; *ku dzuma ho!*

Ho! or **hoh!** fear, surprise; *koti ho! m'njira.*

Hoo, a wooden hoe, no more connection etymologically with 'hoe' than *lezi* with 'lazy,' or *sinka* with 'think.'

Hu! or **huh!** breathing in going up a hill.

I

I, pronounced long *ee* as in feel, or *i* in pique.

The idea in the letter seems to be emphasis—*e.g.*, **ai** is NO, *iai* is a stronger 'no'; also *inde* = yes, a strong *nde:* the *i* so points out in clearness and emphasis, that it gives rise to a whole class of noun formations in kindred Kaffir, of which a few examples remain in Mang'anja. The pronouns retain it (*ine, iwe, iye, ife, inu, iwo*), and many of the other pronouns, as *ena* for *a-ina.*

The chief use of the letter, however, as a prefix, is its particle form, adjectival in *ya*, and pronominal in *i*. There it stands for the class in *n* (nasalising), and *mi*, plural of *m* (nasalising).

That the general idea is emphasis may be seen from the negative suffix form, *si-ndi-funa-i*, where the **i** expresses surprise, and disclaims. The imperatives, *idza, ita*, &c., also emphasise the short verbs, and thus give them imperative force.

[The only verbs are *ika*, place, *ima*, stand, *ipa*, be bad; *imba*, sing, *inga*, drive; *itana*, call (obsolete *ita*), *iwala*, forget (obsolete *iwa*). The only nouns which form a class of their own (with *ya* and *za*, *i* and *zi*, particles) are *imfa*, death, *imvi*, baldness, *impsyo*, kidney, *inswa*, winged ants; and animals, *impe, insa, iwalangulo.*]

I! I., exclamation of surprise, joy: *i! wa-bwera mnyamata wanga*, really! my boy has returned; *i! i! ya bwino*, ha! that's good; *i! i! u-sa-potoze mlandu*, eh! don't twist the case: also fear: *yi* = hallo! Chikunda.

II. Imperative prefix in the short words, *dza, ta*, &c., as *idza* = *ta-dza*, *dza* being too short and unemphatic, *u-dze*, the polite form, subjunctive imperative, and *dzani*, the plural.

[*Idza, icha, ipa, inka, ita*, come, pluck, kill, go, do, being the commonest.]

III. Pronominal particle of **n** class singular, and *mi* plural: *nkwangwa i-ri momo, mitengo i-ri ya-if'upi* (or *ye-fupi*), *inswa i-ri yo-dibwa* (or *ya-ku-dibwa*) or *njo* (*ndi-i-ya-ku*) *dibwa: nda-i-gwira nchito.*

IV. Demonstrative pronoun, 'this,' 'these,' almost amounting to the article 'the' at times: *nyama-i nje-kulu* (=*ndi-ya-ikulu*): *mibvumo-i*, these palms.

V. Suffix of negation: *si-nda-ba-tulo-i*, I haven't had a wink of sleep. It is attached to verbs chiefly, but also nouns, pronouns, &c. *Si ine-i*, not me. *Si lero-i*, not to-day. *Si-nga-te*, for *si-nga-ta-i*, or still stronger, *si-nga-te-i*, it can't be done, or they can't do it.

VI. A particle of past time, and also in such phrases, *a-i-to-nena*, or *a-e-to-nena*, for *a-chita-ku-nena*, he does speak.

[*Ikulu, if'upi, iwisi, itari, ing'ono*, &c., are nouns of the *i* class joined to substantives of the same class. Moreover, there is a whole formative class of the form *ku ta ito, ku paya ipsyo, ku ba ibo*, where the form in *i* reminds one very much of the Hebrew absolute infinitive (*moth, tamuth*) 'thou shalt surely die'; and every verb, and every form of every verb, if the meaning be possible, can have this form.]

Iai, NO—see under **I.**

Ibo, stealing — see **Ba.** Chikunda, **ibe.**

Ibsi, THESE, for *idzi*, and *izi*, these;

Ibso, THOSE, for *izo:* also *ibzi* and *ibzo.*

Iche, for **Ike**, subjunctive of *ika*, *a-iche apa*, put it here.

Ichi, this of *chi* class; *chidzungu ichi*, this huge pumpkin.

Ichira—see **Ika**, put for, bury.

icho, THAT; *icho-icho*, that thing indeed; *si chi Mang'anja icho-ichoi*, that's not Mang'anja.

Icho, plucking, *ku cha.*

Icho, *ichoicho*, salutation: *m'nyumba na-pita, a-pa-komo a-ti icho icho, manja go go!* the chief goes into the house, and those outside say **icho icho** (so! so!) clapping their hands.

Idia, eating FOOD; *ku dia: zirombo za-ku-dia idia zatu:* also *idio*, or *idyo.* Chikunda, *idye.*

Ido, darkness, *kuda.*

Idzo, coming, *kudza.*

Ifakuti, *i-fa-kuti; njira ifakuti i-lowa uko?* why is it that the path goes there?

Ife, WE; its representative pronominal particle, **ti**, *ife ti-lawira mawa* (we go to-morrow): with *ndi* it is sometimes *nafe, ti-nka ife nafenso*, and we also go: *ife-ife, ife-di, ife-tu*, we indeed; *ifeni* or *ife eni, ife weni, ife yeni*, we ourselves. Chikunda, *ifeni-chilo: ife tonse, tomwe, toka*, but *ife awiri.*

Ifo, dying, *ku fa.* Chikunda, *ifu.*

Igwo, falling, *ku gwa.*

Ii, THESE. See **Iyi.**

Ija, those yonder; *mirandu ija.*

-ika, verbal ending = 'able to be done,' or conveying the idea of the action statively, as **-eka**, and the equivalent of **-uka**, reversive: -IBLE, -ABLE.

Ika, **ku**, TO PUT, PLACE, BURY; of plants which fruit under ground; to 'lay,' of hens; *ku dzika* is most likely a form of *ika*, as *dzuka* is of *uka;* the change of *k* in *ch* gives *iche* for *ike, ichira* for *ikira*, &c.

Po-ikira, a hen's place for laying. *Ku-ika m'manda*, or *ku-ikira m'manda*, or *ku manda* (also *ku ponya*), *ku ika mtembo*, to bury. *Ku-ika m'kamwa*, to put in one's mouth. *A-ika mkute*, she puts aside a little for to-morrow's breakfast. *Ku mbedza u-ika-ko nyambo*, you put the bait on the hook. *Chibisa wa-fa ndimo a-da-mu-ika*, Chibisa died, and they buried him. *Nda-ku-ikira mangawa pa manja ako*, I incurred debts to you. *Ti-ku-ichireni upungu*, we must get your counsel. *Mbatata za-ika, zilazi, mitedza, chikasa, zama*, are all dug for fruit or root.

Ikira, -itsa, -ika, -idwa: also *tayika, kazika, dzika, ponya.*

Iko, THERE, **iko-iko**, there indeed, as *imo-imo, ipo-ipo. Bwatamitsani iko iko*, crouch down there, just there; as *pa mpasa ipo ipo*, just upon the mat there.

II. Really, truly that, as *icho-icho.*

III. Dropping—see **Ka.**

IV. Setting down, as *kaziku* from *kazika.*

Ili—see **Iri**, this.

Ilyo, depth—see **Lya.**

Ima, **ku**, TO STAND, stay, wait: *imika*, stand, and cause to stand, *imitsa*, cause to stand; *imira*, look after, stand for; *imirira*, wait upon.

Ta-ima, wait (pronounced often *tema* and *temani*), 'wait a bit,' even in speaking. *Ta-ima icho ndi-cha-wone*, give me that that I may see it, or wait till I see this. *Ta-imitsa mbia, ku-i-kazika bwino*, set the jar up. *Cha-imikika, cho-sa-dziwa ku ima choka*, it needs to be set up. *Mtengo uja wa-ima oka pakati pa-mda*, yon tree stands alone in the middle of the garden. *Nyama zi-ima*, the beasts stop. *A-imitsa mitolo ya maudzu*, they set their bundles up on end. *A-imitsa uta*, he sets his bow up. *A-ti-imichira banja ilo a-ti a-pika lero*, they make us wait for that house to cook, they say it is their turn to cook to-day.

Mu-imike makutu, listen, prick up your ears. *Ku-ika makutu wa-mva ku-tapira mpepo yache ya-ku-mvera*, to listen, you take in as much of the air as you can in listening. *A-mu-imitsira nsima*, they make him look after the *nsima.*

[*Imana* (stand on one another's shoulders), *imidwa, imika, imira; imikika, -ira; imitsitsa, -ira, -ika, -ana; imirira, -ika, -itsa.* Yao, *jima.*]

Imba, **ku**, TO SING; *ku imba nyimbo*,

to sing a song; *wo-imbira ng'oma*, the one who sounds the drum, as *omba*, which seems very closely allied; also *omba nyimbo: ku imba* or *omba sansi:* **imbira** *awa a-mve*, sing for these that they may hear: *imbitsa sansi*, strike the *sansi; nyimbo ya-imbidwa, wa-imbika bwino lomwe.*

Ng'oma i-ri-ku-lira, a-i-imba ndani? the drum is sounding, who is beating it?

[In singing, the two who begin are wo-imba; to reply is *pololera*, or *vomera; ku-tsira chaira*, or *mabvume*, or *mang'ombe* is to add the chorus.]

Imene, WHICH, or THIS; *imenei, imeneo, imeneyu:* of *n* class and *mi* class, see **Chimene.**

Imfa, DEATH; of the *ya-za* class; *a-gonera imfa*, he is dead, he sleeps the sleep of death. Chikunda, *chifa;* both are directly derived from *fa*, to die.

Imfi, grey hair; *a-ngo-m'menya imfi ya-m'masaya ba!* he hits him on the cheek.

Imika, *ku imika mau=ku tantalika mau bwino*, to arrange one's words well. See **Ima.**

Imko, going. See **Mka.**

Imodzi, one (of the *n* class); *imodzi-modzi*, the same, *mi* class or *n* class; *njira zi-enda imodzimodzi*, the paths are just the same; *imodzi imodzi*, one at a time. Chikunda, *ibozi.*

Impe, plu. *maimpe*, a kind of worm in grass.

Impsyo (or *mpsyo, mipsyo*), KIDNEY; plu. *zimpsyo, impsyo, imodzi; apa ina apo ina.*

Imvi, WHITE HAIR, grey hair (particles *ya* and *i*).

Imwo, drinking. See **Mwa.**

Ina, OTHER, or SOME; of *n* and *mi* class; but also **-ina**, the root form of all the others; *wina, yina, china, zina; kwina, mwina;* also *pena, ena, kena* (for *a-i=e*); *nyumba ina*, some house, another house, somebody else's house.

Inai, FOUR, of *mi* class; *mibvi inai.* Chikunda, *minayi* or *minai.*

Inde, YES, emphatic; *inde-tu*, yes indeed; *e* or *etu* is a shorter assent, and in discussions the running comment may be kept up with *e, etu, inde, a, inde mai, nanga*, &c.

Ine, I; with representative particle *ndi; Ine ndi-ri-pano*, I am here; *ine-tu?* do you mean me? with the conjunction it is *nane; nane ndi-mka nawe*, I also go with you; it takes *ndemwe, ndeka: ndine*=I am, it is I.

Inga, ku, TO SEND AWAY, drive away, frighten away; also *injira* for *ingira*, *injitsa* for *ingitsa*; also *injeni* for *ingeni* (*pitikitsa, tamangitsa*, synonyms).

Antu sa-injira mbalame pa kapire, people don't drive the birds from *kapire* grain (because it is not eaten). *A-mu-inga, a-mu-uza kuti choka-po pano*, he sends him away, telling him, 'get out of here.' *Nda-opsedwa ndi chirombo* (not *ingidwa*), I was frightened by the wild beast. *Ka-ingeni mbuzi-zo zi-nga-te mmera*, go and drive away the goats, they may finish the young shoots. *Ingira mbalame*, 'watch' the birds.

Ingati? HOW MANY? of the *mi* class; from *i-nga-ti*, how may they be? Chikunda, *ingasi.*

Ingelandi, the stream that irrigates Blantyre Station; just=England, because made by the English.

Ingitsa, drive away. See **Inga.**

Injira, see **Inga.**

Ino, THIS HERE, THESE HERE; *mitengo ino i-ri pano*, these trees are here: like *pano, kuno, muno, chino*, &c.

Insa, a small antelope, like *gwape*, with small horns straight and twisted; plu. *ainsa* or *ziinsa; i-rira ngati mbuzi.*

Inswa, WINGED WHITE ANTS; plu. *ziinswa*, or collective *inswa; ziinswa a-duka mapiko i-ka-gwa mbvula*, the wings of the ants come off when rain falls. Chikunda, *chiswa.*

[Derivation from *swa*, to bring forth, because the ant-hill brings forth literally clouds of them.

The winged ants swarm in the early rains, coming out of small holes at the base of the ant-hill in swarms. Their bodies are tough, their wings four, large and of a plain slate colour; and they have a marvellous power of getting rid of their wings by a single twist of their shoulders. The swarming continues until the whole air is filled with them, and the fowls are wild with excitement, rushing after

ıping up, and catching them. Their low, and they fall all round, but ı at least enable them to reach some rom the parent ant-hill, to carry on of colonisation elsewhere.
ives build grass sheds over the ant- e season, and as the ants fly straight me against the roof and fall down; s have pots with mouths set on the ıd into these the ants creep, under ısion they are holes. The pots are ith leaves placed on one side, and fill other pots.
e eaten wings, heads, and all (*na-te-zeni-zeni sa tunta na-kobvola*—i.e., re taken whole and pounded), they n, dry them in the sun, and then m (*zi-rimba ngati chigodo*, they are rice-mash). They blow a whistle are coming out. See **Lintala**, the *awa*, the hole; *kuta*, *chiswe*, *chulu*.]

rou, ye; its representative *mu*; it is attached sometimes ess as a suffix, *ananu!* you ildren! *akulinu* (=*akulu inu*), er people! and *antuni!* you the **-ni** of the imperative s just *inu*; also in address, tani, I tell you; *mu-kale-po-ni*, re: it takes *nonse*, *nomwe*, *no-* h conjunction *nanu*.

u, to be bad, evil, distasteful, *ira*, to be evil in the eyes of, rards; *ipira mtima*, to be *ipitsa*, to spoil, vilify, to be l, to make bad: *ipika*, to be l case; *ipirana*, quarrel; *ipi-* eat each other despitefully; a bad place, a place difficult ; *po-ipa*, *ko-ipa*, and all used evil; *cha-kwa-ipa*, *za-kwa-ipa*, ıs, evils; *kwa-kwa-ipa*, evil; *a*, evil people.
pika-ko, *nda-ipa-ko*, I was eated there. *Wa-ndi-ipitsira nga*, he runs down my work. *chitira zo-ipa*, he has done me *Chitsulo cho-ipa*, *ichi cha-ndi-ndi-chi-funai*, a bad iron, I e it, I don't want it. *Nsaru ıira si-ndi-i-konda m'maso*, the bad, I don't think much of it. *ira ao*, *nda-nyansa*, *nda-bwe-mero kwao*, they didn't want *ı-ipitsira mirandu*, to fail to) the point, &c. *Mbali ako sa iwe*, *u-sa-da-chimwe konse*, ther spoke well of you, you harm. *Pamene a-na-kala-po pa-na-li po-ipa*, it was difficult to get at where he was.

Ipo, killing. See **Pa**.

Ipsyo, burning. See **Psya**.

Ipwo, drying. See **Pwa**.

Iri, or **ili**, this, of the stem or *li* class. *Piri ili*, this hill; *piri ilo*, that hill. *Ili nda-bwino*, this (hoe, &c.) is good.

Isanu, five, of the *mi* class. Chikunda, *mishanu*.

Iswo, breaking. See **Swa**.

Itana, ku, to call or name; to call for, *itanitsa*, call loudly, also name him.

Ka-mu-itane, go and call him. *Mumu-itane*, call him (where you stand). *Ichi mu-chi-itana chiani?* what do you call this? *Nkuku i-itana ana ache*, the fowl calls its chicks. *Muntu a-itana garu wache ndi mluzu*, the man calls his dog with a whistle; *ndi ana omwe a-itananso kwa! kwa!* and the pups they call also *kwa! kwa!*

itanira, -idwa, -itsidwa, -itsana, -itswa, -ika, -ana.

Itatu, three, of the *mi* class. Chikunda, *mitatu*.

Iti? which? of the *mi* class and *n* class; also **iti**, these little things, of *ta*, *tintu iti*, these little things; *ito*, those little things.

-i-to-, *a-i-to-chita*, see under **I**: =does.

Itwo, sharpness. See **Twa**.

Iwala, ku, to forget; **iwalira, -itsa, -idwa, -ika**; *u-ta-li-iwala*, if you forget it; *sa-iwala*, they do not forget him. *Ku-iwala mpeni*, to leave one's knife behind; *ku-iwala*, to forget one's name. Chikunda, *diwala*.

Iwalangulu, the grasshopper or locust called 'the Emperor': very large, with red wings, go singly or in pairs, fly for a considerable distance.

Iwe, thou; representative particle *u*; with conjunction *nawe*; as a suffix *mwanawe!* child! but *mwamna iwe!* you, man! *iwetu*, thou indeed; objective is *ku*, *ndi-***ku**-*uza*, I tell you. Among the Yaos, the second and third person plural are used (just as in German) for respectful address; it is the same amongst the hill Mang'a-

nja, but at the River *iwe* and *u* are used, not *inu* and *mu*, *iwo* and *a*.

It takes *wemwe*, *weka*.

Iwiri, TWO, of *mi* class. Chikunda, *miwili*.

Iwo, THEY; representative particle, *a;* with conjunction, *nawo*, or *nao;* its objective is *a*, *ku-a-letsa iwo*, to hinder them.

Iye, HE, SHE, or some IT; objective is *m'* or *mu;* representative particle is *a;* with conjunction *naye*, *ndi-iye*, or *nai;* it is used of nouns of the first class (living), and personifies almost as English does; *iye-iye*, he himself, and takes *yemwe*, *yeka*, *yense*.

Iyemwe, *a-manga chikosi kuti a-gwe iyemwe*, why does he tie a knot to make himself fall?

Iyi, THIS, of *n* class; THESE, of *mi* class.

Iyiyiyi, the cry of the *nkuanjobwa* bird.

Iyo, THAT, of *n* class; THOSE, of *mi* class.

J

J, pronounced *dzha*. It is the gutturalised (or throated) **ch**, and has the hard *d*, as *ch* has *t:* they are nearly allied also to *dz* and *ts*, and also *dy* and *ty*. Of course these letters are no more sibilated *k* and *g*, than *f* and *v* are sibilated *p* and *b:* the most one can say about them is that they are sibilated letters, pronounced with the organs in that particular region of the mouth in which *k* and *g* are formed. That there are three distinct groups is evident, and the true gutturals are a fourth group, but that each letter is distinct in character is also true, except that nasalising, gutturalising, and vowelising are the same for each letter.

-ja, termination, meaning THAT YONDER, as *chija*, *lija*, *aja*, &c.; also *paja*, over yonder; *kuja*, yonder; *muja*, in yon place or time: it sounds often like *dya*, as *chidya*, *padya*, but is really *-ja*. *Kamene-kaja*, *pamene-paja*.

Jadi, JUMPING, as mice out of their hole when a person treads above; *tu*, *ju*, *chakale*, *judu;* *chu*, *jum* (into water); *pinimini* (strong high jump).

Janda, to 'stott'; also *janja*. See **Njanda** and **Njanja.**

Je, the HITTING or CUTTING, with which an arrow meets a stone or a bone: *mbvi u-ka-lasa pa pfupa u-ti je! pa mwala je! pa mnofu pi!* the arrow hits the bone *je!* also a stone, but in flesh it is *pi!*

Je, NOT, or NOTHING; *chaje*, nothing, = *chabe*, also *palibe* = *palije:* the emphasis of any word can pass when it is combined with other words to the penultimate of the new word; thus *je* and *be*, which are emphatic, hand their accent over, and *chaje*, *chabe*, emphasise the *cha*.

Je-je-je, THE HEAD SHAVED ROUND, as *njenje*, *njeje;* synonymous with which are *mindende* and *midulira*, cutting clear round: perhaps the root is cutting clearness.

Jeba, ku, TO NOTCH, as a stick; to groove with a knife or an axe: *ku-jeba mtondo, ngalawa,* to cut the groove in the mortar, or in a canoe—*i.e.*, *ku-sua makoza ache, ku lemba* or *sia makuta*, to cut out the ridges, drawing and leaving them, and cutting out (*jeba*) or grooving out the spaces between: also of a drum. Chikunda, *thopa*.

Jebe! FULL, as of a full fish-basket, *gaba!* but the word has suggestions which limit its use.

Jeda, ku, TO LAUGH AT, taunt, 'make a fool of'; it is not necessarily malicious: *ku-jeda mnzako ku-seka naye*, to laugh at your companion; *u-ndi-jeda*, are you laughing at me? *mo-seka*, not angrily.

jedera, -etsa, -edwa, &c.

Jede, STAYING STILL, sitting still.

Jedetsera, laugh at: *a-jedetsera chakudia* or *diepetsera*, he gets food by laughing at or slandering his neighbour; also *jebetsera*.

Jegedwa, chew—see **Jegweda** below; root of its own, as in *masigwidi*.

Jegwe! chewing, and—

Jegweda, ku, TO CHEW; *a-jegedwa mitsokwe ya moa*, he chews the lees of beer. *Nyama i-jegwedwa-jegwedwa, mvu a-jegweda maudzu, garu a-jegweda nyama* (not bone, which is *kukuta pfupa*), *antu a-jegwedetsa nyama*, the animal chews and chews (as a cow), the hippo. chews grass, the dog meat, people meat. *Mwana a-jegweda nsima wa-kuta kale*, the child chews away at *nsima*, it was satisfied long ago.

-era, -etsa, &c.

Jejema, ku, TO LOOK ON THIS SIDE AND ON THAT, as a man about to steal and wishing to know if he is unobserved.

jejemedwa, -era, -etsa.

Jejemera, ku, TO BE SHAVED ROUND; also *jejemeka*, with interjection *je je je*, of the hair cut straight all round: *mtu wa-jejemedwa, wa-jejemetsa* (or *dulitsa kwambiri*), *wa-jejemetsa mnzache, mtu wa-jejemera*, head shaved, cut close round, he shaved his companion, a shaved head.

Jelela, mouse. See **Jerera.**

Jemera, ku, TO CUT THE HAIR in *njeje*—*i.e.*, tonsure all round: *ku tsendera* = to cut the hair round and smooth, at first it is done quickly and roughly, then artistically finished: root as in *jeba, cheka.*

Jenje, 5, LAUGHTER, fun, TRICKERY, joking; *ku-chita naye jenje; nzombwe uja wa-ndi-chita jenje*, that boy played me a trick.

Jenjemera, to tremble. See **Njenjemera.**

Jenjeneka, ku, TO CHEAT: *chinzombwe chija cha-ndi-jenjeka ndi malonda anga*, that fellow cheated me out of my proper price: root as in *chenjera.*

jenjenera, -etsa, -edwa.

Jerera, a kind of MOUSE which lives in the unrolling banana-leaves; like the *sonto*, *q.v.*: plu. *ajerera; jerere* also heard.

Ji! I., the 'STRIKING' of a fish with *mpala* spear: *ntungo ya-lasa nsomba ji! ya-m'kola ji!* it fixed it *ji!*

II. NOT or NONE, as *je*, or *be* and *bi!*

III. STRAIGHT, upright; of the same idea as *ji*, striking: *ku dzika ji, ku ima ji*, to stick it in *ji!* to stand up *ji!*

IV. FIRM STRONG WALKING, of the same root idea, with the firmness more prominent: *ji ji ji, muntu wa mpamvu ku-enda kwache, a-li ji ji ji ji*, a strong man at walking goes *ji ji ji.*

V. *Ji ji ji*, CUT ALL ROUND with a knife, of hair, &c.

Jia, ku, TO ASSEMBLE; to gather: substantives, *chijio, mjio, ujidwe, majio, majiidwe* (from standing, of digging their feet in all round).

Angoni a-ngo-zungulira muntu mmodzi pakati-po nda-jia wa-pakati-po, nda-jia wa-pakati onse amene nda-vomereza nda-jiira ka-modzi, the Angoni surround, one man is in the middle, they assemble round this middle man, the whole of them do, and answer; they assemble all together at once; to gather for a war-dance.

Jigaliga! LEAPING (also *chigaliga*), 'stotting.' Chikunda, *tamwa*; synonymous, *nzandamuka*, &c., *q.v.*: the root is the firm rebound of *ji-, ga-*, slightly reduplicated.

Jigololo, rather **jigologolo**, A NOOSE, *wa-m'jigololo*, or *wa-m'kwekwe*, a prisoner, one noosed by the neck: root idea, the holding of the dog back by the stick (*ji!*), which forms at once the string and a handle to keep it at arm's-length.

Jigula, ku, TO VOMIT UP, as a dog does, or a pigeon for its young; to regurgitate; also TO CHEW THE CUD: *majiguliro* is what is brought up; *jiga* is to PRICK, say with a pin—perhaps also swallow.

Garu a-jigulira anache, the dog feeds thus its pups; also *nkunda. Nkuku zi-dia-idia usana pe, usiku n'zi-muka ku-ka-tafuna antu a-li m'tulo*, fowls eat away as hard as they can all day, at night they 'go and' chew it when people are asleep.

Jijima, ku, TO WRESTLE HARD AGAINST.

Jijiri, STRONG, of a strong man

wrestling with power: *muntu wo-limba, anzache a-ka-funa ku-m'gwira kuti a-m'tsekera m'nyumba a-chita uji-jiri-jijiri*, a strong man, who, if his companions wish to shut up in the house, wrestles against them with his strength. *Utenda wa-ku-limba nao, muntu a-chita jijiri jijiri (ndi ntenda)*, of wrestling against sickness, he stands against it *jijiri!*

Jima, ku, TO STICK IN, stick against; stick a post into the hole; a pole in the bottom of the water; to poke into: *chimika* is to set up a post in the ground; *tsakama*, to stick a stick in which does not reach the bottom: *jima* in Yao = to stand.

Mponda ya-jima pansi, the punting-pole reaches, hits, and stands upon the bottom, so that one can push the boat on with it. *Nsungwi i-ri-ku-jima ku mwamba*, the bamboo is sticking against the roof; *a-jimitsa nsungwi. Kodi uta wako ngo-tanimpa u-jima kumwamba*, hallo, is your bow such a mighty one that it sticks against the sky. *Muntu a-jima ku chindwi*, he knocks his head against the roof.

Jimpu, chipped out, pronounced *ji-mhu*, of the verb—

Jimpula, ku, TO CHIP, take a bite out: *jimhula; nsima jimpu! mbatata jimpu! mfemvu zi-jimpula, nsima*, potato, nibbled out; the cockroaches take bites out.

Jinchira, ku, TO BE STRONG, FIRM: *ku jinchira nkongono*, firm-set limbs; also of a bow, an animal; *ji!* and *nji!* strong.

Jindikiza, ku, TO INCREASE, TO HONOUR, as *chindikira* = *ku m'lemekeza*: it is literally to be thick, great, thus to be honourable, as *ku lema*.

Jingo, the hard edges of a boil (?). See **Chironda**.

Jinya, ku, to push a stick against: *jima, q.v.: jinya, fikitsa ntengo pa gomela una*, poke a stick against the side of the hole.

Jo! STRAIGHT UP, as *njo!* and *chi!*

Joba, ku, to hew out, = *goba, q.v.*

Jogoda, ku, TO POKE OR DIG WITH THE FINGER or a sharp stick.

Joli! right away! *ka-pata joli!* it goes right away; straight down, of a rat's hole—of the verb—

Jolika, ku, TO DESCEND STRAIGHT DOWN: *una wa mbewa wa-jolika, wazama pansi, su-da-seruka-i*, the mouse-hole goes straight away down, without turning up.

[*Jolika*, the only word heard where the *j* is the French *j*, as in *jolie*, pretty.]

Jompa, ku, TO PECK, pick, also with an adze, pick; also *gompa, sompa, goba*. Chikunda, *zompa* (where the *j* and *z* connection is seen): **jompolola.**

Jonja, ku, to 'stott'—see **Njonja**; also—

Jonjola—see **Njonjola.**

Judu! JUMPING, as of 'kidlings blithe and merry.' *A-lumpa judu judu ndi myendo yache ya matangadza*, he jumps about with his legs bound slightly apart; also *ju! jum!* as *tu! chu! chum!* jump and splash.

Judula, ku, TO JUMP ABOUT, as an animal in a trap, with a stotting jump: *nzandamuka, njonja, lumpa, jadi, angala* (dance about).

Jugulira, chew the cud. See **Jijulira.**

Jumbe, the night-jar.

Jutula, ku, jump about. See **Judula** and **Njutula.**

K

K, the simplest and leading letter of the palatal group of the consonants, *k, g—ch, j—ng'*. It is the most frequently occurring in pure idea-formed syllables of all the Mang'anja consonants; in formative syllables of course *m* and *n* far surpass it, but not in syllables not formative.

It is the letter of a whole class in *ka* of formative substantives; it also gives the Mang'anja diminutive; *mu-ntu* or *mntu*, person; *chi-ntu*, thing; *ka-ntu*, thing, and also a little thing. In *ku*, 'to,' it becomes the sign of the infinitive, and therefore the prefix of all infinitive nouns.

Ka, I., *ku-ka*, TO DROP, DRIP, to leak, be strained through.

Madzi a-ka, the water drops; *nyumba i-ka, kumbi li-ka*, the house or the shed leaks; *si-ka*, it won't run through; *na-pfinya nsaru madzi na-ka*, and wrings out the cloth and the water drips out; *wa-ka mwazi*, the blood drops; *a-ka m'tsa-mpuno*, his nose bleeds; *mchere wa-ka*, the salt drips through.

A-ketsa madzi, the water drips much; *nsengwa si-keka-i*, the basket won't let it run through; *chala cha-keka mwazi*, his finger bleeds much; *madzi ache* (*uchema*) *a-kera m'mbiamo*, the juice of the palm drops into the jar; *u-sa-ketse madzi apa-i*, don't drop the water there; *mbvula i-kera, i-donta, i-nyonta*, the rain drips, drops, comes through.

Ku-cheza mchere (not *keza*), but *mchere wa-ka* (not *cha*), to drip the salt water through; *a-kumba dote la mchere na-keza*, they dig salt earth and lixiviate it; *chokeza = chi dulo*, salt of maize-stalk, &c.

Also *ketsera, ketsetsa, kezetsa, ke-zera*.

II., **-ka-**, auxiliary particle of near future, of protasis in inter-related sentences, of past continued time; *ndi-ka-mu-itana*, I GO TO CALL him; *ndi-ka-nka, ndi-ka-ona*, IF I GO, I SHALL SEE; *ti-ka-enderana kale*, we USED TO VISIT each other. *A-ka-m'pa*, he DID KILL him (*ka*, sharp and short), *a-ka-m'pa*, he is going to kill him, he will kill him (*dza*, the real future).

-ka-ka-, *a-ka-ka-chita*, when he shall do it = *a-ka-mka-ku-ka-chita*. *A-ka-ka-lima, a-bweranso msanga*, when, or if he shall finish hoeing he will come quickly back, he comes back AS SOON AS HE DOES his hoeing = *a-ka-ka-ta-ku-lima, a bweranso msanga*. *U-ka-ka-funsa, a-ka-ku-patsa*, when you ask he will give it you.

-ka-da-, *ndi-ka-da-fa*, I was almost dead, I WOULD HAVE died. *A-ka-da-mchiratu*, he would indeed have gone. *Sa-ka-da-bwera*, he wouldn't have come back. And—

-ka-la-, and **-ka-na-**, *ti-ka-la-peza*, we would have found it. *U-ka-la-ka-dia aka, u-ka-na-fa*, if you had eaten that you would have died.

-ka-da-dza-, *a-ka-da-dza-chita*, when he comes to do, or he would have been about to—

-ka-, *a-ka-m'pa*, also he did kill him (the *ka* sharp). *A-ka-m'pa*, he will kill him.

-ba-ka-, *ba-ka-tama*, sit on; *ba-ka-imani, ta-ka-chani mchezula ti-dza-che-zulira*, stand on there for a bit, we shall pluck (go to pluck) the dye, and dye the cloth: CONTINUE TO DO.

[This *ka* is not so much a time particle as one of condition, indicating that it is contemplated or in process; this is how in dependent sentences it modifies the *da, dza, mba*, of real time and itself loses all idea of time, just as in the two tenses of Hebrew. The real future is *dza*, which has become a proper future-time particle.

The derivation of *ka* is most like *nka*; the *ka* of continued past time is similarly simply a modification of the *ka* of the immediate future, and the partially used sharp *ka* is also the same.]

III., **ka**, as an adverbial interjection.

1. FIRMLY HOLDING, *ka ka ka*; as of one's gun when the canoe sinks, or of the grass by the river-side when being swept past; of *kakamira, kangana*, and others.

2. KNOCKING, *ka ka ka ka*; as the side of a basket in straining beer (*ku pfinya moa*).

3. PASSING by, *ka ka ka*.

4. CLAPPING ONE'S HANDS (*ku omba manja ka ka ka*).

5. WORKING THE *ula*, or lot, throwing or jumping out the little pieces of wood in shaking them together (*ku ombeza kwa ula*).

6. LAUGHING, *ka ka ka* or *ha ha ha*; as in *chik'ak'ade* (*ku seka ku pitizira*).

7. Of SCRATCHING one's self (*ku abwa ka ka ka*), or being itchy.

8. TEARING OFF, *ka, kau, kakau*; as in eating sweet maize stalks (*madi-edo a mitsiade*).

9. URGING, *ka ka*, of *kakamidza*.

The chief verbs are therefore *ku omba* (*ombeza*), *kakamira* (and its relatives), *seka, ka ka ka*; there are other combinations of *ka, kafu!* &c., which come in their own place.

IV., **ka** diminutive; as *kantu aka*

ka-ka-ng'ono kaja kamene konse komwe ka-li ko-funidwa-ko nko-ipa ; plu. *ti, aka iti, ako ito, kamene timene.*

V., **ka** class of words; as *kabvalidwe*, his mode of dressing; *kadendekero*, manner of carrying on one's head; *kadiedo*, kind of food; *kalinde*, a waiter, attendant; it also enters more closely into the composition of words, as *kafwambira*, a pipe-bowl, and comes to be as *na, na-nka ;* a regular prefix modification for the expression of names of animals and plants; *kakoa*, a crane; *kabaifa*, pea; also in words where a 'name' is intended, as in *kaliroli*, a mirror; *kalirangwe*, a musical instrument. In this it seems to be almost the equivalent of *cha* and *tsa*, as *cha-tsopano*, now; *ka-sanu*, five times; *tsa-chi-sanu*, fifth; *tsa-bvalo*, the *bvalo* watcher: it is the regular form for the multiplication numerals; worthy of note are the words that denote AGENTS made by this prefix, as well as the animal named.

Kabaifa, PEA; also used for a small black bean at the River, and for cotton-pods; plu. *akabaifa*.

Kabande, A FIRST TRACK through the bush, a path; *kabande aka ; banda* is the same word as *wanda*, to lay the grass flat or tread it down; *bande*=a track; plu. *timawande*, or *timabande*.

Kaboko, a strong man (heard once). Chikunda, a goat.

Kaboola, A TRAP set in the ground, which catches when one puts one's foot in it; *kaboola wa dzenje*, a trap hid in a hole in the path; or it catches with a noose of string (*chingwe cha fusuka*); plu. *akaboola*.

[It is called *kaboola*, because it is dug in the ground (*boola*); the word is not the same as *chaboola*, which means something which makes holes, as the *chikululu*.]

Kabvalidwe, manner of clothing (*bvala*).

Kabvi, 5, cinders, ashes, SLAG; the slag of a smelting-fire; *makabvi a chamba, makabvi* or *mapsera a fodia*, the 'dottle' of a pipe; *makabvi a ntobvu*, lead slag; *pulusa* is powdered ashes, and *makala*, charcoal cinders: it is pronounced *k'abvi*, plu. *mak'abvi*.

Kabvira, for **gabvira**, *q.v.*, to lap against.

Kabvirimtiya, good fortune; being well off. See **Kapirimtiya**.

Kabvu, OF EATING meat in one's hand with one's teeth; or of eating meat off a bone; also *kabvu-kabvu* =*nyabvu*, of grain, flowers or leaves, parched by drought, rejoicing after rain; *zintu zi-kondwa zi-ri-kabvu-kabvu :* also *kakabvu*=tearing and eating.

Kabvula, ku, TO EAT MEAT OFF a bone, holding a piece of meat in one's hand and eating bits off; *a-li-ku-kabvula nyama.*

Kabvumbulu, A WHIRLWIND.

[One of those whirling spirals of wind which in the heat come travelling over the bush, making a crackling noise as they whirl up the dead leaves and grass, sudden in their rise and passing away as suddenly; it takes its name from its sudden rise, *bvumbuluka*, to appear.]

Kabwatata, the name of a hill in the Chipeta country, from which, says their tradition, all descended. See **Takadzo**.

Kabwerere, a dwarf. See **Kancherere** (one who does not reach, *bwerera*, his full size).

Kachasu, WINE; *kachasu wambiri; moa wa kachasu*, strong beer: also *kachaso*.

Kache, HIS, of the *ka* class.

Kachedo, dawning; *kunja ku-li kachedo*, as when the sun rises behind clouds: it may also mean late light, as *kunja kuno lero kwa-chedwa*.

Kachere, a kind of tree, very large, evergreen, grows by the streams, the fruit small and red, eaten: plu. *akachere;* the name of the fruit is the same: *kachere* or *kachele*, also the name of the fruit of *mtawa* tree. See **Mtundambalame**.

Kachete, SILENCE, quietness.

Kachi, or *kach'* (*katsh'*), A WHIFF, A 'PUFF'; as of the smell of roasted meat or cooking in one's face, or as the 'fluff' of powder in the pan: as *kapi*.

Kachimbo, A PIPE, like the *kaliwo*: plu. *akachimbo*.

chisi, a small island (*ka* class): A TEMPLE; a small hut for offer- sacrifices to the spirits of the de- d, or to God.

ship in the *kachisi*, or hut of sacrifice. chief or head-man of a village makes a in his verandah, or in a small separate r one is built in the thicket at some e from the village, for prayers and es. The sacrifices are of flour (*ufa*), is poured out in a pyramid heap (*tolo'*), eer (*moa*), or of flour and water (*msunje*); her things are offered, and animal sacri- quite understood though not common. es are poured out (hence *ku-tsira nse-* nto a pot sunk in the ground, the rim level with the floor. The chief utters ayers (*pempera, werenga*) in the house ', alone, while the people answer (*vvo-*, just as they do in any *mlandu*, by d accompaniments and clapping of (*omba manja*) at the door. They pray n (*a pempera mbvula*), or success in g game or elephants, for peace, or for in war. Life is very much bound ll its spirit or spiritual relationships in nd of the native; it hangs over journeys omens and sacrifices at the cross-roads, the *ula*- consultations at every turn); s them to appeal to the lot or ordeal in difficult of detection, or to the witch- for the discovery of supposed authors, eful medicines, of untimely death; it hem, further, to connect the world of the ed, which is as natural and little more ious, with this, and to believe that the of the immediate dead exercise power their interests can hardly fail to be ful. Who is there then more fitting he chief, the vicegerent of the departed, imself enters into his chieftainship as if ne dead man's place, of whose motives can be no doubt, because the riches of rmer chief are scattered, his slaves his wives buried with him, whose re- ships with him are of the *adzukulu*, who e sacrifices, because themselves related dead, and the keepers of the grave? effect must such a commission have his rule, although he fail as Christian ussulman to obey the law, to him holy? hat effect must the naturalness of the s and of this *kachisi* or hut-temple wor- ave, of which the ritual is simply their nd *mlandu* ritual, their prayers merely titions for clamant whole-village wants, ssed to God as the God of the spirits of h, or to those spirits, because a spirit e rain-power which we fail to possess son of our flesh? The worship is natu- d is in principle good: that man is evil ot invalidate this, any more than the tion of Jesus Christ is set aside, for 'He not to destroy, but to fulfil.'

ive account interwoven into the above h article—

anga kachisi paseri pa konde la nyumba, anga na-ka-tsira nsembe momo, antu na- tsira m'nyumba ya kachisi, a-tsira m'mbi- ya—na-kumbira pansi na-leka miromo yoka ya mbiya na-tsira ufa m'tsinde mwa mbiya ni msunje.

Mulungu u-mba-ti-wona, a-na-ka-enda a-dzi- tola so-tola moyo ti-dzi-kala nao, God who ever sees us, when the people journey may they meet with what they go to seek, and may they have life and be prospered.

A-timbira manja (clap their hands), *modzi a- werenga* (utters prayer), *ena a-ngo-bvomereza ni manja, na-dzuka m'ku-gona* (and rise up from their recumbent position), *na-choka, na omba manja ndi ku-choka* (in departing). *A- pemperera mvula, ndi nyama* ('*ti-tole nyama*'), *ni myoyo ya antu.*

Another account of expected answers to the thicket temple-hut—

Mfumu wa-pa-mdzi a-choka ndi apwache, ndi akazi ache omwe, ndiko ku-tenga nsima ndi nkuku, chabe mbuzi, ndiko ku-nka ku nkalango ku kachisi-ku, konko ku-li ka-nyumba ko-ma- ngidwa kale; antu a-kala pompo nda-i-lambu- lira; ndimo a-yankula wamkulu-yo za-kuti.

Chiuta a-pereke mvula, o-sa-ti-umire mtima, nda-uenera zambiri, onse-o na-omba manja, wu! wu! wu! ndiko ku-nena kawiri, ndiko ku- omba manja kawiri, ndiko ku-dia nsima yonse- yo ndi nyama yomwe-yo, ina a-i-tayika m'nyu- mba-mo, ana onse mitanda m'manja lapata! twe! akulu onse, ena nda-diera m'nsengwa, a- ka-ta nsengwa-zo kunke-kunkeni, ndiko ku-nya- mula, akazi ena ndimo a-imba nyimbo, nda-zu- ngulira ku nkalango-ko, na-ti—

ko-kwe ko-lo-le, ko-kwe ko-lo-le,
mbvula ya kuno si-ku-dza,
ko-kwe ko-lo-le. (*nyimbo zina.*)

ndimo mbvula i-gwa-di amene a-ku-kachisi-wo pa-ku-bwera a-bwera mbvula i-ri pu! i-ri chu- churulu chuchurulu! A-ku-mudzi a-ti, inde zo-ona, onani mbvula ya-dza-di, a-na-kwia Chi- uta.

The chief of the village goes out with his younger brethren (*i.e.*, his people) and his wives, who bring *nsima*, and fowls, and per- haps a goat, to go to the thicket to the temple- hut there, where there is a little house builded long ago; the people stay there and clean away the grass (from the sacred place—*lambu- lira*), and the chief answers, saying, 'God give us rain, and harden not thy heart against us,' and makes many prayers, while all those clap their hands, *wu! wu! wu!* and he prays again and again, they clap their hands; then they eat the *nsima*, the whole of it, and the meat, some of which they place in the house; the children are all about (*twe!*), with the por- tions of *nsima* in their hands (*lapata!*); and the elder people, some of whom eat from the *nsengwa* baskets, when they have eaten they put the baskets all together, and they are carried away: other women sing the hymn and surround the thicket-edge, saying—

'May there come sweeping rain, sweeping down,
The rain here has been restrained,
Sweeping rain!' (And other prayers.)

And the rain comes in truth, and the temple gatherers on their return come back with rain pouring (*pu!*) and garments and bodies drip- ping (*chuchululu!*). Then the villagers say, 'You see it was true, God was angry with us.'

See also **Mulungu, Chiuta, Nsemba.**
The religion is not fetish, it is a purely natural religion with the religious element left in, as Comtism leaves it out.]

Kachira, for *kakachira, q.v.*, swallow water.

Kachiza, ku, TO WHIFF or puff, as *kapiza: cha-ndi-kachiza chisi,* the smell of cooking comes whiff in my face.

kachizira, -itsa, -idwa.

Kachofu, 1, a kind of small MUSHROOM.

Kacholo, 1, a small species of CHILI, capsicum; *sabola* is larger.

Kadabo, 5, NAIL, finger-nail or toe-nail, or bird's or beast's claw; *chala* is the word for a finger or toe of beast or man; *chipondo,* a hoof; (the root is the same as *dabwira,* to poke).

Kadandaulidwe (*ka* class or 1, not diminutive), GRIEVING: *kadandaulidwe ka uja ka-ndi-zizwitsa,* his wailing troubles me.

Kadate, 1, a tree; also its fruit.

Kadendekero (*ka-* or *wa-*), carrying on one's head.

Kadiamlamu, a small kind of field-mouse with a bushy tail (it eats its brother-in-law).

Kadiazamwamba, a kind of fish, very small; it rises and breaks the surface of the water: hence its name.

Kadidi, SLANDER, = *ukadiri.*

Kadiedo, mode or KIND OF FOOD: *kadiedo kache ndi kena,* the things he eats and abstains from are different from that.

Kadumba, 1, an animal, small, about a foot, eats grass, lives in thickets, said to get caught by its horns when startled (*akadumba*).

Kadzidzi, a very small species of OWL, with large head (*akadzidzi,* plu.; Chikunda, *kukuni*).

Kadziko, A BIT OF LAND: *kadziko kanga ka-ngo-ti te!* my 'bit' land is bounded.

Kadzifere, one who dies for no fault, or for the fault of another, *a-fera za eni;* a hero, one who throws his life away, say, in war. *Kamfere,* 'you must not die here, at this door,' leaving the blame with him.

Kadzimerere, SELF-SOWN tree; *ka-dzimerere ko-mera koka,* or *wo-mera oka.*

Kadzodzobole, what eats out—*e.g.*, a rat nibbling a hole into a pumpkin: *dzodzobola:* one who, sent with a piece of meat to another, nibbles it on the way.

Kadzu, BREAKING OFF, as a branch; pulling off, as bark-string; taking a bite out of, as the *chindalandala,* spider, also *nyindu;* brittle.

Kadzula, ku, TO BREAK, chip, pull OFF, of things which are brittle or have some similar brittle hold: **kadzuka,** be broken off, of a fish, of which the hold breaks in pulling it out (also *lutsula*), of maize-leaves pulled off from the stem; also metaphorically, to part from one's companions.

Kadzula pa-la-merera pa mtengo, break it off at the place where it springs from the trunk. *Kadzula makwata,* break off maize-leaves. *Kadzula ntambi,* or *mtengo pa mpanda pa,* break off a branch, or a tree at the fork.

kadzutsa, -uka, -udwa, -ulula, -ukula, &c.

[Synonyms—*sadzula,* to take the husk off, skin off (*monga ngati ku-sadzula luri,* that is, *kadzula* is like *sadzula* in peeling off bark); *ng'amba,* split, as in breaking off a branch or tree at the fork; adv. *pfe.*]

Kafalubvu, 1, A BEETLE, from its pretending to be dead when touched (*lubvu,* intentionally; *fa,* die; and *ka,* class distinctive).

Kafalubvu a-ka-ona muntu iko-ka-fa, or rather *a-ko-ka-fa,* if the beetle see any person coming, it just feigns death.

[*Lubvu,* intention, *pano a-ka-fu-malubvu.*]

Kafambira, 1, THE HEAD OF A PIPE; = *kafwambira:* is used for the nozzle of bellows, could be used for the funnel of a steamer.

Kafu, the peeling off of anything; striking of matches; fluff of powder in the pan.

Kafucheche, 1, THE SECOND STOMACH OF A GOAT, the honeycomb bag: *kafucheche a-patikana ndi chifu, a-fana ndi chisa cha njuchi,* the honeycomb bag is close to the stomach, and is

like the cells of the bees: *akafu-checche.*

Kafulidwe, manner of pulling off, as bark, &c. See **Nkafulidwe.**

Kafumbu, A FLOAT in fishing; plu. *akafumbu;* also *kafumbwe, kafumpu wa nsomba* (*fumbuka* and *fumpuka*); floats are made of a bit of *mapira* stalk tied along the line, or *nsakate-mbere* wood.

Kafumbwe, also *nankafumbwe,* an animal that eats into wood (*fumbwa*); *mtengo wo-fumbwa,* a tree eaten by insects; *mtengo wa kafumbwe.*

Kafumpe, a species of hawk, like *kakozi,* but with different marking.

Kafwambira, 1, the bowl of a bhang pipe and others: *wo-diera pa ngunda,* the place where tobacco is smoked in the *ngunda* water-pipe.

[The head (*kafwambira*) or bowl is a separate piece made of very fine black clay, or sometimes wood with a hole for tobacco and a joining hole; one end fits on to the *bisa* or stem of the pipe (a thin hollow reed which passes into the bamboo-hollowed water-holder about half-way down), the other receives the tobacco; the bowl is sometimes beautifully carved.]

Kagwinti, a pumpkin when still small and unripe: *a-ka-cha akagwinti a-ma-a-pikira ku-modzi ndi maungu a-tunta lao,* if they pluck young pumpkins, they cook them together with pumpkins of full size: *kakwinti,* something which one cannot eat from distaste and satiation.

Kagolo, 1, A SMALL KIND OF MAIZE: *kagolo a-bala msanga msanga, a-chanso msanga msanga,* the *kagolo* maize bears very quickly, they pluck it quickly also.

Kaikiza, ku, TO CHOOSE AND RUN THE RISK, in spite of chances which may affect him; TO GUESS, to surmise: 'here goes!'

[The following sentences give the word:—*Si-ndi-dzi-dziwa bwino ngati zi-ti-zi-ka-chite choincho chabe iai, ndi-e-to-kaikiza* or *kaika,* I do not myself know well if the things will do so or not (or turn out so or not), I just *kaikiza. Ku-kaikiza m'kuti ku-bvomera ndi mtima umodzi, wina nda-sa-bvomereza nao ndiko ku-kaikiza, ku-kaikiza,* that is to say, answering with one motive, another does not so answer, that is *ku-kaikiza* (apparently to see both sides and to be at a loss, but to do one's best and choose one). *Munthu a-nka ku mnda kwache, mtambo nda-u-ona kuti mvula ya-gwetsa m'tambo ndipo iye a-mka-bs ku munda kwache choincho, nda-ganiza kuti, kaya, ndi-ka-bvumbwa, kaya si-ndi-ka-bvumbwa, si-ndi-dziwa bwino-i ndi-chita ku-kaika* or *kaikiza,* goes to the garden, sees rain, goes on not knowing whether he'll get soaked or not.]

Kaja, that yonder, of *ka* class, diminutive.

Kaju, *makaju,* the cashew-nut: tree *mkaju.*

Kakabvu, or *kakavu,* the noise of a lion eating, or other eating like it.

Kakachi! noise of SWALLOWING WATER, gurgling, and—

Kakachira, ku, to drink water with the gurgle which one makes in one's throat when drinking *gwidio.* Chikunda, *gwirio.*

kakachiza, -itsa, -ika, -idwa: *kakachichidwa.*

Kakade, 5, LAUGHTER; or *kakade wache.*

Kakala, ku, TO BE ROUGH, hard, rugged, as a skin, a path.

Njira i-kakala ndi zisosoche ndi maudzu a-ku-cheka, the path is rough with 'cobblers' pegs' and cutting grass: but *njira yo-wawa ndi myala,* hardly *kakala. Manja u-ta-dia nsima kugwira mnzako wo-sa-samba, nkoko zache zi-kakala,* if you eat *nsima* and get hold of your companion without washing them, the *nsima* which sticks on your hands hardens. *Masamba a nkuyu a-kakala, mitengo i-kakala, m'makungwa mwao,* fig-leaves are rough, and trees are rough-barked. *Mwala, pansi, mpasa ku-mbuyo kwache, i-kakala,* stone, the ground, and a mat on the wrong side, are all *kakala,* rough.

Also **kakadwa, kakalira,** -itsa, &c.

Kakamira, ku, TO CATCH FAST HOLD OF, urge, stick fast to; also of colours, to be 'fast': *ka-ka-ka,* to 'dun' for a debt.

Chisosoche chi kakamana ndi chinzache, 'burrs' stick fast to one another. *Nkupa i-kakamira pa mkono ndi! pa-ku-i-chotsa pamenepo ndi mwazi omwe wa-tumukiratu,* the 'tick' sticks fast to the arm, *ndi!* when one takes it away from there it is swollen with blood. *Ana a-tire a-kakamira ku-bere,* the young of the —— stick fast to the breast. *Mbalame zi-kakamira ku uli-*

mbo, the birds stick fast to the bird-lime: *nyenje* are also thus caught.

kakamiza, **-itsa**, **-idwa**, **-ana**.

[The word is a formative in *-ama*, from *ka ka ka*, just as *kakata* following is in *-ata*.]

Kakata, I., and its verb, **kakatira**, **ku**, TO BE HARD, dry, also withered: *ku uma kakata*, also *kakamira* = *umiriri*.

Nsaru ya-uma kakata! the cloth is dry and hard. *Mmera wanga u-li kakata ndi dzuwa*, my plants are parched by the sun. *Kafulubvu a-li kakata ngati a-na-fa kale*, the beetle is hard and stiff, as if it had died long ago. *Fodia wa-kakatira apa, wa-umira apa po-wambiza*, the tobacco is hard here, it is dry here, where it is roasted on the fire. *Mtengo wa-kakatidwa ndi mbozi*, the tree is withered with the caterpillar.

Also **kakatitsa**, **-itsitsa**, **-ikika**. **Kakatala**—see below; *ko* **kwima** *pa tupi pache—maungu—nkonyo yache ya dzungu*.

K'ak'ata, **ku**, II., TO ITCH: *chitedze chi-ndi-kakata* or *abwa, nko-kakata ako*, the *chitedze* causes me its intense itching, that thing stings (or itches); *mame a-kakata*, the drying of the dew with the sun makes my legs itch (as is the case in travelling).

Also **kakatira**, **-itsa**, &c.; *nda* **kakatidwa** *ndi chiwaula*.

Kakata, III., to cut; perhaps for *gagada*.

Kakatala, **ku**, to be dry, withered: *masamba a-ku-kakatala* = *ku-kalamba*, the leaves are withered up = *o-kwima*. *Muntu m'manja mwache mo-kakatala, mo-limba, mwa gwa!* a person with rough hands, strong, firm. *Mtengo wonse ngo kakatala*, all trees are rough, firm.

kakatadwa, **-atsa**, **-alira**.

Kakatamira, **ku**, also *kakatama*, TO HOLD FAST TO: *nsanu zi-kakatamana*, the grass-seeds lace together and hold firm. *Mpira wa-kakatama pa ng'oma*, the india-rubber sticks firmly on the drum (*kakamira*, more common).

Kakatsidwe, manner of covering a drum; *kakatsidwe kache:* from *katsira*.

Kakatula, **ku**, TO TAKE BITES OUT; *ku-ziula ntuli*, to take a slice or lump out; also *kakatuma*.

Ta-i-peza ndi-kakatula nyama mbulu, we found the wild dogs had taken a piece out of the meat. *Sa-nga-te ku-chi-kakatula*, you cannot take a bite out of it; *ku-funa ku-tema ndi mano, nsima, mkaka*, trying to cut with the teeth, say, *nsima*, cucumber.

kakatuma, **kakatutsa**, **-udwa**, **-uka**, **-ukula**, **-ulula**.

Kako, THINE, of *ka* class.

Kakoa, 1, A CRANE OR HERON; white, wader, long neck, pouch under its bill, thin, eats fish, small in size. Chikunda, *mnyanje* and *kakowa*.

Kakolekole, 'wager of battle,' CATCH OF A *mlandu;* something which draws one into a dispute or case.

Nda puta kakolekole, nda kodwa ku-kolekole, kakolekole wanga, I have got myself into a lawsuit.

Kakombo, 1, A WATER-LILY; almost generic for water-lily, one species of which is very large, the flower being a foot broad—there is also a smaller kind; they sometimes close up the river.

Kakozi, 1, a small species of HAWK, of great strength and swift flight; said to wound the fowl's neck like a bullet. Chikunda, *kaliwangwe*.

Kakunku, I., the ends of native cloth, not a fringe; *akakunku*. See **Mponje**.

II. A disease of the mouth; the gums bleed; *nkungudza*.

III. A kind of tree; the inner bark is red, and is used for curling the hair: the name of the bark is *mkwayo*, and it is used for the hair (*wo techera mnzu*); it has a bad smell.

Kakuti, SO-AND-SO, SUCH-AND-SUCH a place; *ku nyumba uko ka-ka-kala-ko kakuti?* is there anything in the house? *Ndi-patse kakuti?* what shall I give? as also *chakuti, mwakuti; ka-kuti* is the *ka* wide substantive.

Kala, **ku**, I., TO SIT, TO REMAIN, TO BE; to wait, to become, to happen; *ku kala ni—*, to have—; *ku kala nacho, nayo, nalo*, to have it (of the *chi* class, *i* class, *li* class), just as *i-dza nacho*

'bring it'; *ku kala ni mimba*, *upi*, or *pakati*, to be with child; suit, fit, as *enera*. It further to form phrases for IF, EVEN, se, although; as *u-kala u-ka-ti* ou do; *ku-ngo-kala u-ka-ti*=even u do; *nga-kale*, although, even *kala chi-fo-kala*, &c., because. some of the other moods, *kala* to mean TO ESTABLISH, settle, place firmly, as *kazika*, *kalitsa*, ka, *kazikika*; *kadwa*, to happen; *idwe*, nature, disposition. With repositions, *pokalira*, a place to a hen's nest, &c.; *mokalira*; ra, an inhabitant, a resident. extension of mood, *kalirira*=*i-*, =*lindirira*, wait for. *kalire-po*, let them sit down *Nkuku i-kalira pa mazira* the hen is 'sitting.' *A-kalitsa*, mains a long time (*e.g.*, under), causes to sit, &c. *Maka-ma-kalitsa m'tengo*, they (*e.g.*, a kind) stay specially in the bush. *Go-i-kala ku-tari*, the river-bank t a distance. *A-kala ndi mwa-*e 'has borne' a child. *A-kala a-tupi*, she is 'with child.' *Nka-kalira nyama pa madzi*, *tandau-i-kalira nchenche*, 'wait for' their

i-dza-tumiza wanga, *u-dza-ndi-e*, *uwu wa-fo-ndi-kala*, I shall mine, and you will string them ne, that just suits me. *Kantu dwa ka-ku-kala mwini a-nena a-ala; wina a-pikira*, *u-m'kala*, of ing which suits, which has been ; the owner says, he 'fits' me; ier, suppose, strings beads, they im. *Wa-kadwa ni mpini* (=*ene-*, he is 'fitted with' tattoo-s.

kala Mulungu a-ta-mu-itana, it you will say, that God called him. *la u-ta-ti kawiri u-ka-la-poola a*, if you come a second time it ulture) will have already made le in the animal. *Ku-kala iwe na kuti ti-pite i?* it was because aid, or perhaps you said, is this oad? *U-kala u-ta-fika mwanga a*, if you had come very quickly makes it almost an auxiliary of past time). *U-kala u-tero u-dza-fa*, or *ku-kala iwe u-tero-po*, or *ku-kala u-tero*, if it is so with you, you will die, or, if it be so that you will die. *Ku-kala kunja kuno ku-li-ku-dza mvula*, suppose that, or it is the case that, outside here it is about to rain. *Ku-kala nkondo i-ri-ku-dza*, because war is coming.

[*Note.*—It is evident that in the above sentences the meaning of *ku kala* depends in a great measure upon the context, and that it is not in any way crystallised into a conjunction; it simply means, 'the conditions being,' 'it being so that,' the real meaning being kept in view the whole time. Conjunctions share the general features of Mang'anja, in which the understanding is level with the words it uses.]

Cha-kalitsa ku-tari, *yandikitsa ndi ichi*, that is too far away, bring it near to this. *Bala si-ndi-kala nai bwino* (or *nalo*), I don't like this sore of mine, this wound bothers, or afflicts me. *Nyenje-i i-kala-i-ri pompo*, *ti-ka-da-i-matika kale*, if the *nyenje* insects are there, we should have smeared the trees (for them, with bird-lime) long ago. *Zi-kala-kala nsungwi zi-kula bwino chaka ichi*, even the bamboos grow well this year.

The subjunctive of *kala*, *kale*, with *nga*, as in *chi-nga-kale*, *ku-nga-kale*, meaning EVEN, EVEN IF, although, if, just as in *nga-ti*, *mo-nga*, &c., according to the context, may come in here. *I-nga-kale nkondo i-kalipa*, even if the war is fierce. *Mu-nga-kale m'nyumba muno mu-bvumbwa*, even in the house here it is raining. *Chi-nga-kale cha-bwino iye uja a-chi-gulitsa*, even if it is good he sells it, he parts with it. *Li-nga-kale* (*lumo*) *la-ku-tvetsa li-goma*, *chifukwa tsitsi lache la litsilo*, even a sharp razor won't cut, because of his dirty hair. *Pa-nga-kale apa ti-pita*, even here we can pass. Also—*pa-bala pa-kale pa-dza-nso mwazi pomwe*, if it be that his wound bleeds afresh.

II. To RUB, POWDER, crumble down; as tobacco into snuff, with one's hands or with a stone; also (an extension of the same), TO SCRAPE, as a dog, or with the finger in the sand; and *kalakala*, to SCRAPE OUT, dig out.

A-kala fodia wa-ku-nunka mfuno, or

mzakwala, ndi pole, or ndi kawale kuka-ny'ora, they crush the dried tobacco-leaves *for* snuff, or medicine-leaves, with a sherd *or* with the stone of the *mwale* palm fruit; also *pereta*. *Fodia wo-kalalwa wo-fanira ni kaliwo momwe*, tobacco rubbed down which is made suitable for the *kaliwo* pipe. *A-kala ntawa-zo* of pumpkin, cucumber, &c.), *ndi-zi-ika m dzowa*, he rubs in his hands the pumpkin-seeds, and puts them in the sun. *Garu a-li-ku-kalira pa una pa mbewa, a kala kalati ke ke ke!* the dog is scraping at the mouse-hole, *kalati, ke ke ke! Pa kalidwa ndi mbewa apa*, there are marks of mice scraping here. (Chikunda, *kwena.*)

III. **K'ala** (pronounced *khala*), 5, COAL, CHARCOAL, wood-charcoal, cinders; the charcoal used at a forge: *kala la moto*, a live coal, *kala lo-zima*, a dead coal. Yao, *likala*.

[Charcoal—*A-tenga mitengo ya ku-wasa-wasa, na-unjika pa-mudzi, na-atsa m'to; moto u-ka-gwirira nkuni zonse-zo a-ka-ona kuti makala a-gwa-igwa pansi ndimo a-zima ndi madzi ndaola-ola nda-ika m'mitolo; a-mangu kumbi lo-sakukultra ku-unjika makala, mbvula i-ka-dza a-bvumbwa*, they take trees split up (into firewood), and pile them up into a heap together, and set it on fire; when the fire catches all the firewood, and he sees that the charcoal has all fallen down, he quenches it with water, and puts it up into bundles; then he builds an open shed to pile it up, for fear that when the rain comes it will get wet.

Mwini a-fukula makala-o wo-gwa pansi, na-tima o-kala ku chikuni na-tsotsola, the owner scrapes out the bits of coal that fall down, and quenches the bits that still remain on the wood, and breaks them off.]

Kalakala, ku, to scrape out, dig out with the feet, as a mouse, &c. See **Kala**, above.

Kalakata, ku, TO CLIMB, SCRAMBLE UP—a tree, a bank, a mound, a hill: also *kalakatama*.

Nda-kalakata mu mtengo or *pa mtengo, pa mtunda, mu mtunda*; *wa-kalakata piri*, I climbed a tree, &c.

Kalalula, ku, and **kalaluka**, also *-udwa, -utsa, kalalukika* (all heard), perhaps = *ku kalula* or *ku ngalula*, to split or tear, *ku kalula ndi manja*, as when one tears one branch from another, or splitting or tearing a piece of wood with one's hands; but it may have another meaning not obtained.

Kalamba, ku, TO STAND ON THE HIND LEGS, of a goat, horse, dog, &c.; or to stand on tiptoe, of a man; to rear; to stand up on the hind legs to get something out of reach, as a hyæna, elephant, or other animal; to stand up, as a crane; hence also, to draw in one's stomach, or to show one's drawn-in stomach, as is so conspicuous in a rearing animal, and suggested also in a crane: better, perhaps, *kalima*.

Ndi-kalamira icho chi-ri pa nsanja pa-ku-tanimpa, to reach up to get that which is on the shelf high up. *Tikalama ku-mimba kwako, ti-wone ngati wa-kuta*, pull yourself in, or show your stomach that we may see if you have had enough to eat. *Mbuzi i-kalamira masamba, i-kalamira inzake*, a goat reaches up to eat the leaves, or paws its companion. See *ku para pawe*.

Also *kalamira, -itsa, -idwa, -ika*.

Kalamba, ku, TO GROW OLD; also grow ripe, firm; *kalambitsa*, to grow very old (also causative).

U-ka-fa msanga u-fa u-li wa nywisi, u-ka-chedwa u-fa u-ta-kalamba, if you die soon, you die when you are 'green'; if you live long, you die when you have reached old age. *Mulungu u-tandizira iwe nu-enda-be nu-enda-be, ku-gonera kwache ku-kalamba*, if God help you, you go on and go on (in life), the spending of the time is *kalamba*. *Antu a-kalamba a-mera imvi*, when people grow old their hair gets grey. *Udzu u-kula nu-fika po-kwima* or *po-kalamba*, the grass grows and becomes ripe, or *kalamba* (old): also *mkwani u-kalamba*, the cassava grows to maturity.

Kalambalala, ku, TO BE FIRM, ripe, strong, but rough (not smooth), FULL-GROWN; of man and beast, leaves, trees, fruits; a man's back, muscle.

Tupi li-kalambala, his body is firm and grown. *Mtengo i-ka-kula i-ka-kwimitsa, i-kalambala*, if the tree grows, and gets very hard and ripe, it may be said to be *kalambala*, hard and rough. *Njati njo-kwima m'tupi monse mwa-ta-ku-kudzuka-kudzuka u-bvoea*, the buffalo is old and matured in its body, all the hair has come off.

› *ache ngo-kalambala, ngo-kwi-*
lzindzana, his limbs are ma-
ıey are hard and tough (like
›ber).
batsa, -adwa, also *kalambala-*
-adwa, kalambalira, &c.
dira, ku, to rear. See **Kalama.**
ıuka, ku, perhaps reversive or
e of *kalamira*, but also = *gala*.
Yao and some Mang'anja, *ka-*
TO BE CLEVER, skilled, as *che-*
gwa luso sa-chimwana ndi ka-
balamuka.
ukitsa, *-ika*, &c.
dira, THE UVULA; *lulimi la-li-*
kalandira ka-landira zintu or
ı-zintu, so called from its re-
:he food (but apparently just
rom the name).
ıxi, white ants. See **Kalanxi.**
ga, I., REGRET, remorse, grief.
mba kalanga, nda-lapa ine, I
y grief, I am full of regret.
dlanga ka ine, kalanga ka-na-
ıe, mother! (equivalent to
!') what regret is mine, re-
ok hold of me.
kind of CREEPER; it grows
ver, and its roots are good for

go, reproof; *kalango wache,*
ıngidwe wache; ti-m'lanje ni
must reprove him: a thicket
ıgo.
xi, THE WHITE ANTS that
ı the tunnels they make to
stances, to the tops of trees,
r, along the ground, through
They are the small workers
white ants (see *chiswe*), and
ke away with dead wood, or
g left lying on the ground.
we are the larger *chiswe* at the
).
ızi a-pita na-unda dote lao na-
unda mtengo, na-fika pamwa-
ı-dia zonse zomwe a-zi-undira
: *lao*, the white ants go out
ıld their tunnels, and go and
tunnels upon a tree and reach
, and eat all that is covered
:h the earth they mould. *Nto-*
ı nkongono, their bodies are

i, MISSING what one went to see—*e.g.*, a dog watching a rat's hole misses the rat, say when he is scratching himself the rat gets past unobserved; also of a man going to a village to find a man and missing him.

Kale, I., LONG AGO, or of any near past time, ago, a short time ago, before, before this: **kale kale**, LONG LONG AGO: *kaleromwe, kaleromwero*, or *kalelomwelo*, at that time, at that very time; *kalerache*, in his time, in their time, its length of time ago: also OLD, past, former.

Mpasa ya kale, an old mat; *nyumba ya kale; mitengo ya kale. Su-da-nena sopano, u-da-nena kale kale kale*, you didn't say it now, you said it long long ago.

II. Subjunctive of *kala*, to be, sit, *q.v. Li-nga-kale lache*, it may be his.

III. Lying, SITTING, sitting still; of a person sitting (*a-li kale*, he is nodding, or sitting, *pe!*), or of cloth, goods (*chuma*), lying in a heap (*kantu nda-ka-peza ka-li kale m'njira*, I found something lying by the wayside).

IV. **K'ale**, a kind of fish which lives in the hill pools, its mouth like *nkumba* (a pig—*i.e.*, snouted). Chikunda, *ndapekapamwala* (I bored into the stone), or *sane.*

Kali, I., FIERCE, of *kalipa;* it is one of the double-prefix forms, like *-wisi, -fupi*, &c. (see **Fupi**); *za-zi-kali, muntu wo-kali* (*i.e.*, *wa-ukali*).

II. Of *kalamira*, REACHING UP, *kali-kali; mikono kali-kali, sa-nga-chi-tenge*, his arms reach up, yet he can't get it.

Kalibvibviti, a kind of bush, of which the roof thatch-fasteners of a house are made (*a-panga naye nzengo za nyumba*).

Kalika, I., **ku**, TO BE HOLLOW ON ONE SIDE, as *kalamira;* as of tree burnt on one side, with the other left; of a man, to be lean-stomached (*wa-ku-kalika wo-panda mimba*).

Chikuni chi-kalika mbali imodzi, chi-ma-nyeka pansi poka cha-lala ku-modzi, the log is hollowed out on one side, it is burnt below only, it is burnt off on one side. *A-ta-ku-meta udio mdulira wako, wina a-nena wa-kalika mdulira wako wa-kalika mbali imodzi*, if he

shaves you badly in cutting your hair, a person says, you are lop-sided, your hair is cut off on one side only. *Tumba li-kalika*, the bag is sunk in on one side: *kalika* applies to the outside; *fenkuka* to the inside, hollowness.

II. The stative of *kala*, *kalika*, also *kalira*, *kalitsa*—see **Kala**. *A-kalika pa-mzi, o-sa-suntanso*, he stays on at his village without moving from it.

III. To summon; most likely for *lalika*.

Kalilangwe, a musical instrument. See **Kalirangwe**.

Kaliloli, a mirror. See **Kaliroli**.

Kalima, **ku**, as *kalika*, TO BE HOLLOW or curved out, of a person who has eaten nothing; hence *kalimira* and *kalamira*, *q.v.*, to stand up making one's stomach hollow by stretching up to get something out of reach.

Kalinde, AN ATTENDANT, one who waits to see what strangers arrive at the *bwalo* court, and goes to inform the chief; *wo-lindira pa-bwalo a-lankula alendo*, he who waits at the *bwalo* and receives (salutes) strangers; also one who waits or looks after anything, as a chief who looks after his people.

Kalinderinde, *kalinderinde a-dakomana ndi kwau kwau* = 'delays are dangerous'; poor *kalinde-linde*, who waited too long, found men creeping up upon him (*kwau kwau*) and was caught.

Kalipa, **ku**, TO BE FIERCE, ANGRY, churlish, brave; also *kalipira*, to be fierce for something; *kalipitsa*, to terrify; *kalipirana*, to quarrel with each other: it is widely used: the sun's heat is said to be *ku-kalipa*, also *njuchi*, *mabvu*, *nkondo*, bees, wasps, war; *njati*, *lintumbu*, buffalo or red ants.

A-ndi-kalipira, *wa-ndi-kalipitsitsa*, he is angry with me, very angry. *Nda-kalipidwa*, I was badly received. *A-kalipika msanga*, he soon gets angry.

Kalira, **ku**, to scrape the threads in the loom with a blunt-pointed bamboo pencil that the under ones may separate and fall through.

Kalira, to sit for, &c. See **Kala**.

Kalirombo, a large species of CHAMELEON, like the *nadzikambe*, or ordinary chameleon, in its walk, but larger in size and with a large proboscis (*chatsu*). Chikunda, *nyakatendera*, and *same*.

Kalirangwe, A ONE-STRINGED MUSICAL INSTRUMENT, a very rude kind of banjo; *wa-kodola kalirangwe*, *a-omba ndi tsekera*, they pluck it with their finger, or they play it with a grass stick, as the *chikumbu*.

[*Chipfulu a-tha pa-mtima*, *a-ta-kuspira utu na-imba ndi ka-tsekera*; *chingwe chache a-pata cha bwasi*, the gourd-sounding resonator they place against their chest, and when they have strung the bow of the instrument they strike it with the grass; its string is twisted out of *bwasi* shrub; the string is made firm with wax (*a limbikira ndi pula*).]

Kaliroli, A GLASS, A MIRROR; plu. *akaliroli*: there is an old Mang'anja word, the Chikunda is *sopen*, but this is Portuguese. *Ang'anira kaliroli wache*, look in his glass.

Kaliwo, 1, an ordinary PIPE, also *kachimbo*; *ngunda*, 3, bamboo water-pipe; *mpewa*, 2, a gourd pipe; *kapote*, or *kandudu*, a leaf of banana, &c., made into a speedy pipe: *biza* (*pena nsungwi*, *pena bango*) is the pipe-stick, *pembe* the pipe-rim, *kafambira* the head of the pipe; *ku-diera* or *koba fodia* is to smoke: they also form the hand into a pipe for bhang and draw the smoke through.

Kalombo, A WILD BEAST, useless thing, a weed, as *chirombo*, or a little beast (according as *ka* is diminutive or of the ordinary *ka* class); what is not used for food; a hurtful insect; *kalombo uyu*, he is a wretch, or of a woman worthless and bad.

Kalonga, A PRINCE, a chief; plu. *akalonga*, *ku-longa antu*, meaning to look after people, to command their going out and coming in.

[Other words—*mfumu*, *lundu*; *ana-a-kalonga*, the chief's sons; *chirembwe*, *mbiri*, *mbuye*, *mkulu*, *bambo*, *atate*, head-men.]

Kalula, **ku**, TO SCRATCH OFF, as with thorns; peel off rind, scratch off the skin.

Na-kalula zintenga, *na-chita nsungwi*, *a-mangira m'chikopa*, and peel off the strips of feathers, and make the wavy

head-dress and bind it in the piece of hide. *Wa-ndi-kalula ndi chala chako*, you scratched me with your finger. *Ku-u-kalula msinde*, to peel off the sweet stalk rind (they make combs with it).

Also *kaluka*, *-utsa*, *-udwa*; *kalulula*, *-uka*.

Kalulu, A RABBIT; plu. *akalulu*.

[The rabbit plays in Mang'anja stories the part of the fox in the reynard animal stories; as in Æsop's Fables, as also in the negro plantation stories, or as in the modern 'Uncle Remus.' It is simply the exemplification of 'wisdom is better than strength.' Still it is cunning rather than ability which is supposed to characterise the animal, and it is no compliment to call a man a *kalulu*.

Derivation—perhaps *luluka*, and *leruka*, for its lightness and quickness of movement.]

Kalusere, DWARFISHNESS, also *lusere*, *q.v.*, *nyama ya kalusere*, a dwarfed animal; *kalusere wache*; also *kapwata*, *kancherere*, and *kambirinji*.

[Derivation—perhaps *serera*.]

Kama, I., A BEDSTEAD; *kama wache*; but plu. *makama*.

[Bedstead—*a-kumbira mapanda pansi, ndiko ku-tantalika mtanda mbali ya ku-moto, mtanda wina mbali ya ku-mbuyo, nda-yalika bwalizo nda-manga bwino lomwe ndiko ku-ika pamwamba pa bwalizo makangala, pamwamba pa makangala mpasa*, they dig holes for four uprights, and stretch one cross-stick on the side next the fire, and another at the back, and spread the cross-ribs upon these, and firmly tie them; then above the cross-ribs they spread the rough reed-mat, and above that again the mat.]

K'ama, II., PERSEVERANCE, practice, diligence; *kama lache*.

Uyu a-pfunzirira kama ichi, this one learns this by perseverance. *Nchito a-i-gwirira kama, kwina nda-dwala*, he works diligently except when he is sick. *Kama-ku-umirira mnzako kuti, bwereke kantu nda ku kaniza*, 'keeping at' your friend to lend you something, he all the time refusing.

Kama, ku, III., TO MILK, *ku kama nkaka*, but also *ku kama ng'ombe, mbuzi*; also TO DRY, which seems to be the root meaning, though *kama nkaka* is the common phrase in which it occurs; *i-kame nsengwa*, shake the basket to get it dry; *ku kama manja*, to dry the hands, also of cloth to wring it out; reversive or extensive *kamula*, which means to dry off surplus water.

Ng'ombe ya-kamwa; nkaka ya-kamwa, the cow is milked, or the milk is milked. *Si-zi-kamika nkaka*, they can't be milked; *wa-kamika nkaka*, there is a good supply of milk.

[Synonyms—*ku pinya nkaka* which means 'to press,' *ku uma* = to dry; and between these come *kama*, and *kamula*, to dry slightly by pressing or wringing, and so to milk.]

Kamba, ku, I., TO TALK, RELATE; *kamba nkani* = TO TELL A STORY; to narrate; also *ku kamba mirandu*, to narrate his various cases, as a man does when he comes to visit his brother head-man; *kambira nkani*, or *ntanu*, as also *tie ti-yankule nkani* = *tie ti-kambe nkani*: *kambitsa*, to cause to relate; *lero ni-ndi-funa ku kambitsa nkani ndi-funa ku-nga ngati wina*, to-day I don't want to be telling away at stories, I want to be like the rest.

II. **K'amba, ku**, of a child, TO GROW UP AND GET FLESH, to gain flesh and get child-like, plumpness after birth. *Mwana-yo a-li-ku-kamba*.

III. **Kamba**, A TORTOISE; plu. *akamba*; the turtle is called *nk'asi*, and there are numbers in Lake Nyasa. The tortoise plays a considerable part in the animal stories, as the 'terrapin' in American negro tales: only that here they take their part rather as the various inhabitants of the bush.

IV. **Kamba**, PROVISIONS FOR A JOURNEY, or any small store kept for a person; *kakamba*, as a little morsel put aside by a woman for her husband.

Ti-dzi-sinja kamba ku-enda ko-ulendo si-ku-dziwika-i, let us get ready some food for the journey without the others knowing. *Tumba lo-tsira kamba wa ulendo*, a bag for putting in one's journey-rations. *A-pika kamba wa mfumu*, or *kamba wo-enda*, they cook food (*moa*, &c.) against the chief's return, or food for travelling. *A-sinja kamba*, they pound *ufa* for the journey; *ufu wa-ika wa-kambula, ndiye kamba*, flour is laid aside and then opened up, that is *kamba*.

[When a man invites others to eat with him, his wife, who cooks the food, usually puts a

little aside for him to eat afterwards. Pounding generally goes on for some days before a journey, women preparing flour for the *kamba*, provision, for the first few days.]

V. **Kamba** (long *a*) or *kawamba*, *kaamba*, A FAULT. See **Kawamba**.

Kambanombo, a very large turtle.

Kambanunda, a species of small, light-coloured tortoise.

Kambi, 5, A HARD OR ASTRINGENT effect upon the palate, as that produced by *masuku* fruit; as is also produced by hunger or being satiated to distaste with meat.

Masuku a-chita kambi m'kamwa, mu-uma m'kamwa kakata, the *masuku* draw one's mouth together, the mouth feels hard and rough. *U-ka-seteka mchere u-peza m'kamwa mwa-yera bwino lomwe, kambi la-choka*, if you lick salt you find that your mouth feels beautifully clear, the drawing together has gone. *Za-nkwiru ndizo zi-dzetsa kambi m'kamwa*, it is distaste from overeating of meat which specially causes the hard feeling in the mouth. Bananas produce the same. Chikunda, *chenya*.

Kambidza, of hair, small, SHORT, STRONG HAIR; of ordinary native hair, when long it is *mpombe: tsitsi lako la kambidza*, also *kambidza wa tsitsi*, thick hair or thickness of hair; *tsitsi la kambidzi si-li-peseka, o-sa-paka-ko madzi kapena mafuta*, thick hair cannot be combed without putting on water or oil.

Kambira, ku, of *kamba*, to send some one with commands to some one else, &c.; *ta-ndi-kambira zimene wa-ka-zi-wona uko*, tell me what you saw there.

Kambiri, OFTEN.

Kambirinji, DWARFISHNESS: *njobvu ya kambirinji yonga umu* (*kambirinji wache*), an elephant of small size, about this size.

[*Kambirinji, kalusere, kancherere, ngungunyu*: also *mcherera, ukancherere*, and other derivatives, all mean dwarfishness.]

Kambula, ku, TO MAKE A GAP, open or widen; to open a blister.

Kambula pa bala pa-li mapfinya; li-kambula tuza, open the wound, there is pus; open the blister. *Kambula pa mnyendo-po pa-kale komo la-ling'ono; kambula mpanda ti-one kunja-ko*, open the back of the hut to make a back-door; make a gap in the fence that we may see out.

kambuka, -utsa, -udwa; **kambukula, -uka**, &c.; **kambukula, -uka**, &c.

Kambula, A SHORT GUN, about a foot long, fired by a light applied to the touch-hole; plu. *akambula*: the accent is on the first syllable, but the Yao word, which is the same, seems to be accented on the penult; perhaps the word is not an appellative in *ka-*, but from *kamba*, small and short.

Kambulunje, A ROUND-SHAPED THING, *akambulunje a masuku, a nkaka*, &c., small round *masuku*, cucumbers, &c.

Kambuta = **Kambwata**, A SHORT-LEGGED FOWL; also *nambuta* and *nambwata*; also *kambwita*: *a-enda mbwatambwata*, it goes close to the ground, as it were 'sitting' because of its short legs.

[Derived from *ka* or *na*, simply appellative, and *bwatama*, to crouch.]

Kame, a polite expression, used with *inde*, &c., as *inde kame*=yes, indeed, my friend; as *inu! abale!* -*ni. Ti-patseni kuno, inu*, or *abale* or *kame*, give it me here, friend. *Inde kame ta-ndi-nenerani*, yes, tell me.

Kamene, THIS, WHICH, belonging to *ka* class or *ka* diminutive: *kameneka, kameneko, aka kamene; kang'onong'ono kameneka*.

Kamjanja, of clothing, say, with a piece of native cloth, in describing a dress which does not reach down to the knees, SHORTNESS OF DRESS; of the *ka* class; better *kanjanja*.

Kamjoma and **kamjema**, a sentinel baboon, which watches while the rest are busy stealing; it could also be used of crows.

Kamndi, A LEMUR; it jumps: also *kamundi*.

Kamnunko, a kind of millet, also rice of a good odour (*mapira*); also *mnunko*: so called because of its good smell (*ku nunkira*); several kinds of millet have this property, some long-headed and long-stalked, others short.

nodzi, ONCE; also one, of *ka* and *ka* diminutive.

npango, I., a species of small with small scales, and black lines the side.

A small belt: *kampango ka* = only enough of cloth to make .

npe, 5, A LONG GRASS, used for ills of a house (*kukulira*): *likongwe ampe* at the River, and *nyumbu mpe* in the hills, are also used for thatch.

nu, 5, A CROWD, HERD; plu. *mu*; a tribe, kind, species, of or animals; also a detached ude, a band, company, even a om: *makamu-makamu*, crowds owds, 'heaps upon heaps,' also pes and sizes.

ombe zi-bwerera kwa kamu, the ome away from the herd. *Ku-m'kamu* or *baluka m'kamu* or *papao*, to separate from the herd.

nu-kamu, going to the side of th to let others pass.

nu-kamu, of *kamula*, wringing

nula, ku (and **kamuka**), TO DRY FLY, by shaking or wringing, ing in the air; of cloth: to dry ody as the natives do with a or grass or bamboo stick, or the hands; also of drying par- with the sun or air; to dry ing that has been washed, as a basket; if one cut one's to shake the blood off is also a.

si pa-kamuka, ntaka ya-kamuka, ound is dry. *Madzi a-kamuka mwanga*, I am almost dry. *ambize ku moto manja anga a-e*, let me put my hands to the dry them. *Nsaru ya-kamuka, i-umira m'tupi*, the cloth is ry, put it on, it will get quite hen it is on. *Dzuwa la-ndi-a msanga msanga*, the sun dried ry quickly. *Kamula tukuta ndi ; kwa kamuka koka ku maso a; mpepo ya-ndi-kamutsa; a-i-tuti i-ke madzi, i-kumuke* (shake ater off); *ndi-kamula ndi nzaru uta.*

kamukula, &c.; **kamudwa, -utsa, -uka.**

Kamvere, a listener, councillor, in a *mlandu*; but *mkulu* also used.

K'amwa, 5, THE MOUTH, of a person or animal, but also the mouth of anything: it is usually combined with a preposition, as *pakamwa, m'kamwa*, and also *ku kamwa*; plu. *makamwa*, not often used; *m'kamwa m'kamwa*, 'in every mouth'; it comes to mean what the slang word 'jaw' expresses, insolence, also lip-service, profession without performance, also greed.

Ndiwe **wa-kamwa**, you are a 'brag,' or a great talker, or too noisy, or a quarrelsome fellow. *Ku asamula ku-***kamwa**, to yawn. *Tsira* (or *ika*) **m'kamwa** *mwache*, put it into his mouth (sometimes used of *mwabvi* poison, = yes! we'll make him drink it). *Sa-ta m'kamwa*, he talks incessantly. *A-li* **pa-kamwa** *pa-pa-kulu*, he has a big mouth (also *m'kamwa mwa-m'kulu*). *Pa-kamwa pa-modzi*, one mouth. *A-li ndi m'kamwa, a-li ndi pa-kamwa, a-li ndi m'kamwa kwa tatao*, &c. *Makani a-pa-kamwa*, of one whose share in the fight is all talk.

Kamwini, SOMEBODY ELSE'S: *a-siri-ra kamwini*, he covets others' possession.

Kana, ku, TO REFUSE, TO DENY; **kaniza, kanika**, also forms of the same emphasising the refusal.

Wo-kana moyo, a brave man, one who does not 'count his life dear to him.' *Nyemba zi-kanika ku-bala*, the beans won't come to anything. *Mtengo u-kana ku nyamuka*, the tree won't lift. *Ni mvula i-ka-kana a-bvebvetanso*, if the rain won't come there is soothsaying also about it. *Ya-kana mbvula makono*, there is no rain this year. *Mtengo u-kanika ku-duka*, the tree is hard to cut. *Ngwa uchisi a-to-kana*, he is stubborn.

Also *kanirira*, to deny, refuse, keep refusing.

Kanai, FOURTH, also four, of *ka* class.

Kanambala, ku, TO BE FIRM, well-knit, as *kalambala, q.v.*, of muscle, wood, &c.; *mitengo i-ka-kula i-ka-kwimitsa, i-kanambala.*

Kanamsisi, COOLNESS (from *ka* and *na* appellative, and *zizira*, to be cool).

Kanandu, CREEPING, of a child, a thief, leopard.

Kanchalo, (?) papyrus grass; it grows to a great height; seen on the River Shirè; *wanje*, *dzogo*, *chiredze*, water grasses: *mchalo* is dry salt land.

Kanchengwe, a species of king-fisher; it is speckled black and white: it watches over the shallows (*mchenga* sand), and catches minnows.

Kancherere, DWARF. See **Kambirinji.**

Kanchole, a little switch. See **Nchole** and **Ntole.**

K'anda, I., an infant; plu. *mak'anda*; *mwana wa kanda*, a babe, *kanda lache:* it is so called till about a few months old, or even a year: *nkanda* is a pup.

Kanda, ku, II., TO KNEAD, dough, also earth, as *kandabsya* and *kanya:* to mix together *ufa* and water, to stir together *ufa* and *malambe*, or *nyika* flour in making pottage.

Also TO SCRATCH, RUB, as in softening a skin; this is done with stone, the second step being to rub it (*fufuta*) with the hands: *mbewa zi-kanda-kanda pansi*, the mice scrape on the ground: also to scratch the body, *minga ya-ndi-kanda*; *mpaka wa-ndi-kanda*, the thorns scratch me—also of the cat. *Kanda chikopa ndi anaperenga*; *dote la mbia*; *mikate. Kanda ufa wa maere—a-tsira madzi na-kanda ndi kamtengo na-dia*, kneading *maere*-flour—they pour in water and stir it with a stick, and eat it.

Also *kandika*, *-itsa*, *-idwa*, and *kandwa.*

Kandabsya, ku, TO DABBLE with mud, work mud for a house; perhaps also dough: *ku kandabsya dote la nyumba kuti li-wolowe ndi madzi bwino lomwe*, to work mud for the house, to soften it well with water. *U-sa-ka-ndabsyire madzi-wo, u-sa-bvonongere*, don't dabble and spoil that water.

kandabsyitsa, -idwa: also **kandabsula, -uka,** &c.

Kandandalikidwe, LINING OUT, from *ndandalika*, to stand in a line.

K'ande, 5, BLACK CLAY; plu. *makande;* the soil of the *dambo* plain; *katondo* is red clay, *dongo* white: it is used for making pots and other fine work (*lo-umba nalo mbia, mikate*, &c.).

[There are quantities of clay in the Shirè Highlands, and sometimes of considerable depth: beneath the red clay comes weathered granite, and mica layers of soil; under that again, weathered iron soil with round nuclei of rock.]

Kandendenga, SHORTNESS OF DRESS, as also *kamjanja;* when the *tevera* is too short.

[*Kandendenga* gives the idea of cut short round; *kamjanja*, of 'jumped' up.

Note.—These words in *ka* are mostly of the *wa* or *ka* class; a few are of the *la* class (5th); and diminutives of course in *ka* can be made out of anything.]

Kandudu, a little PIPE made of a folded grass-leaf, used for the time being for tobacco or bhang, and then thrown away: a cob of maize is also used.

[*Ti-diere m'kandudu; a-pinda-pinda na-ea kandudu wo-diera fodia*, let us smoke with a leaf-pipe; they fold it round and make a pipe for smoking tobacco. See also **Kapote.**]

Kanduwa, the male flower of Indian hemp.

Kanduwinduwi, a river bird, somewhat like *kanchengwe* in size and appearance; it lives by fishing.

Kanense, *chala cha kanense*, THE LITTLE FINGER: *zala za ku mwendo za kanense*, the little toes: *nensa*, to be weak, tired.

Kanga, ku, I., TO BE HARD, TOUGH, strong, firm, intractable; of a beast to be hard to kill; of fruit to be unripe, hard to husk; **kangana,** to strive with, use effort to accomplish; **kanganira,** to strive for; **kanganitsa,** to make firm, tight, as a belt: also TO ENDEAVOUR.

Nkani yo-bvutidwa nayo, nkani yo-kanga, a speech difficult to answer. *Mtengo wo-kanga, su-koma ku-dula, nkwangwa ndi-kanga nayo mtengo*, it is a hard tree, it is not good for cutting, the axe strives in vain with (*i.e.*, will not cut) the wood. *Cha-kanga-nike chitseko*, make the door fast—*i.e.*, let it be fast. *Mtengo wo-kangidwa ndi nkwangwa*, a tree difficult for the

axe to cut. *Ndi-to-kanga*, I endeavour to climb the hill. *Icho cho-kanga*, this which is tough. *Ko-kanga ka-ka-wisi chifukwa u-to-ka-kanga*, something difficult and green, because you have bother with it.

[*Ku kangula*, to widen out a wound, *kanga-za*, to urge, *kangamira*, to grasp, *kangalika*, to strive, *kanganula*, to loosen, all come from the same. In *kamba* the *mb* is seen to be formative, so also is the *ng* in *kanka*, which thus resolves it into the *nga* modification of *ka*, firmly holding.]

Kanga, II., a kind of GRASS, like *luba*: *akanga*, and *makanga*.

Kanga a-mera ti ti ti! ku-wandikana wandikana, pansi ngwa to! ku gwirana gwirana, sanjikane, wo-bvuto-lima, the *kanga* grass grows thick and close, the roots are close and intertwine, piled one above the other, very difficult to hoe.

Kanga, III., SALT LAND; **makanga**, also *mtonda*, *mchalo*, where the salt is scraped.

Kanga, IV., MINE of *ka* class: *ka-nga-ka*.

Kanga, V., of *chikanga*, a thicket.

Kanga, swollen and dead, spreading out, big, as buffalo's horns; *kang'a kang'a*, the same coming along; *nyama i-ri kang'a*: not generally of a dead person.

Kangala, 5, a strip of bamboo or reed used for making a rough mat. See **Makangala**; *zingwe zo-ombera ntsinga, zi-kala pamwamba pa-kangala pa machika*, the strings for making a bow-string are above a strip of *bango* reed on the rough *chika* mat.

Kangalala! OPEN OUT, separate from, spread out, swell out; to interspace: of a bird spreading out its wings when on the ground (also *tinula dzongola*); of the ribbing of a hurdle bed, to be interspaced; not close to (*chitseko cha kangalala*); to stand up as an animal's mane blown by the wind, as thorns falling over on to the road (*minga ya-kangalala ni tseka njira*), or falling from the side and shutting up a gateway (*minga a-ka-i-tsekera pa chipata i-kala kangalala*); of a door not closely woven (*chitseko chiri kangalala*); of an animal dead with its legs in the air (*nyama ya-fera-po mwendo u-li kangalala*); of bark separated from the tree (*kungwa la mtengo la-kangalala*).

[*Kangalala* is an adverb, but **kangalatsa** *tumba* means open the mouth of the bag; **kangalalitsa**, **kangalalika** (as *chitseko chi kangalalika*, the door-strands slope), and **kangaladwa**, are the verbal forms. Other words for dead are *bambamba! tumba!*]

Kangalama, **ku**, TO SPREAD OUT, verb of preceding adverb *kangalala* = *ku tukuka ndi mipata mipata*, to be interspaced.

Kangalika, **ku**, TO STRIVE, to do diligently, be hard at work; *kangalika; nchito, wa-kangalika ni mirandu, kangalitsa ku sonka moto*, work away, he is busy with cases, do your best to light the fire; *a-kangalikira ku-bweka* = *a-fulumiza ku bweka*, to spare no pains to slander him.

Kangamira, **ku**, TO GRASP, grapple, hold fast; cleave fast together; like **umirira**, **kakamira**; *ku kangamira nao ka ka ka!* to lay fast hold of—*e.g.*, a man in the water catching hold of the bank: *kangamira kamwini*, to take fast hold of something or somebody else.

kangamirana, **-idwa**, **-ika**, **-isa**; **kangamire**, adv., continually, always at it, holding fast.

Kangana, SUCH AND SUCH. See **Ngana**.

Kang'ang'a, also *kang'a*, LYING FLAT, DEAD; of fowl, snake, animal, or anything dead.

Kang'anta, **ku**, TO BEAT, beat fast, shower blows, as with the hand one beats the straining beer-basket to make the liquid run freely through; in washing cloth, *ku-kang'anta nsaru ndi ndodo*, to beat the clothes with a stick; also *ku-kang'anta muntu ndi ndodo*, of beating a man; also of the beating or quick movement of the legs in walking fast, *kanganta ka ka mye-ndo*.

kang'antira, **-itsa**, **-idwa**, **-ika**, **kang'antwa**.

Kanganula, **ku**, TO LOOSEN, reversive of *kanganika*, to tighten, as *tina* and *tinula*, as the bark of a tree (*ku kanganula kungwa la mtengo*), iron bracelets (*ku kanganula nkwinjiri*).

Ya-kanganuka mitambo, the clouds

are cleared away. *Ku-kanganula = ku chotsa cho-matikira m'naka wa ng'oma*, to take off what sticks in the centre-piece of the drum's head = *ku matula*.

kanganutsa, -udwa; kanganulula, -uka, &c.

Kangati, HOW MANY, of the *ka* class.

Kangaula, ku, TO TAKE OFF one thing adhering to another, or lying upon another—*e.g.*, paper ticket on a piece of calico, mud fallen upon a mat; to take off the fascia adhering to the skin of an animal; to take off the skin of a drum, *chi-kangaule chi-kopa cha ng'oma*.

Kangaza, ku, TO HASTEN, URGE, press upon, strive; to do diligently, as *kanga*, of which it is a form.

Kangazo-yenda, go as quickly as you can. *Nyama yo-bvuta ku-pa, yo-kangaza*, an animal that you can't catch. *Kangaza basa*, or *banza basa*, 'hurry up.' *Mbvula ya-kangaza; moto wa-kangaza ku zirala*, the rain was incessant; the fire won't quench. *A-kangazika = a-fulumizika eka*, he hurries on.

kangazitsa, -idwa, -ika, -ana.

K'ango, 5, the NOOSE of a trap; A RING, *kango la chuma*, a ring of beads; also *gango;* plu. *mak'ango*.

Kango, 1, A FLY which catches its fellows.

Kango, a lion—see **Mkango**; but the derivation is evidently *kanga*, strength and grip.

Kang'ono, LITTLE, of the *ka* class; *kantu ka-kang'ono*, littleness, as *ung'ono, ching'ono, ing'ono, ling'ono, zing'ono*, and a little person *mng'ono; ka-ng'ono-ng'ono*, very little.

Kangula, ku, TO CUT OPEN; as *tumbula*, to widen a wound, cut out an arrow; *kangula mbuzi, nkuku, ndi mpeni*.

kanguka, -utsa, -udwa; kangululula, -uluka, -uludwa, -ulutsa, -ukula.

Kani, PERHAPS, is it not? why not? did you? &c., as *kodi, kaya, kapena, chabe, nanga*.

Kani moto wa-waka? moto wa-waka kani? zakudia za-pya kani? is the fire lit? is the food ready? *Kani za-kudia si-zi-na-pya?* is not the food ready? why not? *Kodi su-da-li-ke diwa lako kani?* did you not set your trap? *Ichi ncho-ipa kani?* isn't this bad? *Kani pa-luma*, perhaps you are bitten. *Kani ya-nga-ku-pa*, perhaps it is able to kill.

Kanikiza, ku, TO PRESS, urge; press in, say a spear; to force upon; as *timbiriza; a-kanikiza wa pakati*, of three sleeping on one mat, the middle one uncomfortably squeezed; *ku-tsamira katundu, mo-pumula ku-kanikiza katundu*, to lean upon a load in resting, to press upon the load by leaning.

Kanirira, ku, to be fast, to be fast shut, &c. (*kana*).

Kanjanja, see **Kamjanja**, short clothing.

Kanjedza, a species of palm; the fruit is a hard stone-like vegetable ivory, netted round with an edible fibre.

[The *kanjedza* palm is of great use; its fruit is eaten and the stones used; the young shoots make a very good vegetable; the juice tapped is turned into *uchema*, a strong palm wine; the leaves are used for baskets, hats, mats, and for most fibre-needing articles. It grows by the streams, and over the plains many a mud pool (*chitapwi*) where the buffalo rolls is fringed with the spreading leaves.

See **Mbvumo, Mngole, Mgwalangwa, Mwanga**, kinds of palm.]

Kanjema—see **Kamjema.**

Kanjerenjere, a small species of maize—it ripens very early; also *kagolo, q.v.*

Kanjeza—see **Kanjedza** above.

Kanji? WHAT? of the *ka* class; *kantu kanji?* what kind of a thing?

Kanjira, for *kangira*, strive for.

Kanjirira, ku, = *kangirira*, to bind firm, tie round, to bind up a parcel, a ball; also to net round, as a cup or pot for drinking or cooking fastened thus to a load, to net round a dry bundle of leaves; *kanjiriritsa* (because one 'takes pains' (*kanja*) to do it).

Mafunga a-ku-manga ndiwo zo-pfutsa a-kanjirira ndi maluzi, bundles, tying up *ndiwo* half cooked, they tie up with string. *A-kanjirira mpira, ku manga ndi makowa ndi ku koletsa koletsa ndi chingwe cha-chi-tari pamwamba*, they *kanjirira* or net round a

ball, binding it with husk and twining round and round above it a long string. *Ku-kanjirira chikwa; a-li-ku-kanjirira chipfulu kamtolo*, net round bundle of leaves, bind vessel to burden.

Kanjoma, see **Kamjoma**, sentry baboon.

Kanka, ku, TO PUSH, 'shove,' also to wave away with one's hand, to touch a person, to move off; to roll something heavy that can't be lifted; *ku kanka ndi manja, ndi mapazi*, to push with hands or feet or any way.

Ka-ikeni uko, ka-kankeni ka-nke uko, put it there, push it there. *A-la-ka-kanka mwala, mwala u-la-dza-gubuduka*, if they had pushed the stone, the stone would have rolled over. *Ku-kanka mwana*, a mother guides her child along a path by a series of little pushes. *Mfumu a-ndi-kankira ine ndemwe*, the chief puts me alone always to do it. *A-kanka mnzache*, he pushes his companion; *kanka mbia; kanka katungwe, ndi-kankire m'mwamba*, push me up in the air; *ku-m'kankira panja*, to push him outside; push along, as *kukulula*.

[In *kanka* the *nk* is formative, just as *kamba kanda*, and *kanka* becomes a modification of the idea in the *ka! ka!* of 'urging,' which is closely associated with *ka!* of 'strength.' *Kanta* and *kanya*, to beat and to knead, are similar modifications.]

Kank'ande, a kind of thorn bush, with large bent thorns, the fruit yellow, with one large stone; the leaf large—it is eaten.

[Song.—*Kankande, kole sa-nga-kole anyamata*, the crooked thorned *kankande*, but it won't catch the boys.]

Kansinsi, a common village grass, close and thick; *maudzu a-pa mudzi wo-mera dzinja, njoka n'zi-bisala momo, makoswe nda-swa mireka*, the village grass, which grows in the rains, where the snakes hide and the rats make paths.

Kansire, a small bird, grey, with short bill; like the *mpeta;* plu. *akansire;* it eats the *mapira* grain; call it a sparrow. Chikunda, *chiliko*.

[Bird's song.—'*Lembere, kwanga, ndi-die msonte*,' mark off a bit of the bush for me that I may eat the *msonte* grass, spare me a bit, don't hoe it all up; as when a person goes to the *dambo* to hoe and frightens the birds; they fly away and this is their song.]

Kanta, ku, TO BEAT, anything soft, as cloth in washing it, beating with wood, thus 'to wash' clothes; also to beat with the fist, to kill; then of the sun or rain to 'beat upon.'

Dzuwa li-ti-kanta, mbvula ya-ti-kanta (accent on last syllable), the sun beats upon me. *Tieni ti-ka-kante nsaru ku madzi*, come let us wash the clothes in the stream. *Ku-m'kanta iye nkonya*, to beat him with the fist.

Kanting'ande, also **Kantinyindi**, a kind of bean; small, white, *mbwanda za-kwi-yera*.

Kantole, A LITTLE SWITCH. See **Ntole**.

Kantu, SOMETHING, anything; of the *ka* class; some little thing, *ka* diminutive, with plu. *tintu;* it is the broader equivalent of *chintu; chintu* = 'a' thing, *kantu* = 'some'-thing or 'any'-thing; *muntu, mntu*, has the same root, being the *m* personal form.

Kanu, YOURS, of *ka* class.

Kanula, to open as an armlet (*ku kanula mkwinjiri*); *ku kanula mpani*, also *ku panula mpani*, to open the tongs; to open the teeth, or anything thus shut.

I-kanuleni mkwinjiri i-choke m'manja mwanga, open the bracelet to take it off my arm; *nda-sa-i-ta-ku-i-kanula*, I can't take it off.

kanuka, -utsa, -udwa.

Kanya, ku, to crush and knead *sabola* (chilis) for the *ndiwo*, TO KNEAD OR MIX, dough, flour, earth, tobacco, in making up a ball (*mbande*); also *kanda, kandabsya, nyata, nanda, nambuka; mbewa za-kanyana*, the mice are tied together; *ku-zi-kanyinsitsa mbewa*, to tie mice together.

Also *kanyira, -itsa, -idwa* (*ku kanda* of earth, *kala* and *unda* of tobacco).

Kanyaminyami, a species of climbing NETTLE; *kwisa* stands upright. See **Kanyanyame**.

Kanyanga, ku, to work dough, TO MIX to a thickish consistency, earth, flour, &c.; also of things touching each other (*tintu ti-gunzana pa-modzi*

pomwe, a-ti-kanyanga), to TOUCH EACH OTHER, as *ntochi zi-kanyangana*, the bananas touch each other, press together; *ku kanyangitsa ntochi, mbewa, mbatata zo-pika-pika, matimati, zisa za njuchi*, to put together bananas, mice, cooked potatoes, tomatoes, honeycomb, anything thus soft and massy (*ku-timbirizana kwache*).

Kanyangula, ku, to knead or stir, stir round, knead out.

-uka, -utsa, -udwa.

Kanyaname, or *kanyaminyami*, from *nyanyama*, to sting or itch, A NETTLE; it is made into *ndiwo*.

Kanyembe, also *kanyimbwi*, a Chikunda AXE—see **Pompwe**; *kanyembe wache*.

Kanyenda, I., a kind of MUSHROOM.

II. A NEEDLE, in the Chipeta country; a wonder to see, and rare as money.

Kanyereza, a man who plays the *pango*.

[*Kanyereza wa-fika a-bvina pango*, the man has come who plays the banjo. He plays and dances, and his wife dances with him, while the people look on.

The *pango* is a stringed instrument with gourd resonator. See also **Chisakasa**.]

Kanyimbi, 1, A CIVET-CAT; perhaps also *kanyinde*.

Kanyimbwi, a Chikunda'axe.

Kanyinji, MUCH, OFTEN; *si kanyinji amna*, it is not often said of men.

Kao, THEIR, of the *ka* class (*ka* or diminutive).

Kapa, I., SWINGING, *kapakapa*; swinging backwards and forwards, flying and flapping, paddling with the feet, fluttering; also verb **kapira**, TO FLUTTER, SWING; *namkapakapa a-kapira apa*, the bird dips into the water here; *mpete zi-kapa-kapa*, or *zi-ti kapakapa*, the ear-rings swing back and forwards; *anjiri a-kapa-kapa m'madzi*, the hogs plash about in the water.

II. **Kapa, ku**, TO BALE WATER out of a boat: *ku kapa madzi a-dote m'ngalawa*, to bale dirty water out of the boat; *ku-kapa pa chitsime*, to bale out sand with one's hands (*ku kapa mchenga pa mchenga kuti madzi a-dze*); to scrape away earth or mud (*ku kapa tope pa chitsime cha-ku-kwiririka* = to bale away mud from the covered-up spring); *kapa ni nyombo*, PADDLE.

A-kapa mchenga na-ponya wa! they scoop away the sand and throw it down, or if thrown into grass, *na-ponya soko! Kapira mnzako pa chitsime*, sprinkle water on your companion at the well. *Ku-chi-ponya chimanga uko kapa*, to throw the maize down *kapa!* of a knife, &c. *Fisi a-gwira garu naye kapa! pa pazi pache*, the hyæna grips the dog and throws him over his shoulder.

Also **kapira, -itsa, -idwa, -ika** (*la-kapika msanga*, it is easily dug); also *kapiza*, to sprinkle.

[The root *kapa* is a whole one, not formative from *ka*.]

Kapanti, a plant, the heads of which when ripe burst, and the seeds enter and hurt the eyes (root, *kapa*).

[*Kapantipanti* or *kapanti, a-kula ngati chi-sosochi, ku-mtu kwache* (*timitu tambiri*) *a-nanga kamtolo ka-kang'ono ko-nga-chibulumwa, kamene-ko ka-ka-kwima ka-ka-ma-futukula kapanti uko-oneka*, the plant grows like burrs, its head in a little bundle like a lump, which when it is ripe and unfolds, the *kapanti* is seen.

When one brushes against it, the seeds fly about in the air, *zi-walika*, they split open.]

Kapato, 1, fruit of the *mtalala*; also *katalala, akatalala*.

Kapatuka, ku, TO RISE UP SUDDENLY and go; *kapatula muntu a-ta-gona m'tulo*, rouse the person who has fallen asleep; *nyama ya-kapatuka*.

kapatutsa, -udwa.

Kape, A SIEVE or basket used FOR STRAINING BEER (*moa*); plu. *makape* or *akape*, loosely woven, not like *nsengwa*.

[It is a basket made with its strips woven edgeways and apart (*made ache a-goneka na-pi-kirika ngati chipondwa*, woven like a rough *chipondwa* mat), into which the beer is poured, the basket being held with one hand and beaten (*kang'antira*) with the other on the rim; the beer runs through, and the lees (*i-kala misokwe mu kape*) which remain are taken out; hence *ku psinya moa*, to squeeze beer out; *kangantira moa*, to knock it out.]

Kapel-, see **Kaper-** for words thus beginning.

Kapena, PERHAPS, if; from *ka* and *pena*, otherwise, elsewhere. It is the regular word for perhaps, perchance.

Kapeni, A BLADE OF GRASS, when just sprouting through the ground, also of maize, when very small; *kapeni wa-patika-patika m'munda-mo*, the young shoots are growing up all over the garden (*kapeni* used collectively); sometimes *mipeni*, but *kapeni* best; *akapeni a-li pati pati*.

Kaperepere, A MEDICINE FOR PAIN; it serves many illnesses; it is probably so called from *peretsa*, as of many paths which meet one another, so the cure of many diseases.

Kaperere, A SPLINTER, which enters the hand, or the quick of the nail (*kaperere ko-lowa m'manja*); of *ka* class, but perhaps diminutive for plu., also given *timaperere*.

Kapeta, a kind of MOUSE, =*nsana*; it is about six inches long, but very fat, with a short tail; it eats *ufa*, &c.; the natives dig for it (*a-lowetsa pansi pansi*).

Kapi, of *kapiza*, SPRINKLING; also WHIFF in one's face, *chisi kapi!*

Kapichi, A DOOR-FASTENER; the small posts put behind the door, or the cross-stick which is put between them and the door horizontally to fasten the door to (*kapichi wache*).

Kapimbi, the posts put behind a door, one on each side, for fastening it; the *mlimbo* is sometimes set against the door; the *kapichi* fastens the door by its 'intertwining' (*pika*) with the upright posts.

Kapira, of *kapa*, to bale, TO SHAKE, *q.v.*

Kapire, a kind of *mapira* grain (millet), the same as *chikope-chankango*; *ko-fiira*, *a-fupi*, *pesi lache nda-tari*, *mbalame si-zi-dia*, *wo-wawa*, red, short heads, a long stalk, birds won't eat it, bitter; also *tsimbwi*, bitter.

Kapiri, a grain; II., a small hill (*ka* diminutive).

Kapirimtiya, the name of a hill whence all mankind and beasts from God descended. It is west from the Lake.

[*Kapirimtiya*, also *kabvirimtia*, means prosperity, being well-off, as when in staying with the English a native is well clothed, dressed in comely garments, and not reduced to wearing bark-cloth (*ku-vala nkwende*, the native phrase for being 'badly off'). This may probably come from the idea of original blessedness connected with Mulungu (*mwai*, good fortune, has spiritual significance), and the phrases *nsaru ya kabvirimtiya*, *ku kala ndi kabvirimtiya*, have a metaphorical force of great power.

That the tribes point to one hill from whence they descended, does not seem to indicate (as civilisation in its fond prejudice would assert) some central race-unity in the past. It rather indicates the CONSENT of many in a spiritual conception, a feature prominent in African life, not yet reached by civilised brotherhood.]

Kapitau, Portuguese, A CAPTAIN.

Kapiti kapiti, OFTEN, many times; *ku-nka m'nyumba kapiti kapiti*.

Kapiza, ku, TO SPRINKLE, to throw water with the hand, *mbvula ya-kapiza*, the rain is sprinkled; it is used of liquids, *futira* of solids, flour, &c.

Ku-kapiza madzi m'nsima, *a-pungula madzi ang'ono na-ika m'mbali nsima i-ka-limba na-tenga madzi na-kapiza momo*, to put some water with the hand into the *nsima* porridge when making; they take out a little water from the hot water beside the fire and put it into a plate, if the porridge is too firm they take water and sprinkle it in. *Ku-tsira madzi a-ku-tenta m'nyumba mwa-ku-luma pansi*, *ku-kapizira madzi mputsi kuti zi-fe*, to pour hot water in a house which is infested with small plagues, to sprinkle water upon the *mputsi* worms to kill them.

kapizira, -itsa, -idwa, -ana.

Kapobvu, a drum with two ends (*ng'oma ya kapobvu*); it is narrow in the middle: (*kapobvu wache*); hence metaphorically a 'double-faced' person who slanders another.

Kapolo, A SLAVE; the ordinary word for a slave, male or female; *ku-gwira akapolo*, to catch people for slaves; *ku-mu-esa kapolo*, to make him a slave; *kapolo wo-t'enga*, one who comes to stay at another's, as a slave, of his own accord; plu. *akapolo* (from *mpolo*, one without strength, *ku poloza*).

[*Mdzakazi*=a female slave; *ndede*=slaves in a caravan; also *nyahoda*, with disrespect; *bichu* and *nyagilinya*, Chikunda words. A man rarely calls his slaves by that name; *mwana*, child, *nyamata*, boy, are used instead; a master is called in like manner *atate*

or *mkulu*; when a chief speaks about a freeman of his own village, he calls him *mpwanga*, younger brother, and in general *abali* is used for relationships between free-men.

There seems to be no possibility of a slave's ever becoming free; self-ransoming exists in principle, but not in practice, and the idea of ransom would die out were it not the common custom of conquerors to offer the conquered opportunity of ransoming their own people.

Household slavery is generally of a mild type, but in some of the tribes or families of a tribe, slaves are killed and buried with their deceased master. Beads and dress are given to the unfortunate people, who have no alternative but to enjoy the brief season of respite afforded them.

The children of slave marriages belong to the masters; and generally a man has slave wives in addition to a wife or wives of equal standing with himself.

The doors into slavery are many, the means of exit rare; *mirandu* are a fruitful source of slavery, where a man unable to give satisfaction enslaves his people, even his relations and children, generally his female relations, to pay his debt; or they are laid wait for and caught by those in whose favour the *mlandu* has turned. These *mirandu* often turn also on superstitious customs, and the wave sucks in the weak and helpless to feed the lust of man.

War and the slave-trade, however, furnish the chief supplies; and horrors untold at this hour threaten the whole tribes. The Mang'anja seem to have developed peaceful arts, but circumstances and the slave-trader have turned the arms of the hill-tribes against them.]

Kapote, A HASTY PIPE, made of a twirled leaf; plu. *akapote*; also *kandudu*.

Kapsyero, I., CARRYING OFF OF ALL (*ti-psyere zonse*); *anyamata a-wawanya misinde a-ti kapsyero*, boys who carry off the stalks all at once, are called *kapsyero*, sweepers off.

II. A kind of bird, black and shiny; also *nkuzikuzi*. *Akapsyero a-ka-ti-nadia matimati, muntu a-ka-dza pa-fupi imodzi i-lira akapsyero onse amene a-tawa*, the *akapsyero* birds go about to eat the tomatoes, if a person come near one cries and all these birds fly away.

Kapula, ku, to rub off: *nsungwi ya-kapula, i-fika ku-kulukutika, ni-ti pyu; kupuka = ku choka makowa, mfundo*, to take off the husks, to open a boil; also a bamboo with no hollow.

Kapula, ku, TO BEAT, thrash = *kwapula*.

Kapwata, SMALL, DWARFISH = *kabwata*, as also *nambwata* and *kambwata*; *nyama za kabwata* or *kapwata*; like *kalusere*, *q.v.*, but derived from *bwatama*, to crouch: *kabwata wache wa nkwali*.

Kapwira, ku, TO LAP with the hand, also of a dog's lapping; *kapwira, -idwa: kabwi! kabwi!* 'a rabbit does not lap, it dips its paw into the water and licks it.'

Kapyero, like *kadzodzobole*, one who takes bit after bit of *nsima* from the lump. See **Kapsyero**.

Kar-; for words beginning thus, see **Kal-**; the *l* is initial. *Kara, kare*—see **Kala, Kale**.

Karisi, A SCORPION, = *kalizi*. See **Nankalizi**.

Kasa, to stretch skin over a drum. See **Katsa**.

Kasale, a kind of ant-eater (?) like the *ng'anzi*; it has long claws and a long tongue.

Kasano or **kasanu**, FIVE TIMES, of *ka* class.

A-tapa kasano, he takes many, is allowed to take many at a time, of an old man eating with others, because he cannot eat so fast as they.

Kaseketsa, A JOKE (*seka*).

Kasemedwe, manner of workmanship in adzing (*sema*).

Kasenye, a small animal like *gwape* in size; it is whitish or red in colour, about a foot and a half high, has soft red hair, with short horns, sleeps in the day, eats grass in the morning and at night, it jumps. Chikunda, *marambi*; it is always sleeping, even between its running.

Kasimba, a girl. See **Katsimba**.

Kasindo, tendon. See **Katsindo**.

Kasingali, (??) ostrich; *akasingali*. Chikunda, *nchowa*.

[It is really a kind of large crane, reddish blue in colour, with thin legs and long bill, about 6 feet high.]

Kasinje, A NEEDLE for sewing mats; a small needle.

[Yao, *singa = ku kosa chingwe*, hence a needle is named from the thread; *nsingano* (Mang'anja, *mzingano*) comes from the same root.

Needles made of bamboo are used for thatching: these are long and threaded with *luzi*, bark-string; the smaller needles are threaded with string; but steel needles have been introduced.]

ıka, a log. See **Katsinka.**

ɔa, A DISEASE. See also **Litsipa.**

ɔoma, &c. —*kasipa wina a-ngo-kala nyendo, wina a-ning'a myendo, wina wazi-ache wina a-ngo-tupitsa myendo,* nd the patient's legs swell, in another lean and bloodless; *mutu wo-kulu wa* ıe veins of the head swell; *nuinui-*ting-pains along the nerves.
ɔvery—*muntu wo-dwala kasipa, a-ka-tenga mbia ndiko ku-ka-i-bvundikira pa mtengo kuti kasipa a-gwire mtengo-ı a-ka-dza ku-dza-gwira mtengo-wo a-kasipa-yo,* when a person sick with ɔcovers, he takes a pot (with the ; he has used in it) to bury it at the tree that the *kasipa* may be trans- the tree; suppose any one comes to i of that tree, he gets rheumatism rom it.]

i, A PROPHET, like *mlauli;*

ıducts the important sacrifices, and by the head-men for the office.]

BEAUTY, excellence, PLEASURE, **s**, admiration; of *ka* class; ɔ=*cho-koma* = *cha-ku-kongola; che.*
ıika za-kaso, she has cooked it *Wa-kulunga za-kaso*, he has ɛd it well. *U-chita kaso ndi* u admire this thing, also envy *la nacho u-li ndi kaso*, keep it it, you admire it. *Muntu wa* tidy person; *wo-bvala bwino. ya-ndi-konda ya-matoto-matoto* , I am very proud of this fowl, eautifully variegated. *Chiko* ɔ, a desirable cup.
ch-; for words beginning thus, **ok-**.
kedwe, manner of sewing *wache* and *kache.*
ngo, a large SNAKE: very poi- long, with a red crest (*cho-*; said to have killed many n the Angoni country.
la, ku, TO OPEN UP, cut open; ıal, a house, a bag: *ndi-ri-ku-tumba-li, ndi-wone zomwe zi-ri* I am opening this bag to see inside; to nip off; also *tumbu-unula.*
ta, -utsa, -udwa.
le, A WHITLOW. See **Katulu-**

idwe, workmanship in iron *kache.*

Kasumbu, THE CALF OF THE LEG; *ntantula* is the part under the knee, the lower thigh and upper calf-muscles.

Kata I. I., climbing up a small hill.

II. **Kata, ku**, to cease raining (*mbvula ya-kata*): *mbvula si-da-kata-i*, the rain is not off yet; *katu!*

III. **Ku kata mnyoni**, TO MAKE A FEATHER HEAD-DRESS; the feathers are tied in very tightly and cut round into shape; it is the 'firmness' that seems to furnish the derivation of the word; also *ku kata ntenga*, to make the feathers up. See **Mnyoni.**

IV. **Ku k'ata**, TO DYE (rather a Chikunda word).

V. A RING OF GRASS, a pad for carrying burdens with upon one's head; of class 5, also *nkata.*

VI. **Ku k'ata**, TO PRESS UPON, urge; better *kakata.*

Katalala, the fruit of the *mtalala* tree.

Katambala, a kind of herb, *ndiwo;* one foot high, with long, large, pointed leaves, which wave about the flowers at the head; *terere li-dzera m'katambala*, the vegetable (to-day) is of *katambala* herb.

Katamira, ku, TO BE WET with rain, &c., as the body with rain, the ground with a shower or with dew, anything cooked with too much water (*nsaru ya-katamira; pansi pa-katamira; ufa wa-katamira ndi mbvula, nsima ya-katamira ndi ku-tsira madzi ambiri*).

Katamiza, ku, TO WET: *wa-ndi-katamiza mtsinje kapena mame onse*, the stream wet me, or dew, or any kind of moisture.

Katangwi, THE BEGINNING, as *patangwe* (from *ku tanga*, to begin); also *katangwe.*

Katatu, THIRD, of the *ka* class.

Katawala, A WOODEN PILLOW (*akatawala* plu., *kache* or *wache* concord), with three or four legs, carved out of a suitable bit of branching tree, or out of the solid wood: it is much used by the Angoni.

K'ate, LEPROSY; plu. *mak'ate;* a leper=*wa-mak'ate* or *wa-k'ate;* also *magawagawa* and *machinjiri;* in *k'ate*

the fingers drop off: there are cases where the body is all white.

Kateko, A KIND OF DANCE, like *chirewe; a-bvina ndi ng'oma*, danced with a drum, *mfinta*.

Katemo, A SMALL AXE: *katemo wo chezimira a-enda naye m'manja*, the *katemo* axe, bright and shiny, they carry in their hands for ornament; also *zenga*, *pompwe:* there is a very large elephant axe which the Ajere use to kill elephants, no spear or gun.

Kati, I., WHICH? of the *ka* class.

II. **Kati-kati**, the LAPPING of a dog.

III. **Kati-kati**, WET: *nsaru yanga i-ri kati-kati, nsima ya kati-kati, pamwamba yo-nyata ndi ndiwo za mchere*, of wet cloth, of wet *nsima* porridge, of food wet with salt relish on the top.

IV. **-kati**, THE MIDDLE; *pakati, m'kati*, also in the very middle *chikatikati:* as *pakati posana*, in the middle of the day, *pakati posiku* (*i.e.*, *pa-usana* and *pa-usiku*), in the middle of the night; *mpindi kati*, a child neither eldest nor youngest; *a-li pakati*, or *m'kati*, or *chikati*, or *ndi-pa kati*, she is with child (polite = enceinte).

Katimba, A PHIAL, say, of gourd, for holding oil; plu. *akatimba*, concord; a small phial, *kakatimba*.

[It is really only so from a story:—
Muntu wo-lumidwa ndi mabvu na-nka kumunda kwache na-ona nsupa zo-ning'a pakati, na-swa zonse, na-nena, 'nsupa za katimba,' a man stung by a wasp (thin-waisted as it is) saw when he went to his garden gourds with a thin waist also (*timba*), and broke them all, saying, 'you thin-waisted things,' in remembrance of the wasp's sting.
Timba is also a small bird.]

Katimira, to be wet = *katamira*, *q.v.*

Katira, TO LAP, with the hand, or of a dog lapping: *garu a katira, pala la-katiridwa ndi garu*, the *pala* is lapped up by the dog.

katiritsa, **-idwa**, **-ira**.

Katoma, A KIND OF DANCE (concord *wa*).

Katondo, RED CLAY. See **Kande**.

Sa-umba chintu ni katondo, they don't mould anything in *katondo* clay. *Chemba la katondo la m'dote lo-fiira*, a ditch of red clay made in the red soil. *Mtedza wa-m'katondo*, ground-nuts in the red-clay soil. (*Katondo wache*, plu. *akatondo.*)

Katsa, **ku**, I., with *ng'oma*, to COVER A DRUM; some say *kasa ng'oma*, also *katsira ng'oma: a-katsirira chikopa pa ng'oma*, to put skin upon a drum: also *katsidwa*, *-ika*, and *katsula*, to take the cover (**mkatsilo**) off.

[*A-poola chikopa pa-modzi ndi ng'oma ndi nsonga ya mbvi na-ika ntolo na-komera ndi mwala, na-poolanso pena na-ika ntolonso na-komera, na-zungulira ng'oma yonse ndi choka choka-cho, na-fika po-marisira, na-mbo-kaka bwino lomwe, na-manga mkusi wa-ku-i-pasa-isa kuti ng'oma i-ume bwino*, they bore the skin together with the drum with an arrow point, and put in a peg, which they hammer with a stone, and bore again in another place and put in another, and hammer that; and thus they go round the whole drum; when they come to the end they pull it straight, and put on a belt to bind it lightly round, that the drum may dry well: the belt is afterwards cut off.]

Katsa, **ku**, II., to light matches, STRIKE FIRE; also get fire with powder and two stones; but this is most probably *gasa moto*, *gasani moto*, and this again may be connected with *atsa*, *yatsa*.

[*Nda-katsira moto wa onga pa-mwala apa, nda tenga nkwende nda ika pamwamba pache, onga pansi pache, nda-gagada ndi mwala wanche*, and they strike fire with powder upon the stone here, taking bark-cloth and putting it on the top of it, the powder below, and knocking it with another stone.]

Katsimba, 1, A GIRL COME TO AGE; not married, or if married still young: a virgin.

[A girl of this age is treated with great respect: *amache na-gwada pansi na-omba wanje pi! pi! mu-li-mo akatsimba m'nyumba-mo! a-dza-lenge mateka a-ninka atate*, the mother kneels and salutes with her hands, *pi! pi!* daughter, are you there in the house? would you take the beer (the beer in the gourd-cup, not full) and give it to your father?—all the address, however, is in the third person plural, of extreme politeness.]

Katsindo, or *mtsindo*, the tendon of the heel ('tendo Achilles'); *ku-dula katsindo* = to hough (concord *wa*).

Katsinka, A LOG, as *chitsinka;* of the *ka* class: *ka-tsala katsinka*, there is just a small log left.

Katsipa; see **Kasipa**.

Katsula, **ku**, to take off the drum-skin; reversive of *katsa:* also *katsidwa*, *-utsa*.

! BITING; also of the rain,

OURS, of *ka* class.

a, ku, TO STOP RAINING, dry dew; *mbvula ya-katuka*, or *dzuwa la-katula mame*, the dried up the dew: *mame a-*
ır *katuka* = *a-li-ku-amba ku* ıe dew passes away: *nkondo* ı-*nena, ya-katukai?* has the ıour ceased?

atulu, A WHITLOW. *Kasule* so in the foot.

abu, AN OTTER; *a-dia-mlamba*, ıe *mlamba* fish.

abudzu, a kind of bird, like pigeon, with red body; also *itundulu*; it walks a little like ır-wagtail.

Atate a-na-fa n'ka-diwa,
Atate a-na-fa n'ka-diwa,
ı-*fa ndi msampa,*
ı-*fa ndi msampa,*
ı-*ka-da-mveka kuti pu! pu! pu!*
ɔd in the *diwa*-trap, met his death he might have been heard fluttering *ni!*
ı-*ndi-gwera kaja, la-gwera antu onse-*ky seemed falling because of that g, it falls upon everybody: *katu-*thought the sky was falling.']

du, A BURDEN, consisting y of household utensils which ered together (*tunda*) to make hence the ordinary word for concord *wa*, plu. *akatundu*, ıowever, better means CAR-*atundu wambiri* being a col-lural: *katundu wo-manga mi-*ıiture or household stuff made ls, *katundu wo-manga mita-*ıade into long loads; *wa-fu-tundu yense*, he collected and ff all the household furniture; *watu*, our 'things'; *mtanga ndu, katundu wache mu-li* ', *zipandwe, mbali, mbidzi,* ıatumba *a-temba*, an *mtanga* household things, his things ıe *nsengwa* basket, armlets, nd wooden platters, phials, ı with beads; *katundu a-li* the things are on the earth orm.

ns—*pukusi, mtolo, pfunja, mtamba-*

Katundulu, a kind of bird = *katu-mbudzu, q.v.*

Katungwe, A SWING, *deru* more ordinary Mang'anja, *mleza* Chikunda; from *tunga*, to thread, from the thing that swings being like a bead threaded on, similarly a man in a swing (*chifu-kwa mntu a-pita chingwe*).

Kau! BREAKING OFF, peeling off; of *kauka, kaula; chala chi-ngo-ti kau; ya-bunyula kau pa tatao*, one's finger skinned, *kau!* it has broken off a big lump, *kau!*

Kauje, THAT THING; of the *ka* class.

Kaula and **kauka, ku,** BREAK OFF, split off, a bit of bark, lamina of iron, leaves from the stalk, a small bunch from the banana head of fruit, a bit of a pot, jar; also *kaudwa, kautsa.*

Kasu langa la-kauka, my hoe is partly split off. *Mpika wa-kauka kau!* the pot chipped, broke off, *kau! Kaula kungwa* (*chiwondo* or *nkwende*), break off the bark. *Pa mpanda m'kaule-po m'mbali-mo, pa-pite dzanja*, break off a bit from the side of the hole (the bees' hole) that the hand may get in. *Kaula mtengo-u kungwa mbali imodzi ti-tengere-mu njuchi*, break off this tree a bit of bark at one side that we may take the honey in it. *Kasu li-chita mpasa, li-kauka*, the hoe is soft and splits.

[Synonyms—*bentula, chedzula, kadzula, ga-dabula* (to pick off).

The root is *ka*, tearing off; the *-ula* being intenso-reversive.]

Kauli, a hair from an elephant's tail (they are made into bracelets, rings which hold a piece of elephant's foot cut like a stone, the knot is a very neat folding of the stiff bristle; the bracelets are neatly fastened and strung with beads sometimes, many being worn at once); also a plait from the root of a special plant, or the heart of the maize glumes; it is used also for the notch of an arrow, neatly plaited round (*kauli wo pichira mubvi, wo-pichira ntera za mubvi*, plaited round the arrow notch): *a-panga kauli ndi mitima ya makoko a chimanga, ubwea wache wa mchira wa njobvu*; plu. *akauli*, concord *wache*.

Kavalo, A HORSE; plu. *akavalo;* Portuguese.

Kawalo, evidently the same, perhaps more specially Yao.

Kawamba, BECAUSE OF; also fault, as *liwongo* and *chifukwa;* it is also *kaamba* and *kamba*, and apparently comes from *amba*, to begin, and thus means initial cause.

Kawamba ninji? why? also *kawamba* **kache?** as *chifukwa chache. Ndidza-chitidwa kamba iwe*, I shall be well-off because of you. *Iye a-da-fera liwongo la ine*, also *kawamba* **wa** *ine*, he died for me.

Kawendedwe, manner of going; *kawendedwe kao ndi kambiri.*

Kawere, WHITE BEADS, the same as *chinuinui* (*ngo-tuwa maso ache*); the Yao for very white beads, *kachokola.*

Kawiri, TWICE, of the *ka* class: **kawiri-kawiri**, OFTEN.

Kaya, PERHAPS; I don't know; it may be so or not: *kaya mwiniache*, he knows best himself; *kaya zo-ona kaya-nso*, perhaps true, perhaps not; also *kaia.*

[It is a very tantalising word, and has its Yao equivalent, *kwalini*, and means almost 'it is not my business, and I can't, or won't, or must not tell you,' and can bear any shade of 'I don't know'—from real ignorance to almost impertinent nonchalance.]

Kaye! let alone a minute.

Yamba ku leka kaye, u-ka-dule nsichi, ndimo u-dza-kumbira bwino, wait a bit, go and get the post cut, then dig the hole for it.

Kayera, WHITE BEANS, so called from their whiteness (*a-ka-esa kayera chifukwa zi-ri-za-ku-yera*): long ago they were called *kanting'ande*, now *mbwanda* from the Yao; *kawere* = white beads; *akayera*, concord *wa.*

Kazembe, LEADER, judge; a leader in war, a man sent to conduct a *mlandu* case.

Kazembe ngwa ku-enda, emwe a-muka ku-ka-nena mirandu, the *kazembe* goes on business, he it is who goes to speak a case. *Na-muka ku dziko ku-ka-nena kantu, wamkulu-yo ndi kazembe*, and goes to another chief to speak, that head-man is *kazembe.*

-kazi, FEMININE, one of the words which change their class according to the concord which possesses them: *ukazi, chikazi, ikazi* (old *i*), *zikazi, akazi*, giving *wo-kazi, cha-chikazi, yei-kazi*, &c., and of course the person *mkazi*, a woman; of these, *chikazi*, expressing the manner or weakness of a woman, and *yei-kazi*, feminine of an animal, are most commonly heard.

Mbalame yei-kazi, plu. *za-zi-kazi*, female bird. *Ku-bvala mwa chikazi*, to dress like a woman, the *lewra* wrapped round one. *A-ponya chikazi*, he throws weakly; also **wa-chikazi-kazi**, weak; *ku-lima chikazi. A-bvina chikazi*, he dances like a woman.

[The root seems *zi*, and the *ka*, formative; the various prefixes are needed to take the word out of weakness, gentleness, and make it womanliness.]

Kazika, ku, TO SET, place, establish, make wait; *kazitsa*, set; *kazikika*, sit, be set; *kazikika*, well placed; *kazitsa, kazitsika*, &c.

Nda-m'kazitsa uyu ndine sa-li ine a-ka-da-pita, it was I who made him stay or he would have been off. *Mbia ya-kazikika apo*, the jar is well placed there.

kaziku, setting down.

Kazinga, ku, TO ROAST, TO FRY (without water); *ntedza*, maize grains, pop-corns, in a sherd or on a tin; castor-oil beans for pounding; *nasika-zinge*, is the one who roasts: also to roast meat.

[*A-tong'ola ku chikonyo kwache ndiko ku-tsira m'pale na-kazinga*, they knuckle off grains from the cob to put them in a sherd and roast them.]

Kazitape, A TALE-BEARER; also one who listens at *mirandu*, and comes away and tells what he has heard; *a-tapa mau, i.e.*, because he retails what is said.

Kazozo, some *kadzodzo*, A LOAD balanced; loads carried one before, the other behind, on the same stick, as fish, &c.; carrying of a burden swinging *zo! zo!* upon a stick.

Kazula, ku, and **kazuka**, TO BE DRY, of the throat (*ku-kazula ku m'mero*).

Ludzu la-ndi-kazula ku m'mero, thirst makes me dry. *Ta-dia zo-kazula ku m'mero, ku m'mero kwa-*

:uka, kwa-uma, njuchi za-ndi-kazula m'mero, eating things which make e throat dry, honey for instance.

kasutsa, -udwa.

Ke, I., TEARING, rending; *ku-ng'a-a ke*, or *ke ke*, or *ke ke ke!* also perps say of cutting a fowl to 'devil'; also 'coming in without knocking.'

II. CRACKING, crackling, splitting; the wood of a tree; similar to the regoing.

III. PLANING OFF, *ku pala ke ke! i-pala m'munda ka-pale-pale ke ke!* peing, &c.

IV. SCRATCHING, *ku kanda ke ke ke! -na-ndu-ti pa-mtu ke ke ke! ndi-mka ao ku nkondo?* he scratched his own ead (as one might say), and went to the wars' himself, nobody sent im.

V. For **ka-i**, and **-keto-** for **-ka-i-a-ku-**: *ndi-ke-to-lera ndeka*, I look fter myself.

VI. The howl of a dog, when getting beaten.

Keka, ku, to be dropping, leaky—ee **Ka**: also **kedwa, ketsa, kera**, and **tsa.**

Kena, OTHER, of the *ka* class=*ka-na: kantu kena*, something else; *a-enda kena*, he creeps differently; ike *china* and *pena*, but *ku* takes *wina.*

Kisa, see **Kwisa**, a noise of air ushing through.

[**Ke** and **Ki** are in some dialects the same s **che** and **chi**; and the tendency in middle f words to modify *k* to *ch*, after vowels, is trenuously resisted by these dialects.]

Ko, I., THERE; *uku*, here, *uko*, there, ust as *apa, apo, umu, umo;* the *a* of *a* gives **apa**, so the *u* of *ku* and *mu* refer **umo** and **uko.**

Ka-enda-ko msanga, go there uickly. *Bika-ko-nso*, plait there lso. *Wa-nka-ko*, he has gone there. *Kwatu-ko*, at our home there. *Kuka-o*, at the chief's house. *Ku-dia-ko kwa-chedwa nako*, that food, you deayed with it—*i.e.*, it was eating that kept you.

[*Ko* comes into combination with *a* and *i*, o give *ako* and *iko*, because these are less irmly joined to their words than the other class letters; but in all probability the idea nderlying *wako*, thine, *chako*, &c., is *ko*= there. *Ndiko*, like *ndipo*, and *ndimo*=and, literally 'with there' or 'and there.']

II. Interrogation, the short form of *kodi; ko*=there, and *-di*=indeed; *ko-a-ma-nena-ani?* or shortly, *ko-mba-nenani?* or *kwa-ma-nenani?* who spoke? *Ndani-ko?* who is it? *Ko-wa-dzaza mtsako-wo?* who filled the bag? It is sometimes used alone, *ko?* or *kodi?* =you don't mean to say so?

III. A form of *aka*, this, *ako*=THAT; of the *ka* class, or *ka* diminutive: just as the plural *ti* diminutive is *iti, ito:* thus *ndi-ri nako*=I have IT (it of the *ka* class), *kanga-ko*=that thing of mine.

IV. *Ko*, for *ka-u*, for *ka-ku;* just as *cho, lo, po*, &c., before a verb, that is the particle *ka-* with the infinitive *ku; kantu ko-opsya*, something dreadful; *ndi-funa ko-gona*, I wish something to sleep upon, but also—

V. The particle representative of infinitive nouns, in which case *ndi-funa ku-gona* becomes, 'I wish some place to sleep at'; as *ku-tukuka kwache ko-ti choincho*, his worthlessness is so—: *monga ko-ona-ona ku-bwera bi*, when what one has seen does not return. (In this case *ko-* may either be the *ka* particle, and *ku* be its pronoun representative, or *ku-bwera* the noun and *ko* the relative; the former is more likely; in fact one hardly sees how *ko* can really come out of *ku*, and is more inclined to refer it to *ka-u: ko-gona* may simply be modelled upon *po-gona*, which is a quite plain *pa-ku-gona*, and *mo-gona* may be so by similar attraction, or=*mwa-ku-gona.*)

VI. **Ko**! BEATING, as of a distant chopping; go is a little stronger.

Ko! **ko**! **ko**! of burdens carried upon men's heads, of a field with its maize heads all over wrapt up in their glumes; also of sticks in the air, not, however, of lines of tall trees or things similar, rather of clear and visible things carried in the air; the men pass *tu! tu! tu!* the burdens *ko! ko! ko!* *Mapira a-li ndi mitolo ko! ko! ko!* also of people carrying home maize, *a-li m'mitolo ko! ko! ko!*

Koa, ku, TO BEND. See **Kowa.**

Koa, plu. *makoa*, HUSK, of maize,

sugar-cane, beans, &c.; it is the same as *makoka*.

Koba! HANGING LOOSELY DOWN, hanging over, as the legs of a slain animal hung up or carried.

Wa-chita myendo koba! pa-puzi pa mnzache, he let his legs hang down *koba!* over his companion's shoulder. *Miyendo i-chita koba! lenderende*, his legs hang loosely down. *Mwana wa-ku-gona manja a-ti koba ku-mbuyo*, the sleeping child's hands fall down *koba!* on its mother's back. *Nyama yo-fa, myendo i-ri koba ndi kosi*, the dead beast's legs and neck hang loosely down.

Kobama, ku, TO HANG LOOSELY DOWN, of neck, legs, hands, &c.

Kobo! IN A HEAP, RISING like a cloud of dust or smoke, as a pillar of smoke, or a heavy bank of cloud.

II. Of *kobola*, BROKEN ACROSS.

Kobola, ku, TO BREAK ACROSS, wood, a roasted maize-cob, to give a bit to one's companion, anything flexible, a stalk of cane, a bit of cassava-root, &c.; **tyola**, also 'to break across.'

koboka, -odwa, -otsa; *kobolera*, &c.; also *kobwe!* breaking across.

Kobvola, ku, TO POUND ANYTHING SOFT, as a mash of beans; tobacco, to make a tobacco roll or lump (*mbande*); bananas, to make a banana and honey cake (*mkate*); winged white ants (*inswa*), which are eaten as food; soft grains of *mchewere* grain; clothes for washing; *ku kobvola ziponde, namtibule*, &c.

kobvoka, gobvola.

Kobwe, a kind of BEAN; *akobwe;* (also = breaking across).

Kochera, ku, TO PULL, DRAW TOGETHER, SWEEP AWAY. See **Koka, Kokera.** Also **kocheza,** TO COME TO LAND. See **Kokeza.**

Kodi? IS IT SO? or IS IT NOT? the negative **si** is very often used when asking a question to which an affirmative answer is expected; *si choincho?* and in general questions are asked by voice and context, *kodi* being rather an emphasising of the question or making it more deliberate. *Nanga* also mildly asks a question, and *kapena* suggests a question; **-ti**, which? and **-ni**, who? **-nji**, how? or why? **-ngati**, how many? also ask their special kinds of question, while *kodi* is used with all.

Kodo, picking out; *kodo-kodo*, as *choko-choko*, also *dogo-dogo*, *toko-toko*, of *kodobola*, *chokola*, and *tokosa* respectively; *ntunzi i-ri kodo* = *kobo*.

Kodobola, ku, to cut the hair round above the ears or at the back of the neck: this is most probably a derived meaning, from the idea of plucking or cutting out a patch of hair as they do with the *lumo* or razor.

TO PICK OUT of a hole, with the finger or otherwise.

Ku-kodobola cho-kanirira m'botopa, to pick out what sticks in the bottle. *Ta-m'kodobola*, nip him, pinch him (*tsina*). *Ku-kodobola dote pa-una pa-ta-tsekera*, to pick out earth at the hole which is closed up.

kodobodwa, -otsa, -oka, -oletsa, &c.

Kodobsola, ku, to mix, stir, to thickish consistency; *godobsola.*

Kodola, ku, TO BECKON, to 'nudge'; also to 'wink' to (*twanimira* also used); also to scrape with the finger, as *kolosa*, to sound or play the *kalirangwe* (a kind of fiddle-banjo) with the finger.

Ena a-kodola ndi maso, ena a-kodola ndi chala manja, &c., some beckon with the eyes, others with the finger or hand. *Zala zi-kodola sansi*, the fingers pluck the *sansi* tongues. *Ku-m'tsinzinirira ndi maso* = *ku-kodola ndi maso*, to wink with the eye, or beckon or sign with the eye.

kodoka, -otsa, -odwa.

[We must derive *kodola*, like *ko-dobola* and *kolosa*, from *kodo-* or *kolo-*, the *ola* being reversive or reverso-extensive, and the *kodo* giving the idea of picking with a bent finger.]

Kodza, ku, TO URINATE.

Mpembedzu zi-kodzera antu; a-tolira nayo mikodzo yache, the *mpembedzu* ants put their excretions upon people (say upon a wound), and the people cry with the pain of the excretions.

[Other animals said to hurt in the same manner are *gongoni*, *bvimbvi*. The word for urine is *mkodzo*, and the bladder is *chikodzo*.

zo. The word is used of men; of others, better *tsira mbvula* or other expression.]

kodzera, -etsa, &c.

Kodzodzo, 5, BLADDER; also *chikodzodzo.*

Kodzoka, ku, TO BREAK THROUGH the middle, break off.

kodzola, -otsa, -odwa.

Chimanga cha-kodzoka, the maize-ob is broken through the middle. *Ca-kodzola chimanga.* Also—*kodzo-era chinangwa, msinde wa mapira,* reak the cassava-root in two, the talk of millet. *Dzungu lonse la-kodzoka pa mtengo, la-choka ku nkonyo wache,* the pumpkins are all broken ff from their stem.

Kofoka, ku, TO BE TIRED OUT, WITHERED UP; of maize ripe and ending down; of a man 'dead beat' rith travel or hunger; of leaves withered: some say *kololoa.*

Njala i-ta-ku-gwira yambiri m'mimba mu-li pululu, u-nena nda-kofoka =ku-pwa kwache kwa mimba), when me becomes very hungry and his stomach is quite hollow and empty me says, I am *kofu,* withered with unger. *Mu-li ku-yamba ku-dza mpaka m'mimba, ndi-ri ku-kofoka,* my stomach is getting quite caved in, I am very hungry. *Zimanga za-kofoka adi dzuwa,* the maize withers up with the sun. *Njala i-kofola antu m'mimba* (see above). *Dzuwa la-ndi-kofolera chiruwe ku-nda, nkwani kofoke, kofokeni,* the sun withered up my pumpkin flowers in the garden, the cassava leaves are drooping. *Ya-ndi-kofolola njala-yo.*

kofotsa, -odwa; also *kofolola,* &c.; adv. *kofu.*

[Synonyms—*fota, nyala, puana, kolola,* to be withered, curled, or shrivelled up; also *ku opa, fota, fooka,* to be tired out, as well as *lema.*

The root is apparently the same as in *koka, kogola, koko, kolo,* &c., and is the hardness or dryness or withered appearance produced by old age, famine, or fatigue.]

Kofu, WITHERED, adv. of the foregoing. *Zimanga zi-ta-nyala zi-pindi-kanso, zi-ang'ana pansi, za-ti kofu kofu,* the maize is withered up, it bends over, looking on the ground, it is *kofu!*

K'ogolo, THE SKY, the *firma*ment, the blue heaven; also *nnenere, tambo* (*mtambo,* cloud), (and *kumwamba* = on high, the 'lift').

Mitambo i-bisa kogolo, the clouds conceal the sky. *Ninyezi* (or *nyenyezi*) *zi-kala pa kogolo,* the stars are in the firmament. *Kogolo = mtambo wa-ku-yera wo-sa-chokai,* the open light expanse which abides.

[It is called *ku-yera,* white, light, or *ku-da,* dark, according to its appearance, and is derived from *koka,* to harden over, so that it means literally the 'firmament,' not in the sense of its wall-and-pillar-like stability, but because it stands arched up above and firm without moving.

Kogolo also means AN OLD, withered, hard, and DRY TREE, from the same root.]

K'oka, ku, I., TO DRAW TOGETHER, TO HARDEN; as skin or cream 'forms' on milk, or as the juice of a tree (such as *mkaka, mkadzi, namzalamba*) hardens when it runs down from the incision made; or as ice, unknown in the tropics of course, *madzi a kunowa* (=*kuno awa*) *a-koka* = the water here freezes: the hardening of fat on the top, as elephant fat, or the coming of a skin over the top of native *pala* (gruel), is also *koka.*

K'oka, II., A DRAG-NET fastened with stones which sink one edge to the bottom of the water, and which is dragged along (*la-ku-kokera nsomba m'madzi*); plu. *mak'oka;* of the *la* class; from *koka,* with the hardening of the initial consonant, as in the *la* or stem class is so common.

K'oka, III., a large bass-drum; *ti! ti! ti!*

Koka, ku, IV., TO PULL, draw, drag; *ku koka uta,* to 'draw' a bow; *koka fodia,* take a 'pull' at the pipe; *ku-dzi-koka,* to 'drag himself along'; *ku koka mtima,* to sigh = *ku utsa moyo; nyalugwe a-koka nyama,* the leopard drags the beast along: also *mbulula.*

Ku-kokana = to pull from one another; *ku-kokeka* = to be movable; *kokera* and *kokeza* are other parts of the verb, meaning, for instance, bring into the house.

Kokana, of things which interlace and cover over, as straw, leaves, twigs, &c., upon the top of the water; but

sion of the hardening of the top (as earth). *Ku-kola* however also means to sweep away as well as to scrape off, as in sweeping up rubbish.

Kola, ku-, V., or **Kolama** and **Kochera**, TO SWEEP ROUND, as a boat round an island, a person round some object, opposite to *pita*, but it also means to bring a boat to land, or to a stand-still.

All these seem to be very closely connected. It has relation to two—*kolama* to pass as it were round and round, which is the same word as *kola*, to draw together, gather as sweeping. The sense of *kochera* is from the same root with the lengthening and softening of the *l* to *ch*.

Kola, VI., ONLY ALIVE; of the *ku-* class of the infinitive class: *kuma-kola*, a more emphatic form. *Ka-li kuma-kola ku-nyumba-ko?* is there mould in the house?

Kolalupoya, THE EARLY RAIN, in the rainy season which comes, as it were, to wash the black grass-ashes from the coming tufts of green. See also **Kukulubeya**.

A-lengela ndi mbewa ya kolalupoya, they plant with the early rains, *mbewa ya-yamba*.

Kolera, ku-, to gather into a scum or interlaced mass, as 'flotsam' of grass and rubbish in a flood; *ziyan'ala zi-ri-ku-kolera-kolera* or *gwirawa-gwirawa, yamwamba-po*. See **Kola**.

Kolezya, also **Kocheza**, as **Kochera** above, to come to a stop, of a canoe at the bank or on a 'snag' in mid-stream; also to sweep round and disappear behind, as a canoe round an island — see **Kola**; also 'to intertwine,' of thorns.

Ngalawa i-ri-ku-kocheza m'gombe muno, i-kankireni cha-m't'anda-mo pany'ono, the canoe is pulling in to the bank, shove it out a bit into the stream. *Antu a-i-kochezetsa ngalawa. I-ka-ima pa tanda pa chitsa i-ko-cheza*, if it stops when in the deep water at a snag, it is said to *kocheza*. *Dumvi li-kocheza, li-choka pa chisi pena*, the *dumvi* grass sticks, it comes from elsewhere on the island—*e.g.*, by a hippo tearing it up. *Nyama yo-fa i-kocheza pa chisi*, the dead animal floating down the stream sticks at the island.

[Amid all these meanings (see **Kola**) are recognizable the idea of pulling together, pulling in, pulling to or at.]

Kola, A HUSK, skin, shell, crust, of *mwemba, mazira, mbatata, nkuku*, stone, and other fruits; plu. *makolo*.

The stem is the same as in the verb *Kola*, but the use is also given for a hardened crust, and even keys for husk.

Synonyms are—*mandawa, mungu*, husk of grain; *nkowa*, shell of snail.]

Kolasia, proper name, the name of a dialect and tribe of Mang'anja at Mount *Mlanje*, and *Cholo* hill.

Kolesia, ku-, TO RAKE, gather, REAP; to heap and carry away.

A-wa-kolesera pamwamba mpsi, he piles up *mwera* or *sedzero* on my hands, pressing them full. *Kolola zinyala*, sweep together and take away the straws and rubbish. *Ka-kolole ufa wa-li pa mpando-wo, ku-li-ku-dza mbvula*, gather up the *ufa* flour on the mat here, rain is coming.

It is the 'extensive' form of *kola*, and the -*esia* does not contain the idea of putting into a basket and carrying off.]

Kolokereko, COCK-CROW, an imitation of the sound, as we say 'cock-a-doodle-do.'

Kololo, TWILIGHT; *ku-li kololo*, it is twilight; *po-yamba ku-ta-da ku-li kololo*, when darkness 'gathers in' (*ku kolama kwache kwa mdima*) it is then twilight, *kololo*. *Kololo wache wa masiku ano*, the present twilight. It is a different word from *kogolo*.

Kololola, ku-, TO SWEEP OFF; take off the top, as *epula*, only stronger. Also as *kukulula*, to catch fish with a net which they drag along, shutting in the water (*dulitsa*—*i.e.*, cutting off a piece of water); when they are near the shore they spear the fish and throw them on to the bank.

Kololola pulusa, sweep together the ashes and take them away (as *ola*). *A-kololola nsomba ndi ukondi*, they sweep off the fish with a net. *Madzi a-kololola mmera wonse, dzimanga dzonse*, the water sweeps off all the young grain, all the maize. *Madzi a-nga dombe ndi kololole, nga nantindi*, the flood is such that the *dombe* drum is sounded to tell all the

people, it sweeps down, it is a huge mass of water.

Kokoma, ku, TO ROAR, as rain, rapids, a bush-fire, thunder, &c.

Moto u-li ku kokoma, ku, ku, ku, the fire is roaring *ku ku ku*, as when a house is burning or of a bush-fire. *Mvula ya-kokoma, madzi a matiti, njazi i-kokoma,* &c.

Kokombe, a species of pumpkin with very hard rind, not used for food.

Kokomeza, ku, to leave a person alone under the belief that he is dangerous or powerful when he is not so; to keep a man, who is doing evil, from due punishment, in consequence of which he does it again; to let a person rage from some reason or other.

U-kokomeza za chabe, you are afraid of that which is really nothing, only brag.

[It is just possible, but quite in accordance with the analogy of the language, that the word may be the causative of *kokoma*, to let a man roar or threaten without stopping him.]

Kokomola, a bird = *kakamira*, the toucan.

Kokosa, ku, to assemble, call to come: *ku-nena tiye tiye ti-ka-one ma-ewera, ku-kokosa mnzache,* come on, let us see the dance, that is *ku-koza*, to 'hurry up.'

[It is most likely that *kokosa* is a form of *onkosa*.]

Kokota, ku, TO SCRAPE OUT, with the finger, scrape off, scrape together, with the hand or fingers or a stick; also to sweep off.

Madzi a-kokota mbeu, the flood carries off the seeds or plants. *Mwana iwe, u-limba mtima, lero ti-kokota s'nkokwe,* my child, be brave, to-day we have reached the bottom of the store, 'hunger stares us in the face.' *Kokota masanzi a garu,* scrape away the vomit of the dog (as they do with earth and a hoe). *Kokota* (or *pala*) *ukuta,* scrape off perspiration (as they do with a stick or grass). *M'mimba mu-ndi-kokota* or *luma-luma,* I have a sharp pain inside (the idea or feeling they have of the pain is of something twisting or turning). *A-tenga mtengo* (wet it) *na-kokota,* they scrape the clay of the pot they are making smooth with a wet smooth piece of bamboo. Also to scrape, pull, draw out, with a spoon, &c., of beer when there is little in the pot, of a store when little is left in it; *kokotani moa ao, kokotani zimanga. Kokota dzungu lo-pika-pika, kokota dzungu ntanga zache-zo,* scrape out the pumpkin when soft and well cooked, scrape out the pumpkin seeds. *Na-kokota ndi chibadi chomwe cha dzungu,* and they scrape out with a bit of pumpkin-rind. *Kokota chipande m'kati-mo, u-chi-patse mkati* or *malo,* hollow the spoon deeper.

Kokotola, ku, TO SCRAPE OUT, 'extensive' of *kokota* above.

kokotoka, -otsa, -odwa.

Kokotu, scraping out: adv. of *kokota.*

[*Kokota* comes from *koka*, with the root idea of pulling and so scraping; and *kola* and *kwekwe* simply emphasise different parts of the same idea.]

Kokoza, ku, TO LOOK AFTER, take care of, arrange well, as *konza—e.g.*, to herd well: it is the same as *konkoza, q.v.*

Uyu wa-ndi-pita na-ndi-kokoza, this person always takes care of me (*i.e.*, has given himself to take care of me, or like the auxiliary *nka* and *dza*, has come to take care of me). *Kokoza pa nyumba,* look after the house, also arrange, or make it tidy.

K'okwe, a noose, running-knot; also *kwekwe, q.v. Pindani chingwecho, ti-chite kokwe; a-li-ku-cha makokwe,* fold that string, let us make a noose; he is setting nooses.

Kola, ku, TO CATCH; very close to the English idiom, to 'catch' one's breath, to 'catch' sickness, to 'catch' fire (*kolera*), to catch hold of; specially of a trap, to catch game—of thorns, to catch one's person; also of the sun, to hurt one's body—of salt or chilis, to be sharp or tasty; to be 'seized with' hunger or thirst, but also 'to quench thirst,' from the idea of water fitting, meeting, or being tasty and satisfying to a thirsty person; of beer to be strong; to 'come

home to one,' as words or argument; to get involved in, as a lawsuit; to take one, as pestilence (*chaola cha-ndi-kolera, chabe ndi-fa nacho*, if the pestilence takes me, I suppose I shall die from it).

Koleka chimanga chako cha mkunzo pa mpanda-po, catch your bunch of maize-cobs over the fence. *Po-kola nyama, ya-kodwa pa kosi*, in catching game, for instance (one says) it was caught by the neck. *Mpepo ya-ndi-kola* = *ya-ndi-gwira*, the cold catches me. *Njala ya-ndi-kola* (*ludzu, utenda wonse*, &c.—see above). *Dzuwa li-kolera pa tupi*, I feel the sun very hot upon my body. *Nyama ya-kolera mchere; mchere wa-kwanira wa-lowerera*, the meat is tasty because of salt, salt is 'the thing for' meat, it disappears into it (but the meat is made tasty by it). *Mkate wo-sa-kolera, wo-sa-naka naka wo-zizira*, rolls of banana not sweet and tasty, 'wersh.' *Moa wa-ndi-kolera, nda-ledzera nao*, the beer was too strong for me, I got drunk with it. *Cha-kudia si-chi-m'kolera mtima* = *sa-na-kutai*, he is not satisfied with food. *Kolera udzu ndi nsungwi*, thatch over the bamboos with grass. *Wa-m'kolera mlandu*, he got involved in a *mlandu*. *U-kolera mlandu pa tupi pako, mtima wa-nyenga mbuyache*, you bring trouble upon your own person, the temper has deceived its master (namely, the body). *Na-m'kolera milandu na-kolosa pansi*, and the case goes against him, and he sits thinking, scraping the ground with his finger. *U-sa-bwire mchere u-kolera mtima*, don't throw salt into your mouth, it catches your heart. *Ku-kolera moto pa-mbali pa m'futi*, to strike fire in the pan of a gun; *ku-kolera moto*, to kindle a fire.

kolera is also to light fire, not used as *kola;* also *koleza*, to blow into fire —*e.g.*, grass or bark-cloth with a piece of hot cinder.

Moto u-kwanire nkuni zonse, koleretsa moto, let the fire burn all the wood, blow it up. *A-li-ku-koleretsa* (also *palizira, gwirizira*) *moto*, he is getting fire up.

kolera, also specially to net over, as pots or gourds with *luzi*, bark, so as to carry them without their being broken: *kolera chikwere* = make a fowl-crate.

koleka, to hang up upon a peg; link on to, as meat upon a stick, &c.

kolana, to interweave, interlace, INTERTWINE, as thorns, as a net woven with meshes, of tangled thread, of the appearance of entrails, of walking arm in arm, or hand in hand, *kolane kolane*, as the fish said—

> 'And I have seen a pair of you go by
> Linked fin by fin most odiously.'

Mengo wa nyama zo-kolana, wood of twisted fibre which does not split straight. *Chitedze cha-kolana kolana (mbalata*, &c.), the itch-beans intertwine above one's head. *Mitedza ya-pa pata, mapata a mtedza a kolana kolana*, the *mtedza* nuts are planted with spaces between, the spaces are netted over.

[There is *kowa*, to bend, which seems allied to this word; also *kota;* then *too koka*, to pull; *kolola, kolosa, kokota, kolopola, koloq'o-nsa, kolokota, kololoka, kolowola*, are all from this root verbally modified. Synonyms are *gwira, atsa, aka*, also *gwirana, sanjikana: ku kola uta* also = *kunga*, to fasten, tighten the bowstring, or the string of the *panga* musical instrument; *mtsinga u-li njo! njo! wa-kunga wo-kola*, the bowstring sounding or feeling so *njo! njo!* firm, it is strung and tightened: the tightening of a bow is done by twisting the bowstring already twined round the bow and the end fastened, once or twice more round.]

K'ola, 5, A FOLD for sheep, a cage, a pen, a kraal; *la nkuku, la nkunda, la ng'ombe*, &c.: plu. *makola* (unaspirated).

[It is probably the *kola*, 'to weave over,' with the first letter hardened to make it substantive.]

Kolana—see above, **Kola.**

Kolane, kolane—see **Kola.**

Kolera and **koleza**—also see **Kola.**

Koleza, ku, to light, ignite, kindle. See **Kola.**

U-koleza moto, moto u-waka bu! moto, wa-gwirira tsompano, su-zimanso, wa-kolera, you light the fire, the fire kindles *bu!* bursting into flame, it has caught fire fairly now, it won't go out, it is *kolera* (kindled).

[Evidently derived from the idea of catching, and possibly connecting *ka* with *cha.*]

Kolingo, 5, THE GULLET; the throat; *lomwe lo-fewa, lomwe a-meza nalo*, the soft throat, with which one swallows.

[*Madzi a-lowa m'mero waung'ono wa-sa-die-rai*, the water goes down 'the wrong throat.']

Kolo [*k'olo*], 5, the mother of the village, an ANCESTRESS, one who has borne many children; also ancestor, the original founder or father of a tribe, the head of a race: *muntu wa-kolo, kolo iri, a-m-ti kolo*, an old person, this old person, they call him *kolo*; plu. *makolo*.

[*Makolo a-sandutsa amache, amache a-ta-mwalira, a-ka-ona nkazi wamkulu wa-chabe a-esa amache, a-ka-ona zache, na-ka-tka konko, na-tembenuza na-esa a-kuka, kolo la kuka*, the older women, they take them for mothers; suppose the [chief's] mother dies, if he sees a head woman, even should she be no relation, he makes her his mother, that she may look after his things, and he places her there, and turns and makes her the head of the house, *kola la kuka*, the mother of the establishment.]

Kolokota, ku, TO SCRAPE, dig, scrape out, as *kolosa*, to pick out.

Nkoswe ya-kolokota nkate, the rat nibbled out the bread. *Ku-kolokota nkonde za m'kaliwo*, to scrape the 'dottle' out of a pipe. *Uja a-to-kolokota-kolokota ku-munda lero*, that man just picked with his hoe to-day in the garden, he did not work.

kolokotera, -edwa; kolokotsa; kolokotola, -oka, -otsa, -odwa.

Kolokoti, STOOPING.

Kolola, ku, TO BREAK OFF something from above; chiefly of maize-cobs from the stalk; also of bananas when one leaves the bunch uncut. *Wa-i-kolola ntochi yanga*, he has broken off one of my bananas. *Cha-lola ku-koloka bwino lomwe*, it breaks off quite easily.

Ku-kolola chimanga comes to be the equivalent of REAP. **Koloka, kolodwa.**

[It is derived from *kola*, to catch, bend down, and (with the termination *-ola*) break off.]

Kololoka, ku, TO BEND DOWNWARDS, of maize-heads when ripe — *i.e.*, to bend so as to be pulled off; of maize, millet when still unripe, bananas.

Kololoke, bending down of maize-heads: *chi-ti kololoke, chi-ang'ana pansi, po-yamba mwana a-patika ku pesi, chi-ka-uma chimanga chi-amboleka pesi ndiko ku-yang'ana pansi—po-tsala po-merera poka pomwe chi-damerera*, the maize is ready for pulling, at first it sticks to the stalk like a child on a woman's back, but when it is ripe it begins to look downwards, and then finally only the place where it sprung from is left.

Kololozi, 5, HARD BREATHING; *ma-kololozi*.

Kolomoko, 1, a kind of fish.

[It has a long snout, about two inches long; is about nine inches itself; has scales; is fished for with a hook baited with *nyama* (meat) or *nkululu* (insect), trailed along the top of the water. *Po-diera pache i-to-dzudzumutsa*, it bites with a sudden start and rush.]

Kolong'onza, ku, TO SCRAPE OUT, scoop out, pick out—*e.g.*, taking something out of the ear; like *kolokosa*.

Koloola, ku, to scrape out. See **Kolowola.**

Kolopola, ku, TO TAKE OUT, as a thorn; put out, as an eye.

Mbuzi ya-kolopola, the goat got out of the kraal. *Ku-choka m'chingwe muntu a-ta-m'manga manja, wa-kolopola manja ache*, to get out of one's bonds, of a person who has his hands tied if he gets his hands out. *Antu a-i-kolopola ntochi msi! i-psya i-psya*, people take out the banana, squeezing it out when it is very ripe.

Kolosa, ku, to dig, SCRAPE OUT, scrape away, dig out, pick out.

Ku-una ka-ta-lowa myala u-to-dzi-kolosa myala, if stones get into a hole, you just *kolosa*, dig out the stones.

kolosola, kolosotsa, -odwa, -oka, to dig out and dig out; *ko-kolosa po-bwereza kawiri*.

[*Kolokota, kolong'onza, kolopola, kolowola, kolosa, kolosola*, are all nearly the same word with slight variations; the main root is still *kola* and *ka* or *koa*.]

Kolowera, ku, to be accustomed to, for *zolowera: wa-kolowera njira ino*, he is familiar with this path.

Koloweka, ku, TO LINK, to bend; as *koleka*; also *kwekamika*, as *pindika* and *pachika*.

Koloweka katumba kako pa panda, hang up your wallet on the post. *Kolowcka* or *koleka mirunzu ya chimanga*

m'nyumba monse muno, hang up the maize bunches all over the inside of the house.

kolowekana, to be linked together, **kolowetsa**, **-odwa**.

[*Kwekamika* is just *kokamika*, as *poteka* and *pweteka*, &c.—*i.e.*, *koka*, with common verbal terminations *ama* and *ika*, and *koka*, to pull, is kin to *kola*; the meanings 'scrape out,' 'pull along,' 'catch,' and even 'crooked' or 'bent,' all meet in the one idea contained in *ko* and *ka*, a kind of catching, pulling down, and along.]

Kolowola, also **koloola**, **ku**, TO SCRAPE OUT, as ashes from a pipe, wax from the ear, soft pulp from the inside of a pumpkin, little patches of hair from the head.

U-i-kolowola nsima, you pick holes in the *nsima* porridge. *Nkaka wonse u-ta-boola kumodzi u-to-zi-kolowola*, if you make a hole in any cucumber, you *kolowola* it.

kolowoka, **-otsa**, **-odwa**.

[The further addition of *-ola* to the already reversive form, gives the idea of littleness in the picking out.]

Koma, **ku**, I., TO BE GOOD, kind, indulgent; taste well; be handsome; please, be agreeable; fit or suit well: it is the best word for goodness in general, along with *bwino*. *Ku koma mtima*, to be good-hearted; also *ku komera mtima*; *ku komeredwa*, to be pleased.

Ku kometsa pa kamwa = to flatter. *A-komedwa ni makoza ache*, his ivory rings make him look very well. *Ngo-komedwa ndi kantu ka pa tupi pache*, one is adorned with some personal ornament. *U-sa-kometse pa kamwa u-ka-onongetsa ana a eni*, don't flatter, you will be a would-be spoiler of those who are not children but men (*sa-kala akazi koma amuna ndi nzeru zao*). *Dziko li-koma ndi antu*, the country is well peopled. *Kuti ndi-kome ine, mnzanga a-ipe*, that I may be well off, and another be ill off. *Cha-koma*, it is good; *cho-koma*, good.

[It may be of the same root as *kola*; and *koma*, to beat, may be the same word, in the sense of *meetness*, fitness.]

Koma, **ku**, II., TO BEAT, KNOCK, hit; to hammer; also *goma*, and, synonymous with it, *gunda*, *gogoda*, and *gunza* = to touch.

ku komana, TO MEET WITH, also to fight with, *i.e.*, to knock one another. *Ku koma nkwende*, to beat, make native bark-cloth; *koma chichiri*, hammer in a peg, or *msomali*, a nail; *koma chinga la nyama*, 'knock up' a fence; *koma nyumba*, build a house, from the hammering of the bamboos and grass close with a log when tying the bark string; *koma chikopa*, hammer the pegs, in pegging out a skin for drying.

ku koma [special meaning] in *ku koma mpila*, to gather india-rubber; TO SMEAR; in tapping the india-rubber vine incisions are made in the bark, and the sap which exudes is smeared on the arm, scraped off afterwards, and made into a ball: it also means to smear the centre of the drum parchment with juice of the *tombozi* plant, and stick on the little lump of india-rubber which helps the drum to sound: also *ku komera mbvi*, to smear the notch end of the arrow, that the string twined round to strengthen the notch may catch, as resin is used in splicing rods.

Komera mpira ng'oma, stick the india-rubber on the drum. *Wa-ku-komera nyankwa yache* (or *mpina yache*), making the string adhere to the arrow; *ku paka ndi nkuyo kuti chingwe chi-gwire bano*. *Chisonga chi-komedwa m'tsekera pa-modzi ndi dzu-rungwe*, in making combs with inlaid work, the bits of grass and reed are stuck on with adhesive gum.

Ku komanitsa, to approximate, bring close; *nda komanika ndi dzuwa*, the sun was very hot by the way; also *ku komaniza*; *a-komana pa njira*, they meet by the way; *ndzu wo-bwera u-komana pa njira*, grass which bends over is said to meet over the path; *a-dza-komana mirandu*, when they shall meet at the *mirandu*; *ndi-funa cho-komera chichiri*, I have no mallet: *komanika*, &c.

K'oma, III., the WALL of a house, the SIDE of a canoe; *nsengwa ya koma*, plu. *nsengwa za koma* or *makoma*, a basket with a broad straight rim

smeared with mud for holding beer, it looks as if painted black.

Imika mfuti pa koma, set the gun up against the wall (*pa-komo* means at the door). *Koma la kosi la mbia*, the perpendicular rim of a jar or pot. *A-tsira moa, su-kai; a-ma-mwera moa m'koma-mo, si-ri-kai*, they pour beer into it, it does not leak; they are wont to drink out of a *koma* basket, it does not let out.

Koma, IV., BUT, yet, well! *A-na-dza koma a-na-peza mwa chabe*, he came, but found nothing. *Koma m'chite chakuti*, well, but you must do so-and-so.

[It is the thorough equivalent for 'but,' a distinct adversative conjunction.]

Komala, ku, to get ripe or ready, of maize, bananas, ground-nuts, &c.: as *ku-cha*, and *ku-kwima*: it is used of all fruits and vegetables coming to maturity.

Ntochi za-komala ti-ka-dzi-dule, ti-dza-bvundike zi-dza-psya, the bananas are getting ready, we shall cut them and mature them (by hanging them up), they will be ripe. *Chimanga cha-komala sopano, mwezi wina chi-kwimira-tu chi-uma*, the grain is getting ripe now, in another month it will be quite ripe and hard.

[*Komala* is perhaps the same word as *kwimala*, from *kwima*, to be ripe. Heard once = to kill quickly, and **komaka**, to swoon, as *komoka*.]

Komba, ku, to SCRAPE A POT or dish with the forefinger as children do, *ku komba mbale*; to scrape a morsel along in the gravy; to knock with the knuckle on the mouth.

Ana a-komba pala, a-komba m'mpika, the children scrape out the *pala*, they scrape the pot. **Kombereza** *ndi dzala*, scrape with the fingers; *komba mo ndi dzala, m'mbale. Lo-komba pala, ndiwo, njuchi*, the finger for scraping gruel, relish, or honey. *Mzuzi u-ka-ta-ku-pwa a-ma-kombereza nsima*, if the gravy is nearly done, they scrape the *nsima* in it as they do a plate with one's fingers.

[It comes from the same root as *koka*, the form *-mba* giving the pressing idea of the knuckles in the plate; it seems to mean only to scrape with the knuckles thus; *kombereza* means to do what the knuckles do; it can be used, with the transference of the meaning, for scraping with wood, and **chikombe** means A SPOON, but always with the main idea present, a conscious metaphor; but to eat with a spoon is *ku tapa ndi chikombe*.]

Kombe, I., ARROW POISON; the plant STROPHANTHUS; *mibvi ya kombe*, poisoned arrows; *kombe wa ku mbvi, kombe wa-mkali*, arrow poison, powerful poison.

K'ombe, II., a kind of fish; it has a large flat head, like *mlamba* (*mtu wache ngati lichero*); is red, has one large underneath paddle-fin, other small fins; lays bunches of eggs, stuck on to the under side of the *nyika* water-plant. Chikunda, *nyuni*.

K'ombo, 5, THE TAIL OF A CROCODILE; also of *ng'anzi; chipsepse* of a fish, *mchira* of other beasts: plu. *ma-k'ombo*.

Kombo, a kind of water-lily. See **Kakombo**.

Kome-kome, WELL; of *koma*.

Kome-kome wa m'kamwa, ku-mana ku-da-nka nkoko, good at speaking, but covetousness has got ingrained into him in action (*ku-da-m'lowa iye mtima, si-ku-funa ku choka chifukwa nkoko ndo-uma*).

Komo, 5, A DOOR; the door entrance —the door itself is *chitseko*.

Komo la pa maso, the front door; *komo la pa chipinda*, the door of the side-room; *komo la chigodi*, the door of the sleeping-room; *pa komo*, the bare spot in front of the hut door; *komo la pa myendo*, the small door.

Komoka, ku, TO FAINT, as with the heat of the sun; to be in a state of coma; of leaves, to wither with the sun; to die on the spot.

Komola, ku, to cause to faint; kill outright; *komodwa, komolodwa, komoletsa*, &c.

Masamba a fodia a-komoka ndi dzuwa, the leaves of the tobacco wither with the sun.

Kompo, JUMP OUT, adverb of—

Kompola, kompoka, to cause to squeeze out, to be squeezed and jump out, as a cork jumping from a bottle, a maggot or pus squeezed out of a wound; if, say, tomatoes are being

squeezed in a piece of cloth and one of them jumps out at a hole.

Munga nda-u-kompola, I squeezed out the thorn. *Mapfinya a-kompoka kompo pala pala*, the pus squeezed out in great quantity. *Nda-kompola mputsi pa tuza panga*, I squeezed out a maggot from the swelling. *Mamina a-turuka m'mfuno mfi! kompo! pama!* mucus from the nose, in the manner common to the natives and some in civilised lands who use no handkerchiefs.

kompotsa, -odwa.

Komwe, TO THAT PLACE, there; as *pomwe* and *momwe*, the *-mwe* meaning self or same.

A-li-ku-dza komwe kuno, he is coming to this very spot. *A-li-ku-nka* **komwe-ko**, he is going there to that place. *Ndi kwa-bwino komwe*, that is a good place. *Wina wa komwe kwa uyu*, one belonging to this person's village.

Konda, ku, TO PLEASE, TO LOVE; *ichi chi-ndi-konda*, this pleases me, I am pleased with this; to love, or be loved, *a-m'konda samwali wache*, his friend loves him, or he is happy in the love of his friend; and so it is possible for *konda* to mean directly *love*, as *a-li-konda dziko*, he loves the land, and some do say so, but the regular idiom is *a-kondana ndi dziko*, or *a-konda ndi dziko; konda* also means to be hearty, full of spirit, as *masewera a-konda*, with plenty dancers.

Other parts of the word are more usually employed for its various meanings—

kondana ndi, TO LOVE, and **kondwa, kondwera**, TO BE HAPPY, pleased; TO REJOICE; to be luxuriant as foliage, full of spirit and well attended, as a dance or a game; to be good, lovely. There is also *kondera kondedwa*, &c., and *kondewera*, which, if it be for *kondowera*, is a different word, but may be a modification of *kondwera*.

Masamba akulu a-ka-kondwa, a-kula a-mera pa bwino, a-ti gadu gadu, the large leaves are luxuriant, they grow up and sprout well, spreading out to the sky. *Zimanga zi-kondwa, zi-kondwera mvula*, the maize looks well, it 'rejoices' because of the rain.

Antu a-kondwa a-kondwera moa, the people are happy, happy drinking beer. *Udzu u-kondwa*, the grass is luxuriant. *Masewera a-kondewera= masewera a-kula*, the dance is well furnished with dancers. *Mpira u-kondewera*, it is a full game at ball. *Fodia wa-kondwa, mmera wanga wa-kondwa*, my tobacco-plants have grown well, my plants flourish. *Mfumu wache a-kondwera*, his chief is pleased (*e.g.*, upon his return). *Mwini wache ku m'mero kwache ku-li-be kantu kena ka-ku-m'pinga-pinga, nango-kalira na-kondwa koka koka*, the owner talks of nothing else, nothing else crosses his mind, he sits taken up with the pleasure of it. *Kondewera mabvume a nyimbo, ku-tsira mau ambiri*, to give a hearty good chorus, with plenty sound and spirit. *Nkani zi-kondewera*, the story-tellers are in great 'form.' *Wa-ku-kondewesa masewera uyu*, a great inspiriter of the dance is he. *A-kondewedwa*, or *a-kondedwa ndi ku-dia*, he is pleased with a good dinner.

K'onde, 5, THE VERANDAH of a house; more particularly the roof which forms it; plu. *makonde*.

A-panga kachisi pa-seri pa konde la nyumba, they make a little hut-temple on the other side of the house in the verandah. *Eniache a-ka-gona pa-konde ku-ka-tandiza ku-lira mbeli wao wa-fedwa-yo*, the relations, those concerned, sleep in the verandah to help the mourning for their brother whom death has visited. *Akuka a-ndi-turutsa m'nyumba mwanga, a-dza-ndi-linditsa m'konde muno*, the *kuka* put me out of my house, they will make me wait outside in the verandah here.

[When a death has occurred in any house, the corpse is left inside the house, and the relations come to watch it; the verandah is built up, and in the rooms thus formed the relations sleep. When the body is to be interred, some man is sent for who washes the body and sweeps out the house, which then becomes a *nyumba ya masie*, and is allowed to fall to pieces.]

Kondowera, ku, in the phrases *ko-*

ndowera or *umirira nkani, ku kondowera* or *fumbula njira*, to urge, press upon, pass frequently; also *banja la-kondowera—i.e., antu a-li-ku-zolowera-ko*, to be accustomed to people coming. The word seems to imply FREQUENCY in various connections, as in the older meaning of frequent in English—*e.g.*, 'the frequent drum'; and it is thus connected with *kondwera* and *konda*, because what a person is pleased with, that he regards continually or returns to frequently.

*Mirandu ya-***kondowera** or *fumbula pa ine*, lawsuits are always finding their way to me. *Kondowera nkani-i*, 'cheerful chat,' the conversation is well sustained. *Bande la-kondowera*, the track is well trodden.

[Synonyms of *kondwera* are, *sekera, sangala-la*, also *chimwemwe, pwele, kakaka, chikakade.*]

Konga—*i.e., ko-nga*—LIKE, of the form *cho-nga, zo-nga, monga*, &c.; *kantu konga ichi*, something which is like this.

K'ongo, 5, A LONG NECKLACE; plu. *makongo;* it is like *mdendera*, and reaches to the waist; *ku-andikana ndi chombo.*

Kongodza, ku, to scrape together, as *konkosa*, also TO GET BETTER FROM SICKNESS, be convalescent or thoroughly better, 'to pull one's self together.' Both meanings are probably the same, from the idea of gathering up or scraping along; also *kongosera.*

Kongodza mu mpika-mo (not commonly *m'mbali*), scrape the pot. *A-li-ku-kongodzera lero, a-uka pa mpasa leromwe a-ta-onda*, he is better to-day, he has risen from his couch to-day, and truly he is lean. *A-enda pang'ono pang'ono ndi ndodo, a-kongo-dzera*, he drags himself along. *A-kongodzeretsa, mo-zolowera ku-yenda*, he is said to *kongodzera* much or well, when he gets accustomed to walking. *Ku-kongodza ndiko ku dzuka pa-mpasa, antu a-ma-dwala*, the word *kongodza* means to get up from one's bed, said of people who have been sick.

Kongoka, for *ku-ongoka* (run together), = to be straight.

Kongola, ku, I., TO BE BEAUTIFUL = *ku koma.*

Malaya wa kongola; muntu uyu ngo-kongola. Cha ku-kongoletsa ichi, cha-pita icho, this is very beautiful, it is better than that. *Ngo-demvuka a-ti, ndi-ri-wo-kongola*, he is proud, he says, I am well built, good looking.

II. To OWE, both Yao and Mang'anja; comes to mean to borrow, in the sense of 'I shall owe this.'

Wa-ndi-kongola ine zambiri bwanji, a-sa-ndi-lipira? why is he running up such an account with me? he won't pay me. *Ndi-ka-kongola nkuku*, I shall owe you a fowl. *Cha-ku-kongo-ka = cho diera ngongole*, that which is owed, or taken on debt. *Ngongole ya-ku-kongola, kongodwa = chintu cha-ku-kongoledwa. Mnzanga wa-dza-ku-kongola kwanga kuno*, my friend comes to borrow from me at my house here. *A-ndi-kongolera ine nda-m'tuma ndine*, he is borrowing for me, it was I who sent him. *A-m'kongoletsa mnjira wache, a-lola ku-kongola, kuti, inde, mu-dza-ndi-patsa mawa*, he lends his elder brother, he consents to his taking it, saying, you will give me to-morrow its equivalent.

Kongondeka, ku, to cluck as a hen —*e.g.*, in danger, or having laid an egg; perhaps better *ngongondeka.*

Kong'onta, ku, TO BEAT with a stick; like *kang'anta.*

kong'ontana, -etsa, -odwa.

Kongonyoka, ku, to be sprained or dislocated, also to be twisted out, &c., used of anything (*e.g.*, an iron ring) which can be thus taken out of proper position or shape: **-ola**, &c.

Kongwa, ku, to be weakened with cold or hunger, seized with cold.

K'onje, 5, A BUNCH of bananas or beans, &c.; plu. *makonje;* also *pa-bva, konje*, or *pabva la ntochi*, also *konje la nyemba.*

It is so called because of the heaping together of the bananas or beans in the bunch. *Nkonje* is said to be unripe bananas or beans, and seems to be simply the same word used more collectively; both may possibly come from *unjika, ka-unje, konje* being

the regular form; *chikonje* means 'a parcel,' and is closely allied to the same.

Konje, l, a very fibrous plant, almost like a large aloe, with spotty thick leaves: *konje wamkiri*, much of the plant; *mbozi ya konje*, a bunch of *konje* thread.

Konka, ku, TO SPRINKLE OR POUR A LITTLE WATER, as in pounding maize one takes a little water from time to time and pours it in, or as in pouring a little water on the dry bark string to moisten it. *A-konka kapi! or tyoli!*

Ku konka madzi mu mpika tyoli, to pour water into the pot, *tyoli!* *A-konka madzi luzi*, they pour a little water on the bark string. *Ku-i-konka nongwa madzi kuti i-leke ku umirira nsima*, to pour a little water into the basket that the *nsima* porridge may not stick to it.

konkera, -etsa, -oka, -edwa, also **konkera**, with its various forms.

Konko, L, THERE, for *komwe-ko*; of the form *mom'mo*, *pompo*, for *momwe-mo*, *pomwe-po*; with the forms **konkuja**, to that place yonder, **konkuno**, to this very place here. *Kwanu konko*, at your home there; *muka konko*, go there; *komwe ku-li njati*, there are buffalo there, or where there are buffalo. *Ndi-dza kwanu konko*, I shall come to your home (with slight emphasis upon the direction).

[*Konko* is most probably thus composed—*ka-umwe-ka-u*,—where *ka* and *u* = *ko*, the *u* being the letter of the *u* class, and, derivatively, the adverb of direction, as *mtengo u*, this tree, *ku-funa uku*, this desire, *umu* = in here, *umo* = in there; *uku* = here, *uko* = there; and *mwe* being the particle denoting strength, assurance, indeed.]

Konko, 5, care, NEATNESS, tidiness of arrangement of *konkoza; uyu ngwa konko, a-konkoza zache bwino*, he is a tidy man and keeps his things neat.

Konkosa, ku, to gather in harvest; *ku unjika zonse kuti zi-londeke bwino lomwe*, to heap up all the grain, that they may be well and neatly arranged: probably the same as—

Konkosa, ku, TO ARRANGE, by putting together (as *londeka*) or apart (as *longa*); to be thoughtful, care for, take care of; as *ku konkoza mwana = ku-ang'anira mwana; ku m'konkoza = ku-m'sunga; ku konkozela*, to finish, finish arranging, arrange thoroughly, &c.

Ku-konkoza mwanche a-ka-dwala; na-a-kwa bwino lomwe; mwaga m'taka ku nkondo mwanko a-ka-pwetekwa, iwe u-m'kwa bwino na-m'tsuka bala la-che-lo, kumene-ko ndiko ku konkoza, to look after one's neighbour if he is sick; one nurses him well; as, for instance, if you go to 'the wars,' and your companion gets wounded, and you nurse him through and wash his wound—that is to *konkoza*. *Konkoza katundu yense wa m'nyumba ku-ziang'anira bwino lomwe kuti zi-nga-taike*, look after all the loads in the house—*i.e.*, to watch them that none of them go astray. *Wa-ndi-pita o-wandi-konkoza*, he left me in the way without looking after me. *Konkoza nzaru zache. Ku-i-konkozetsa nyama = ku-i-pera-tu*, to kill it outright. *A-li-ku-konkozetsa ku-nyamula = a-li-ku-mariza ku-tenga*, he is finishing the carrying or taking of them; also *konkozetsa = ku sunga bwino*, to look well after.

konkosera, -eka, &c.

[It is perhaps connected with *konza*, q.v.]

Kono, POUNDING, of *konola*. It also means with some A FATHOM, also an arm's-length (*k'ono*), the plu. *makono*: **nkono** is an ell.

[In a fathom of three native ells the measurement is made from the shoulder to the finger-tips, a broad stretch across the body; four ells take the measure past a fathom. Under English influence four ells make the fathom quite naturally.]

Konola, ku, TO POUND; used of the first pounding of maize. *A-sinja zimanga kuti zi-konoke*, or *mpale i-konoke*, they pound (*sinja*) maize to take off the outer husk, and that the *mpale* broken grain may be prepared. *Po-konola a-petera pamodzi, ndimonso madea a-kutulira m'lichero*, in pounding (*konola*) they sift it once, and also part the bran into the flat *lichero* basket. *Konola tsokwe*, pound the lees of beer—*i.e.*, pound slightly the

maize that it may form the *tsokwe* or sweet ferment of beer. *Chi-ta-tu-konodwa, ndiko ku-ka-ta-ku-chi-bviika m'madzi; pamene chi-ti-chi-wolowe, a-chi-bvuula, ndiko ku-ka-sinja mpale,* when it is finished first pounding, then they steep it in water, and when it is soft (*oloa*) they take it out, in order to (*sinja mpale*) grind the broken grain (*tu* in the sentence = *ta-ku*, and *ku-ka-ta-ku* = to be about to finish to—).

konotsa, -olotsa.

Konse, ALL; the *ka* and *ku* form of the word: *konse-ko,* as *monse-mo,* &c.

Konse konse, ndiko ku-dzula konse konse, yes, that's *ku-dzula* all the world over. *Konse konse,* everywhere. *Ku-tari konse ku-mveka,* it is heard of far and wide.

Konya, ku, TO CURL UP, *ku pinda pinda:* also *konyeka,* as *ku konyeka zala, ku chita konye,* the fingers become bent, and remain so, as in leprosy.

Konye, a kind of leprosy, in which the fingers, &c., bend inwards, with the cicatrices of the ulcerating surfaces. *M'tupi mwa-chita konye, su-ta-ku-endai, mafupa tu, maonda a-pinyi-ka, sa-ku-tambasuka,* over the body comes the disease, you cannot walk, the bones are seen, the knees bend and won't unbend. *A-kunga dzala,* it crooks the fingers.

It may also be = 'sleeping' of a limb when the circulation is impeded; and some do use it so, but confusedly with the disease, one thinks.

Konyo! breaking off.

Konyola, ku, TO BREAK OFF, from a stalk, as a banana, or maize-cob; *konyoka,* to be broken off or fall off from; also *konyotsa.*

Ku-li-konyola pabva lonse, to break off the whole bunch. *Ku-i-konyola ntochi pa mkoko pache,* to break off a banana from its cluster. *U-ka-konyo-kera ntedza m'mapata a funa funa na-pata ntedza m'dole,* when the ground-nuts ripen and break off themselves in the spaces in which they grow, they search for them and stick them into the earth.

Konza, ku, TO CORRECT, BEAUTIFY; to mend, to repair, reconcile, rule, help, make good, put right; also euphemistically, to kill.

Ndi-konze ndi-che nsampa, I must put right and set my trap. *A-konza sa-ipitsa mnzache,* he does good, not harm, to his friend. *Wo-konza ndi luso,* a wise rectifier. *Muntu uyu sa-konzeka* or *sa-pangika,* you can't improve or make this person good. *Wa-konza mlandu,* he sets the *mlandu* right, of one who puts the case right again when a speaker is speaking away from the point, or when it is getting confused. *Mlandu u-konzeka,* the case can be set right. *Konza dzala,* trim one's nails. *Po-gona po-sa-konzai,* one's sleeping-mat left untidied. *Ku-konza nyumba = ku-folera pomwenso. Ku-konza mnzache, na-m'tungira madzi m'mene a-ta-dwala,* to do friendly offices for one's neighbour. *Konza pa moto-pa ndi-ku-panga pa-ta-gumuka,* mend the fireplace, is to make it up where a portion of the earth has fallen down. *A-li-u-konza ngalawa,* he is mending or watching the canoe. *Antu a-konzana,* the one looks well after the other. *Tsopano wa-konzeka, wa-leka zija a-mba-chita,* now he has turned over a new leaf, he has left off the things he was accustomed to do. *Ka-konzeni kasu,* mend the hoe. *Wa-m'konza katemo wache = ku-i-lemba-lemba mpini wache wa nkwangwa-yo,* to ornament his axe-handle. *A-mka ku-ka-konza mbuzi,* he goes to kill the goat. *Uja a-ka-m'konza,* that man killed it or him, or they will kill that man, &c.

[*Mkonzi* is a friend, from this root; *ukonzi* and *chikonzi,* care, friendship, &c.

It comes to be nearly equal to *ku-panga* at times. *Ku-konza milandu—pamene i-ti-potoka ku-lowa ku mbali wina nda-i-kalira nda-i-nena bwino lomwe nda-i-lowetsa m'njira yomwe ya-kale, ndiko ku mverana onse amene, ndiko kuti a-i-konsa mirandu.*]

Koo or **Kowo,** QUICK DISAPPEARANCE—*e.g.,* round a corner, into the house, into the bush, &c., round the house, sweeping round an island.

[It is really pronounced *ko*o, where the star stands for a sound made by catching the under lip with the upper teeth and 'nicking' it out.]

Koola, kooka, to pull together, pull off (?).

Nzimbe ya-koola makoko ache, the sugar-cane has crumpled up its outside husk. *Mtengo wa-kooka,* the tree crinkles.

kootsa, koodwa.

Kope, I., a species of bird, with a long thick bill; (?) a toucan; plu. *akope:* it figures in native stories.

II. A species of cucumber: it is generally eaten uncooked.

III. The eyebrow, properly of *mapira* grain; but as *chikope* is the eyebrow of a human being, and is the same word, the use may be wider: *kope la mapira, makope a mapira.*

Kor-; see **Kol-**.

Kosa, ku, TO RUB on one's knee the strands in making string; to twist threads, as in making a fringe: *ku kosa chingwe cha ukonde wo-chera nsomba,* to twist the string of a net for catching fish.

koseka, -etsa, -odwa.

[*Nkosi,* a strand; *ukosekose.*]

K'osi, 5, THE NECK; the whole neck, including *mero,* throat, &c.: *kosi la mtsuko,* the neck of the jar; *ku gwedeza kosi,* to shake the head; *ika pa kosi,* put it round one's neck; *gwira pa kosi,* catch him by the throat; *ku diera kosi,* to eat the neck of the animal, said of the one who is the first to wound the beast and gets the neck before the rest: plu. *mak'osi* and *makosi.*

Koso, adv. of *kosomola,* to cough: *a-li-ku-kosomola koso koso.*

Kosola, ku, to pluck a fowl = *kudzula: sosola* = *kudzula.*

Kosomola, ku, TO COUGH, also *kotsomola* and *tsokomola;* to cough with *chamba* (bhang), with a cold (*chifua*): *chifua cha kosomoka,* I have 'a bad cough.'

kosomodwa, -otsa.

Koswe, A RAT, also *kozwe;* plu. *makoswe* and *makozwe;* a house rat.

A-dia dzimanga usiku antu a-kagona, they eat the maize hanging up when people are asleep. *Akazi sa-dia makoswe,* women don't eat rats. Chikunda, *chilu.*

[The rat figures much in native tales, is very 'knowing,' possessed of mysterious information, but not very favourably regarded; it is mercilessly chased and killed, and though many eat them, others do not. The field-mouse is eaten without hesitation by all.

Mmene makoswe a-luma antu, antu a-gasia kuti ndi mfiti zi-sanduka makoswe, when rats bite people (as they so often do, and the sound sleeper actually finds a bit of the skin of his toe nibbled off when he awakes), they think that they are *mfiti* who have changed themselves into rats. The native horror of *mfiti,* who, they believe, are possessed of the criminal desire to feed on human flesh, leads to this; and certainly to watch the rat's assiduity at night in a native hut, as one has often done in journeying, has an eerie feeling.]

Kota, ku, I., TO BE BENT, crooked; of a road, *njira i-kota, i-ti poto;* of a tree, reed, &c., *bano li-da-kota apa, ongola,* the reed is bent there, straighten it; of a stream, *mtsinje u-kota.*

kotetsa, -odwa, -eka; kota-kota.

[Synonyms—*kwenta,* to turn, of anything moving, as the wind, as a hare doubling; *potoka,* to turn, in the sense of being crooked; *kowa,* crook; *kowama,* stoop; *kotama,* bend down; *pinda,* to fold.]

Kota, ku, II., to become firm, of milk curdled, *zo-kota.* See **Ku koka.**

Kota - kota, bending, stooping; stooping with one's head down; adv. of—

Kotama, ku, TO BEND, STOOP, stoop down; crouch down; stoop as an old man; sit as a fowl upon the nest.

A-li-ku-yambira ku-kotama uyu; a-li-ku-fika ko-kalamba, he is beginning to stoop, he is getting an old man. *Nda-mu-ona nda-kotama m'njira,* I saw him and crouched down in the road. *Chipali chimene wa-gwetsa a-ma-i-ku-tola* (= *a-ma-chita-ku tola*), the piece of sherd which you knocked down, he is picking up.

[*Mkotamiro,* a lintel, probably from the stooping to enter a native hut, and stepping one foot carefully over the threshold, and bending down one's head.

Synonyms—*werama, serama,* to stoop; *bukama,* to crouch.]

Kotamiro, A LINTEL: *pa-kotamiro kamba kuti a-kotamira chimencho kuti chi-nga-gunde m'mutu,* so called from one having to stoop under it for fear of knocking one's head; plu. *akotamiro.*

Also STOOPING: *kotamiro wache wa*

ku-ruka nsengwa, his stooping over his basket-weaving.

Kotele and **kotere**, SO, THUS; also *kotero*, in that manner: *koterepa*, *koterepo*, *kotereko*, *koterekuno*, *koterepaja*, *koteropo*, *koteremo*, &c., with all the various shades of meaning, so, thus, here, there; of the form *chotero*, *motero*, &c.

Ku-ngo-lowa ko-tero-po bi su-muona-nso, if he goes there you will not see him again. *A-ti kotere*, he says thus.

[Also *chakuti*, *mwakuti*, *choinchi*, &c.; from *ku* and *ta*, with form *ti*, and *tera*, with form *tere* and *tero*, adverbial.]

Koto-koto, frequency; also *kodokodo*, *zengeza malonda pa-mzi kotokoto*.

[*Makodo*, *mikodo*, *kodo wao* and *kodo lao*, various forms of the word.]

Kotsomola, ku, to cough. See **Kosomola, -otsa, -odwa.**

Kotu-kotu, flexible, bending, as a switch or lash. Chikunda, *gongonyu*. (From *kota*, to bend.)

Kou-kou, bending (from *kowama*).

Kovola, ku, to pound soft substances. See **Kobvola.**

Kowa, ku, I., TO HOOK, TO CATCH, to pull towards one; also to bend, be hooked or crooked, which is better *kowama*, with its adv. *kowa-kowa*.

Ngowe i-kowa matsatsa, muntu a-li-ku-kowa matsatsa ndi ngowe, the crook is for drawing twigs together, a person is drawing together twigs with the crook. *Minga ya-kankande ya-ndi-kowa*, the thorns of the thorn-tree have caught hold of me. *Ku-kowa nkuni m'mwamba*, to pull down firewood from where it is placed in the roof with a hooked stick. *Ta-u-kowa mtengo-o, u-dze pa-fupi, ndi-kwadzule-ko masamba*, hook the tree near to me here, that I may strip off the leaves there. *Kowetsa*, catch firmly; *kowera*, catch with; *koweka*, hook, or be bent as a hook; *kowedwa*. *Ti-na-li-ku-kowera mwananga, sa-ma-fikiza-po*, I was reaching up for my child, who can't reach up himself (notice the beauty of the *ma*, the sign of the present progressive tense, indicating that the child is not old enough). *Mpinga i-na-pita, nda-chita-ku-i-kowa ndi mbedza*, the log of wood floated past and I hooked it with a fishing-hook. *Kowa mapira ku tenga likuwi*, bend down the *mapira* stalks to pull the green heads.

Kowa, II., stooping; adv. of *kowama*.

Kowa, III., husk, shell, skin; close stem-leaves, of banana-tree, bamboo, &c.: *kowa la ntochi = koko la ntochi; kowa la msinde la chimanga; makowa a nsungwi, a mapesi a chimanga*.

K'owa, the rim of *mtungwi* basket; plu. *makowa: kowa la mtungwi*.

Kowama, ku, TO BEND DOWN, STOOP; hang over; steal along close to the ground.

Ku yenda ko-kowama, to walk with the head bent down (*ku pindira chifua*). *Ya-kowama ntochi, i-ri-ku-lemeretsa ndi-funa ku-gwetsa mtengo*, the banana bunch is bending over, it is very heavy and is bringing the tree down. *Minga ya-kowama*, the thorns hang over.

kowamitsa (better *kotamitsa*): **-ira, -idwa.**

Kowera, ku, to beat; also Chipeta for beat; to beat a person or things without life (= *ku menya ndi mtengo*).

Kowo, quick disappearance. See **Koo.**

Koza, ku, TO DO, TO DO WELL, accomplish, be able to do, manage to do, be right.

Mwa-koza inu, you are right; *uyu ngo-koza*, this one is right. *Iwe sunga-chite chimene-chi, cha ku-chi-koza, koma ine ndi-nga-chi-koze*, you cannot do this thing well, but I can. *A-koza nchito*, he manages his work. *A-koza ku-sambira = a-ta-ku-sambira*, he swims well. *Wa-koza masewera*, he did the dance well. *Wa-li-koza tsenga lija = wa-li-dziwa tsenga lija*, he was able to do that trick. *Wa-chi-koza = wa-chita; ku-dziwa; ku-ka-ta-kantu*.

kozera, -otsa, -odwa, -oka.

Koza, AN IVORY RING; plu. *makoza*.

Koza lache, the bulging part of a potch; *chemba lache*, the grooved part.

Ku, I., BEATING, touching; *ku menya mitumbira ku! ku!* to beat the

potato ridges *ku! ku!*—also in building a house or knocking it down *ku! ku!* There are various ideas in beating, and these are indicated by various interjectional particles, as *ga! ga!* chopping, *di! di!* treading, *gu! gu!* pounding when the sound is hollow, as *di!* also when the sound is full, *do!* dropping, *go!* beating wood, &c.

Ku! of an arrow hitting its mark (*ku lasa ku!*).

Ku! of striking with one's hoe, *kupalira kwache kwa kasu ndi ku! ku!* the scrape of the hoe is *ku! ku!* also *ku lima ku! ku! ku!* also of tapping a snuff-box, *kunta li-lira ku! ku! ku!* the tapping sounds *ku! ku! ku!*

Ku! of a mouse scraping in its hole, of a dog scraping in the earth, *mbewa i-kalira ku una ku ku ku! garu a-kalira ku una ku ku ku!*

[From these various applications of the root **ku**, TOUCHING, come a series of words: *ku-d-ula*, to hit water; *ku-dz-a*, to touch; *ku-dz-ula*, to pluck; *ku-dz-um-uk-a*, to throw down; *ku-k-ula*, to plaster; *ku-lu-bsya*, drag along; *ku-lu-ku-ta*, be smooth; *kulula* as *ku-zumuka*, to lower; *ku-lu-nga*, to smooth; *ku-lu-p-ira*, to trust; *kumana*, meet; *ku-mba*, dig; *ku-mb-uka*, dig up; *ku-mi* (meeting of hands), ten; *ku-mu-nta*, beat; *ku-ngu-dza*, *ku-ng'u-nta-*, *ku-nta*, *kusa*, *kutula*, &c.]

II. **Ku**, of the cluck of a hen, *ku! ku! ku!* from which the name of the hen (*nkuku*) comes, and the verb to cluck (*ku kuza*).

Ku! of the roar of the rapids, of fire, or of rain, *ku! ku! ku!—kokoma* and *kukuma*, as also *titima*, *ririma*, are verbs expressive of this sound.

[*Ku* on the whole has a gentle sound, as the above examples make evident.]

III. **Ku**, TO, one of the three prepositions *ku*, *pa*, *mu*, to, at, and in, from which all prepositional relations are derived; with *a* following it becomes **kwa**, and combines thus with the *a* of objective plural, or of nouns with plural of *a* or *ma* plural class; if followed by *y* it may frequently be written *kwi* pleonastically.

Ku Pimbi means, at *Pimbi*; *ku piri*, at the hill; *ku chiri*, to the bush or in the bush, when the locality is felt to be large; *pa piri* would mean, at the hill, beside the hill, of something commensurate; *ku nyumba*, he is 'about' the house somewhere; *m'nyumba*, 'in' the house; *pa nyumba*, 'at,' 'beside' the house, in actual locality; *ku chipuda*, only a bit left; *ku njira*, by the way—as he turned back 'by the way': *pa njira* rather means by the way, on the road; and *m'njira*, actually in the path before one.

But while 'at a place' is used with **ku**, when the person is thought of *ku* becomes *kwa*, as *kwa Katunga* at *Katunga's*; most probably because *a-Katunga* is the real form in the speaker's mind. *Kwa* sometimes comes specially to seem to mean 'from,' but it only does so from the above reason; *ku dzera kwa Matope*, from Matope; one could quite well say, *ku dzera ku Pimbi*, from *Pimbi*. *A-li kwa wje*, he is at So-and-so's, for *a-li ku awje*.

Ku is combined with the class particle **u**; *uku*, thereto; *uko*, there; *kutawa uku*, this flight.

Ku enters into various combinations with *-mene*, *-mwe*, *-nse*, &c., and is reduplicated to emphasise the direction: *kumene*, where, there, *kumeneku* and *kumeneko*; *komwe*, to that very place, *komwe-ko*, shortened *konko*, *konkuja*—*i.e.*, *komwekuja*; *kuno*, here; *konkuno*, *kumenekuno komwe kuno*; *konse*, everywhere, *konseko*, *konseku*; *kotere*, thus *kotereko*, also *koterepa*, &c.; *kotani?* how? how much? *kodi?* is it so? *kuti?* where? also which? *kwatu*, at our village, to our village; *kunja*, outside, as *panja*; also *iko*, there; *kuwiri*, double-minded; *kumbuyo*, on one's back (*pambuyo*, behind). *Ku* also comes to be a prefix of respect; this most probably comes from the idea of a man of weight having a place or residence or village of his own, just as 'von' in German, and 'of' in English: *Kumlomba*, the man *Mlomba*; *Kuchipuliko*, the man *Chipuliko*: other prefixes are *a* and *che*, sometimes *a-ku-* and *che-ku-*.

Ku, the sign of the infinitive, is really, as it always is, the preposition, the verb having much more of the substantive and interjectional in its composition than ordinary grammar has hitherto recognised. In

Mang'anja the infinitive is as really a noun as it is in Latin, and bears the same relation to the active verb that *chintu* does to *muntu*. *Ku* once occurs as a class prefix separate from the preposition — namely, in *kuka*, the harem; *kuka-ku*,—just as there is one example of a *ta* class in *tulo tambiri*.

IV. **Ku**, the accusative of the second person singular and plural, used in the composition of the verb, and always next to the verbal root, as *ndi-ku-patsa*, *ndi-ku-patsani*, I give you; *ndi-dza-ku-uza*, *ndi-dza-ku-uzani inu*, I shall tell you.

Kua, ku, I., TO SHOUT, cry out; also *kuwa*; to shout in hunting, in drinking, to call loudly, as *pfuula*; *ku kua nyenje*, the shrill note of the cricket (? heard once *ku kua nyenje* = to make a fringe or *mponje*).

kuira, -idwa, -itsa (to cry aloud), **-idwa.**

[*Ku ua*, to howl like a dog; *ku pfuula*, to shout. See for synonyms **Bula.**]

Kua, ku, II., TO BE LEAN, as a dog, beast, man; also *ku-onda*.

Kua, ku, III. (see **Kuwa**), to add a fringe to cloth.

Kubvu! SPLASHING OR PADDLING in water; also of hitting the water or walking through it.

It is also the cry of the owl (*manchinchi*), *kubvu kubvu, tichi tichi chakalaka*.

Kubvulira, ku, TO BEAT THE WATER, splash, paddle; as in walking in deep water, say, up to the thighs; to beat the water while fishing, the fish think their companions are feeding and so take the bait; to beat the water as in 'hand over hand' swimming; to paddle.

Mvu a-liza madzi a-kubvula, the hippopotamus splashes through the water. *Nsomba zi-chiruka zi-lumpa lumpa zi-gwa m'ngalawa zi-ti ba ba, zi-kubvula*, the fish are in shoals jumping and falling into the boat, the water is full of them, they splash away. *Madzi a-ku-yesa m'maondo a-kubvulika pa-ku-yenda*, the water is up as far as their knees, they splash in walking. *Kubvulira madzi pa pote*, beat the water in the still eddy. *Kubvulira* = to paddle.

Kucha, ku, TO SHAKE, BE LOOSE; as of anything requiring fastening; also *kuchama*, and *kuchamitsa*.

Mivi ya m'chigulu i-kucha, u-tasolola-mo iwiri, the arrows in the quiver shake about loosely if you take out, say, two of them. *Mkuzi wakucha*, the belt was loose. *Mimba i-ka-pwa, ndiko kuti mwa-dza njala, mwa-kucha mimba*, if one's belly is empty, that is because you are hungry, you are said to be (*ku kucha mimba*) loose or empty (*i.e.*, not tight). *Chiko a-ka-chi-cha ku munda a-poola pang'ono na-chi-tereka pang'ono madzi ku-tenta kwa chabe na-chi-puliratu namuka ku-ka-chi-kumbira pa dzala* (*masiku kumi*) *na-ka-chi-fukula, na-chi-kuchamitsa ku-chi-ona ngati cha-kucha* (*mbulu wa mtanga za-mkati-zo*), a gourd is pulled in the garden, a hole made in it, and it is set by the fire with hot water in it, taken off and covered up in the ash-heap (say ten days), dug up and shaken to see if it is loose inside (*i.e.*, ready to be made into a drinking-cup).

It also means to uncock a gun, and must be distinguished from *cha, kucha*, to cock a gun, with which it has no connection.

Kuchama, ku, and **Kuchamitsa**, TO SHAKE water in a bottle, beans in a pot, so as to make the bottom come to the top; the fruit of the baobab in making a bitter-sweet drink: *kuchama* is the intransitive form, *cha-kuchama*, it shakes inside; *ku kuchamitsa madambe, mangole, ndiwo, mpika wa nyemba kuti zi-psye za pamwamba*.

Ta-kuchamitsa kuti ti-one ngati i-ti i-fe ndi pumi, shake it that we may see if it will die with breathlessness.

Kuchula, ku, TO SHAKE OUT, as out of a bottle, lees out of a pot, &c.

It is the reversive of *kucha*; **kuchuka, kuchukucha, kuchutsitsa, kuchutsutsa**, are various forms, also—

Kuchumula, ku, kuchumuka, -utsa, -udwa; as *kuchumutsa mpima zi-ri m'mpika*.

Kudula, ku, TO BEAT THE WATER

with one's hand; *ku-kudula=ku-liza madzi ni manja na-samba pa dziwe;* also *a-kudula mzache ni nkope ndi miromo pamodzi.*

kudutsa, -uka, -ndwa; kudu-kudu.

Kudza, ku, TO TOUCH; like *gunza;* also *kudzana.*

U-kudza mtengo u-tenga chifungo, if you touch the tree you catch the infection. *Kudza ndi mkono, dzanja, mtengo,* touch with the arm, hand, stick. *U-ta-m'kudza ndi chiko a-mva kuti zi-zi-zi a-dzuka,* if you touch him with the cup (you may have in your hand) he feels a cold shiver, and gets up.

[Derivation—root **ku**! TO TOUCH, with verbal formative **-dz-**.

Derivatives—*kudzula,* to pluck off (the reversive); *kusula,* to touch; *kusumuka,* to be softly lowered, &c.]

Kudzira, ku, also *kwidzira,* TO HEM the edge of a mat, tie the edge firmly as in making an *ntanga* or *nsengwa* basket; in making a mat to bind strand to strand, *ku dzirira mpasa* (*ku-manga zo-limba ndi ku zerenga*).

kudzirira, -itsa, -idwa, -ika.

Kudzu-kudzu, PLUCKING a fowl; adv. of *kudzula.*

Kudzula, ku, TO PLUCK OFF, feathers of a fowl, hair of a goat, also hair or fur of a skin buried to make it soft that the hair may easily come off. If one shaves another badly, the one thus shaved complains that he is only plucked, *wa-ndi-kudzula, sa-na-ndi-senga bwino, apa mpa-lowa apa pa-tundumuka, apa mpa-tera, apa mpa-tundumuka,* he has plucked me, and not shaved me well at all; here it goes in, there it bulges out—there it is quite short, here quite long.

Pa-ta-dza chipere tsitsi li-kudzuka, if *chipere* comes, the hair comes partially off. *Mbuzi ya-kudzuka,* the goat is half-plucked-like. *Kudzula nkuku kudzu kudzu,* pluck the fowl so.

[It must be kept distinct from *dzula—e.g., ku-dzula udzu,* to pluck grass, which has nothing to do with *ku-kudzula nkuku,* to pluck a fowl.

Mdzulo, madzulidwe, akudzuli, kudzu are various derived forms.]

Kudzumuka, ku, TO LOWER, THROW DOWN on the ground, as a burden; *kudzumula,* &c.

[It is the same as *kusumuka, q.v.*]

Kufu-kufu, SOFT and flabby, soft and massy and movable, as the entrails of an animal, of mushrooms, soft and rotten, as rotten wood, as the grass taken from the stomach of a goat.

Kufula, ku, TO PRESS OUT what is soft and yielding, in a mass; **ku kufuka,** to be pressed out, to come up or out, to spread soft out, to cluster soft.

Wa-kufuka boa pano, the mushrooms spread out here in a soft clump. *Kufula chifu, maudzu a-chita kufu-kufu,* press out what is in the stomach, the grass is squeezed out. *Za-kufuka njuchi,* the cluster of bees loosens; *njuchi zi-gwirana-gwirana, antu a-ta-ponya mwala njuchi zi-gumuka guma, a-kufula ndi mwala njuchi,* the bees hive and knot together; if people then throw a stone at them, the bees fall asunder; they spread and loosen the bees with a stone. *Kufula mchere, ufa,* =take out salt, flour.

kufutsa, -udwa.

Ku-fupi, NEAR, as *pa-fupi;* from *fupika.*

K'uga, 5, A HERD, flock, race; plu. *makuga; wa-gwa m'kuga* or *m'guku,* he has disappeared in the multitude.

Kugwa, A VALLEY; simply the infinitive of *gwa.*

Kugwa za bwino popanda zitunda zitunda, a good flat without mounds; *pa-la-gwa kwawa apa,* here is the bed of the stream.

[*Kugwa, tipwa, kwawa,* plain or valley or gorge; *dambo, malimba,* special kinds of plain.]

Kuja, YONDER, as *paja, chija.*

Kuka, I., the chief's principal house; the house of the chief wives, the harem; also the house of any man's wife or wives; it is of a class by itself, thus, *kuka kumodzi, kuka kuwiri;* but the plural may also be *makuka;* to the house, is *kukako.*

Kuka kwache, his household, his 'establishment.' *Pa-kuka pomwe a-kala akuka,* at the place where stay the women of the house. *Ti-mke*

kuka-ko, ti-mke pa-kuka-po, let us go to the house. *Ti-mke m'makuka, m'kuka.*

[The head wife is called **Wa-kuka** or **Tsano**, and rules the house; but frequently the chief's mother is the head of the establishment, or if she is dead another chosen in her stead. If the head is aged, she is called **kolo la kuka**. Frequently, however, the chief's mother has a house of her own apart from the chief's place.

There is no seclusion; the houses are really the chief's house, and his friends come to visit him there, while legal cases and strangers come to the *bvalo*.

A-kala m'kuka akazi ndi ana ache akazi ntawi zimenezo m'kuti mu-li usana, ana o-sa-kula a-gona m'makuka, the women with their girls stay in the *kuka* in the daytime, and the young children sleep there. *A-li-po akazi ku-ka-ko* or *kuka-ku*, there are the women at the *kuka*.

Munfu wo-kwata a-li-ndi kuka, any married person is said to have their *kuka*, their home.]

Kuka, ku, II., TO DROP, LEAK.

Nsengwa iyi i-kuka, not *donta*, the flour runs out of this basket; *nyumba iyi i-kuka, i-donta, i-nyonta*, this house leaks. *Ufa u-nga-te-kuka*, or *yoyoka*, this flour can run out.

Also *chucha—nsengwa i-ri-ku-kuka* or *i-ri-ku-chucha*, though this is perhaps of liquid only; they do not say *i-kukitsa*, but *i-ketsa*, or *chuchitsa*.

Kukubwi, the noise of SWALLOWING —*e.g.*, in drinking water; *gugudira kukubwi*.

Kukudisa, TO QUAFF, drink all, leaving none; also **kukudira,** and **kukulira**; also *gugudira* and *gugudiza; ta-dia zo-kazula ku-m'mero*, we have eaten what makes the throat dry.

kukuliritsa, -idwa, -ika.

[It is derived from the sound, as 'gulp' in English.]

Kukukuta, to gnaw anything hard, as a dog a bone. See **Kukuta.**

Kukula, ku, to plaster or CLOSE ROUND a house or kraal with grass, thorns, or mud; chiefly, of course, with grass (*tsekera*), as most commonly done; also *kulira, q.v.*

A-kukulira kola ndi minga; a kukula nyumba; a-kukulira nyumba = kuika tsekera m'nyumba, ku pantira nyumba, ku kukulira tsekera. Kumbi losa-kukulira, a shed not walled in.

Kukulika, -itsa; kukudwa.

Kukulira, ku, DRINK LARGELY. See **Kukudisa** above.

Kukulubsya, ku, to drag along. See **Kulubsya,** [See also p. 250.]

Kukuma, ku, TO ROAR, growl, THUNDER; as rapids, rain, fire; also *kokoma; -ira, -itsa, -idwa.*

Moto u-kukuma; madzi a-pa-matiti a-kukuma; nkokomo wache (wa mvula) u-kukuma, the rain splashing roars.

Kukumula, and **kukumuka,** to roar.

Kukuta, ku, TO EAT ANYTHING HARD, or that sounds hard, as munching an apple; as a dog in gnawing a bone knocks it against the ground; as in eating green maize. *Garu a-kukuta pfupa.*

[It is derived from the sound, the *kuku* of repetition, frequency, softness, with the hardening *ta = kukuta*. The adverb is **kukutu,** *a mveka ku! ku! tu!*

Ku-lira kwache kwa fupa kapena zimanga sa-si-wisi so-kasinga ndiko ku-kukuta.]

Kukutsira, -itsa, -idwa, -ika.

Kukuza, ku, TO CLUCK AS A HEN; a cock crowing is *kukuliriku;* hence **nkuku.**

Kula, ku, I., TO INCREASE, TO GROW; also TO BE GREAT; to enlarge in any way; **ku kuza,** to cause to increase, &c., to enlarge; to be very great; also *kulitsa*, and *kulira.*

A-kula msinku or *a-kula m'msinku*, he grows to full stature, or he grows in size. *Sa-ndi-kulira ine*, he is not great to me (a beautiful example of the *-ira*, 'to or for' voice), *i.e.*, I do not think him great. *Dziko li-kula*, the country is great; *mudzi wa-kula*, the village is large (the tense indicating that one just sees it or comes upon it, &c.) *Pa-kule mpata*, let the opening be wider—*i.e.*, enlarge the gap. *Mdima wa-kula*, the darkness deepens. *Ntenda ya-kula*, the sickness was grievous; *a-da-ngo-fera ku-kula kwa ntenda yache*, he just 'died by reason of' the virulence of the disease. Chi-

manga chi-kula; maungu a-li-ku-kula, a-kwima tsopano, a-gwa mkungu, the maize grows to full size; the pumpkins are increasing in size (*crescens ventre*), they are ripe now, and have turned white with pumpkin down or bloom. *Mtsinje wo-kulira*, a rising stream, or a stream somewhat large (a 'middling big' stream); also *kulira*, as heaps of grass in a field for planting mounds. (*Note.*—Distinguish *kulira* from *ku-lira* (to cry for you), *si-m'dza-ona a-ku-ku-lirani*, you will have no mourners for you.) *Dzenje li-kula, nyumba i-kula-i, piri li-kula, u-kula msipu nsengwa, lichero*, to be large in various ways, of a pit, house, hill, green grass, basket. *U-dzi-m'ku-litsa mkulu u-sa-ma-m'pyopyolola*, you must honour as great the great man, and not lightly esteem him. *Mfumu wa-kula*, the chief is not little in stature as you said, but *mfumu wamkulu*, a big chief.

[*Mkulu*, directly formed from *ku-kula*, is a great man, or any man of standing.

Ku-kuza, is also used for *lera*, to nourish—that is, to cause to grow by nourishing. *Chu-ruka*, to increase in quantity or number; *tupa*, swell; *tanimpira*, grow in length.]

Kula, ku, II., or **kuula,** TO RUB, clean, polish, rub off, wipe; to rub with oil, clean a gun, rub with the hand or calico, polish an axe-handle, rub the fibrous covering off sweet cane, sugar-cane, &c.; to rub the body, wipe perspiration off, rub for itchiness, sweep or dust with a duster.

A-u-kuule uta, mfuti; a-u-kuule mpeni u-yere; a-kuula-kuula mpompwe zao. A-kuula mtengo, they rub the tree. *Ku-kuula msinde, nzimbe; u-sa-i-kuule ntochi-yo*, do not rub the skin off the banana-tree. *Kula-mo ni nsaru-yo, zi-sanse mu-kulemo*, rub that out with that cloth, clean it, rub it inside.

[Synonyms—*sansa*, sweep, dust; *peupula*, to take the skin off; *pukuta*, clean, rub; *sisita*, rub gently with the hand or fingers; *tsuka*, wash, rub clean; *dzola*, rub with oil; *fufuza, fafaniza*, rub over; *fufuta*, rub a skin soft; *kulunga*, rub smooth; *sesa*, sweep; *peyera*, sweep up and take away; *zira*, to plaster; *kwechesa*, to rub together; *kwatsa, kwatsula*, to skiff; *kala*, to rub small; *kukula*, plaster round.]

Kulale, very large round red beads; **neno** is the ordinary Yao word.

Kuleti, A WAISTCOAT; *malaya o-panda mikono*. It possibly is simply waistcoat transformed by Mang'anja pronunciation; as *mgwani* for 'big one,' *Santeni* for Hamilton, *Alela* for Cleland, *Salawiki* for Hetherwick, which may be given as interesting examples of the change.

Kulibe, *i.e.*, *ku-li-be*, there is not, there is none, there are none; as *palibe, pabe, mulibe, mwabe, a-li-be. Ku-li-be antu*, there is no one, or *ku-li-be muntu. Be* is 'nothing,' as is also *bi* emphatic; *ku-li-bi!* he is away altogether, nowhere to be found, &c. *Ku-li* occurs in various other combinations: *ku-li-po kumene, ku-li-po kumene wa-muka*, perhaps he has gone away somewhere; *ku-li-po kumene a-li*, perhaps it is there where he is.

Kulidwa, ku, to be greedy; perhaps a particular application of *kula, chi-fukwa mtima wa-kula*, because his heart grows large with greediness. *Sa-funa-ku-i-leka nyama, ndi-ka-patsa anzanga, mnzanga a-nga-one-nji? ndiko ngwa ku-kulidwa*, he does not want to part with the meat—shall I give my companions any (says he), how will my companion know anything about it?—that is a greedy person.

kulidwira, -itsa, -idwa.

Kulira, ku, to smooth round—*e.g.*, *m'konde* or *m'nyumba*, to put earth round the house that the water may not get in: perhaps from *kulira kula*, to rub, smooth.

K'ulo, 5, a place for making salt, SALT-PIT; plu. *makulo;* the hole also where a crocodile sleeps, or that made by the hippopotamus. *Kulo la ng'ona, kulo la mvu komwe a-gona mvu; kulo limodzi*, one salt-hole: *m'maenje mwache momwe a-pala mchere-mo*, in the holes where they scrape the salt.

-Kulu, GREAT; of the various forms, *mkulu, wa-u-kulu* or *wokulu, yeikulu*, or *ya-i-kulu, cha-chi-kulu, za-zi-kulu, a-kulu, pa-pa-kulu*. It is of the same character as the various other adjectives which reduplicate their class prefix, *ikulu, chikulu, ukulu*, &c., really being the forms one has to

choose from, and the choice depending upon the class of the word which it qualifies.

Kulubsya, ku, TO DRAG ALONG, as a net stretched between two sticks, for eels and other fish.

U-fa-kwi-yang'ana mwa kulubsya-lubsya, ndi-ku-ona nyama ya-ku-pita, as when you look at the 'trail,' because game has passed that way.

Kulukulu, a brilliantly plumaged bird.

Kulukuta, ku, TO BE SMOOTH, rubbed clean or smooth; **kulukuti!** and **kulukutu!** of the skin outside falling or peeling off and leaving the smooth body beneath; **kulukutika,** TO RUB SMOOTH, and also to be smooth.

Nyani pomwe a-kalira mpo-kulukutira, pa-li-be ubwea, the baboon where it sits down is rubbed quite smooth and has no hair. *Nyama za mchira i-ta-badwa imodzi i-ri-be mchira njo-kulukutira,* of animals which have tails in general, if one is born without a tail it is said to be *kulukutire*—*i.e.*, smooth down behind. *Nsungwi i-kulukutira i-choka mfundu zache,* a bamboo is smooth when the knotty places go away; *ku-dza ko-ti ng'ani ng'ani ninga ngati a-paka-po chizilo,* when it comes smooth and shiny as if they had painted it red. *A-ta-i-kulunga mbiya i-kulukutika mbu!* if they rub the jar, it becomes smooth and shining with light. *Muntu wa-kulukutika ndi katundu pamtu pache,* the man is smooth and bald with carrying a burden upon his head.

[It is most likely an extension of the idea in *kula*, to rub.]

Kulula, ku, TO UNSTRING, lower, loosen; to be lenient, MERCIFUL, forgive; to unwind thread from a bobbin; be soft, lose strength; to quiet rage; to pull out a piece of grass at the joint; to faint with the heat, or in anything when one's heart fails one; of the sun to lessen its heat, to be about to set.

Ngo-kulula mtima, he is of a merciful disposition. *Ntsinga i-ti po!* (pronounced *paw*) *po! njo-kulula,* the bowstring twangs *po!* it is quite loose. *A-kululire njinga,* unwind the bobbin, please. *Nyemba za-ndi-kulula, nyama za-ndi-kulula, nda-kululuka ku mtima ndi nyama-yo,* I am disgusted with beans or meat, from surfeit of them. *Dzuwa la-kulula, la-choka ukali wache,* the sun's heat lessens. *Kulula uta wa-ku-kunga-kunga* (*ku chotsa ku-limbika kwache*), to unstring a strung bow. *Wa-kulula malungo,* or *wa-kululuka malungo,* his joints loosed: *wa-losoka malungo* or *wa-gwa malungo. Ngo-kulula,* or *kuluka mtima,* or *kululuka: wa-ku-kulula mtima wache* (*ku m'tsitsa mtima,* or *ku-m'kazika mtima pansi*) = *wa-choka ukali,* his anger was appeased. *Zi-m'kulula mtima,* or *m'malungo mwache,* these tidings take all power from him.

kuludwa, kuluka.

[It is also for *gulula*, and sometimes means to be insolent, as *tukula.*]

Kululuka, ku, TO GROW MILD, SUBSIDE; of bitter things, of anger. *Kululula psipe,* pull out the stalk: *kululula mipolooni; ku-m'kululukira mutu wache.*

kululutsa, kululudwa.

[*Kula* is to increase, and most likely is the reversive of *ka* or *cha*; *kulula* is to subside, being the reversive of *kula*, which has already forgotten its reversive form; *kululuka, kululula, kuzumuka,* are all extended reversive forms.]

Kulunets, A BUGLE: a Portuguese word originally.

Kulunga, ku, TO MAKE SMOOTH; as a floor rubbed with a stone, of a jar; to take off the rough husk, *a kulunga maere, maere, nyemba* (by putting the grain in an *mtondo* and beating the husks off); to smooth a house—*e.g.*, with plaster or sand rubbed on with the hand; of a bow, to cut or plane smooth, polish; also *kulungiza* and *kulungira.*

A-kulunga ni myala po-ti mya, they smooth with a smooth stone, *po-mya-dika pansi. A-peza mwala wa-kuti mya u-to-sisita, u-nena kuti mwala-u ngo-kulungika,* one finds a perfectly smooth stone, you rub your hand over it and say, this stone is *kulungika.*

Kulunga, ku, II., also means TO WIND ROUND, twine round, *ku kulunga nkata;* to bind or tie a burden firmly

round—also *kulunga nyankwa ndi chingwe, mfuti ndi nsambo, uta ndi nsera, dzanja lo-dwala ndi nsaru = tserenga.*

III. To wait or STAY IN THE HOUSE, as *bindikira*, Chipeta and Mang'anja.

Kulungiza, ku, TO SMOOTH, sweep off: *madzi a-kulungiza zonse*, the flood sweeps all things smooth.

[*Kulunga*=to tie round, may have special reference to the smooth winding and binding, and is probably thus simply a special application of the general meaning—*e.g., nsungwi nda-i-lumikiza kuti i-tanimpe a-i-tserenga pakati pache-po pomwe a-lumikizira-po* (where *tserenga* and *kulunga* are synonymous), I spliced the bamboo to make it longer, and wound (the string) smoothly round the splice. Similarly, winding wire round a gun, or cord round an arrow, are equally smoothly done, and even a bandaged hand comes under the same idea.

Kulunga pfunja la mbewa; a-manga funga la masamba mbewa zo-fa-ifa na kulunga ndi nkundi, they wrap round a parcel of field-mice; they tie up in a parcel with leaves field-mice they have caught, and wrap it neatly round with *nkundi*, bark string.]

Kulupira, ku, TO TRUST, expect, hope in; look for, hope for; expect a person; to be in need of, to be pleased with a special thing, hold to a thing; look carefully at, take care of: also **kulupirira, -itsa, -ana.**

Mau ache aja ndi-a-kulupira abwino, I trust these words of his as good words. *A-kulupirira nyama yache yina ya ku nyumba*, no matter if they give him, he knows he has some meat of his own at home. *Ndi-ka-pwetekwa abali anga a-ndi-nyamula a-ka-ndi-ika kwatu-ko; a kulupirana*, if I get wounded, my friends carry me and will set me at my home; this the warriors look for from one another. *Lindira ine nda-tereka ntalo ndi-ku-pikira nsima; u-kala ndi njala, u-to-dzi-kulupira kuti nsima i-ri-ku-dza*, wait, I have put on the pot to cook you some *nsima* porridge; you being hungry, believe and wait for the coming *nsima* (it is thus = *ang'anira, lindirira*, with the sense of TRUST IN superadded). *Nda-kulupira choka-chi chi-ka-dza-ndi-choka m'manja nda-sa-uka*, I put trust in this alone, if it shall escape out of my hands I am miserable indeed. *Ndi-kulupirira mfuti yanga ndi ya-bwino, yo-sa-kana moto, yo-sa-tyoka*, I have confidence in my gun, it is a good one and won't miss fire nor burst. *Ndi-kulupira mfuti yanga* also = *ndi-samalira mfuti yanga: mwana a-kulupirira madzi a-tereka m'ntalo a mputsi*, the child watches the water set by the fire in a pot for killing the floor-maggots. *Nda-kulupirira woka-u*, I want only this. *Ndi-kulupira omwe-wa, ndi-kulupira mnyamata ya omwe aja*, I need him, I need the boy, I have no other. *Kulupira za m'munda*, look after the produce. *Ndi-kulupira wa-kwatu, mwezi u-ka-ti ga ndi-dza kwako ku-ku-patsa kantu*, I am waiting for one from my village, when the month is past I shall come thither to give you something: other examples—a wife waiting for cloth when her husband shall return, a boy for meat when the hunt comes back.

Kuluza, ku, TO TOUCH; to touch and go away, to touch and nothing more.

Nda-kuluza ine changa, si-ndi-dza-chi-wonanse, I just touched my property, but I never saw it again. *Nda-kuluza changa sa-dza-ndi-lipira*, I have cheated myself, I let my own go and he won't pay me. *Ng'ombe zi-menya-na zi-kuluzana, zonse ziwiri-zo mpamwe zao nzo-fana-fana*, the cattle push each other, butting, both are equal in strength. *Antu amene a-leperana a-kuluzana*, people who contend together may be said to *kuluzana*, as *dumbana*, &c. *Si-zi-kuluzana si-zi-lumirai, si-zi-zikizira*, they pass each other, and do not hit, do not grip. *Monga mu-saka nchenzi iwe u-ta-kalira pa dumvi lo-yesa maondo, nchenzi i-dzi-tamanga i-ta-dzi-pita ndi-dza-ku gunsa pa mwendo*, say when you are hunting the *nchenzi*, rat, you stay among *dumvi*, grass, reaching up to your knees, and the *nchenzi* runs and goes past and touches your leg; *nchenzi wa-pita apa nda-ndi-kuluza*, the rat passed here and touched me (*kuluza* and *gunza*) in passing. *Mbvi wa-ndi-kuluza*, the arrow just touched or grazed me. *Nsomba za-ndi-kuluza*, the fish came against my feet in the water.

Kuma, STILL; as a hawk sailing, as men sitting still round a fire (*anlu a-li kuma pa-moto*), as a bird with wings folded; *batata!* also *lambi!*

The hawk with its wings still and outspread behind sailing round is *kuma*, also people sitting quiet with their hands crossed over their breast; but still water is *madzi batata!* not *kuma!*

Kumana, ku, TO MEET, also *komana*, *q.v.*

Kumata, ku, TO BE SILENT, STILL, say, with one's arms folded, or crossed upon one's shoulders, sadly or sulkily, or simply quiet; as a butterfly with folded wings. See also *kuma*, of which *kumata* is the verbal *-ata* form. It comes to mean thus to fold the arms across upon one's shoulders (*wa-pindira mikono yache m'mapewa*).

Peperu wa-kumatitsa mapiko ache, the butterfly folds its wings, makes them still. *Mapiko a-kumata*, the wings are still. *Muntu a-kumata ndi mikono*, the person is *kumata*, is still (and shows it thus) with his arms (across his breast). *A-kumata ndi mpepo, ndi ku-dandaula*, he is cuddled up with the cold and grieving. *Mpepo i-ndi-kumatitsa*, the cold makes me cuddle up; *ndi-kumatira mpepo* (as one sees continually workers doing when the day is cold).

Kumatula, ku, to take the arms off the shoulders.

Kumba, I., a kind of drum of very large size; rather old-fashioned now; plu. *akumba*.

Kumba, ku, II., TO DIG: *ku kumba dzenje, mbuna*, dig a hole, a pit; *ku-kumbira ntedza, chinangwa*, to dig for ground-nuts, cassava-root; *kumba pansi*, dig in the ground.

A-kumbira pa tsinde la mtengo, he digs at the root of the tree. *Wa-kumbika-kumbika mtsinje*, the stream-bed is dug out in runnels. *Ku-kumba pa mtumbira wa mbatata*, to dig at the potato-mound.

[Synonyms—to dig as a mole, *ku fula;* with one's hands as in getting water in sand, *ku fukula;* to dig with a pointed instrument, *ku tokosa, tsokota;* to dig out with one's finger, *kolosa, kodobola;* to hoe, *ku-lima;* to dig the side of a pit, *gumula.*]

K'umba, ku, III., TO WISH, DESIRE; also **kumbiza,** CAUSE TO DESIRE. *Ine ndi kumbira nsima*, I wish some *nsima* porridge; *mwana uja wa-ku-m'kumbiza*, that child is on view; *amache a-dzoza mafuta mwana na-m'sambitsa, bwino kuti muntu a-ta-one a-kwate*, her mother rubs her with oil, and washes and makes her neat, that when a person sees her he may marry her.

[Synonyms—*bonetsa*, to make goodly to the sight; *siriza*, to make one covet or desire.]

Kumba, ku, IV., TO REMEMBER, call up again, recognise; as *kumbuka* (the extensive) and *kumbukila*.

A-li-ku-kumba makani a-kale-kale, he is bringing up old quarrels. *A-chimwa ku-kumba pfuko-lo, ndi mlendo amene-yu sa-m'dziwa*, he cannot remember the man's tribe, the man is a stranger and he does not know him. *Kumbana pfuko*, they recognise each other.

[*A-li-ku-***kumba** *makani a-kale-kale—chifukwa a-***fukula** *mau a-ka-kwiririka kale-kale*, in which *fukula* is synonymous with *kumba*, and points to the derivation *kumba*, to dig; *kumba*, to wish, may possibly be from the same idea, but one inclines to think not.]

Kumba, ku, V., to arrange, as *longo sola:* same word as *kumba* IV.

K'umbi, A SHED; the sides are left open or walled a short way up; the shed in the *bvalo* is *kumbi;* also an outside cook-house, *kumbi lo-pikira* (but this is also called *kwizinya* or *ku-sinya*, from Portuguese).

[*Kumbi lo-pikira sa-kukutiza-i, lina a-kukutiza pang'ono o-sa-fitsa m'mwamba*, a shed is not walled, or if it is, the grass does not reach up to the roof. Yao, *saka; masasa, masakasa*, are rough shelters; *nyumba, gome, banja*, houses round or square.]

Kumbika—see **Kumba**—dug out, remembered: *mirandu ya-kumbika; kumbika kumbika*, of runnels in a flood, &c.

K'umbu I of *kumbula*, shaved off.

K'umbuka, ku, I., TO SHAVE OFF, to have all the hair shaved off; *kumbula kumbu! a-kumbula mtu choinchi tsitsi lonse limene pe! mpala meteni pi! pala pi!* cutting off all the hair: also to cut off, shave off, the grass of a proposed garden-patch, *nda-kumbula ndi-me yanga ija yo-sa-lima i-na-tsala dzu-*

lo lija, I mowed off all the grass of that patch of mine which remained unhoed from yesterday, or from some time ago.

[The word is connected with *kumba*, to dig, the reversive *-ula* giving it the force of digging off.]

Kumbuka, II., TO THINK, REMEMBER; also **kumbukila** or *kumbuchira*; *kumbutsa*, to remind.

Nkazanga ngo-panda pache, a-kanka-ko ku cheza sa-bvera-i, sa-ndi-kumbuka njala-i, my wife has no sense, she goes to chat and does not return, she never remembers that I am hungry. *Wa-kumbutsa ndeo za-kale ndi uyu*, he raked up old quarrels with this person. *A-kumbukira ulendo zakudia*, he remembers his visitors. *Kumbukira kamba*, remember to lay a little past. *Muntu a-ka-tina-choka a-nena zambiri, a-kumbutsa zonse za kale kuti a-kale machokero ache*, a person, if he is going away, makes all sorts of pretexts, and reminds one of things long ago, that he may have good pretext for leaving.

Kumbula, ku, III., TO HOARD, store up, keep; *kumbukira kamba*, store a little past (also, as above, under *kumbula* II.); *ku-kumbula m'manda*, to bury: *kumbula mpeni, kumbuleni uta*, hide away one's knife or bow.

[*A-nka pa tengo pa-ku-bisa nda-ika pa mandru pfunja lache-lo kwi*, he goes to the bush to some hidden place and hides his bundle in the grass, and covers it up: *kumbula* thus means to hoard or cover up, and *kumbuka* to remember, to dig up; and yet both are from the same root.]

Kumbulu, a large species of BEE; like *anangalire* in size, large; the honey like that of the *tongole*.

[*Kumbulu a-badwa ngati chachikulu cho-boola mtengo*, **anangalire**, *cho-uluka; si-ikira maziira m'mtengo-mo, chomwe a-chita* **pasi**, *antu nang'amba na-dia; uchi wache ngwa mibulumibulu, ndiwo a* **tongole**, large, like the *anangalire*, which bores in wood, and flies about, eggs like *pasi*, honey in lumps like the *tongole*.]

Kumbutula, ku, TO TAKE OFF a piece of bark from a tree, unwind, undo.

A-kumbutula mkombero wache wa nsengwa-yo, they take off the rim of the *nsengwa* basket, cut the rim and unwind the *nkundi* root string. *Li-kumbutuleni ku-modzi-ko chinga-lo*, take away the fish-fence at one side to let another basket in. *Kumbutula kungu la mtengo; a-gagada pamwamba ndi pansi ndi m'mbali mwache na-kaula; a-ka-kafula njuchi a-kumbutula kungu la mtengo ku-yesa mwa mbia a-ganiza kuti madzi a njuchi a uchi wache mpyola nkungwa-yo*, strip off the bark of a tree; they chop it through above and below and on the sides of the square piece they want, and then take it off; when they take honey they strip off a piece of bark to serve in place of a jar, thinking that the thin part of the honey won't go through the bark.

Kumbutuka, kumbutudwa, *-ulitsa; makumbutulidwe, makumbutuko*.

Ku'mda = *ku munda*, to the garden, or in or at the garden; *ku-mnda-ko*, to your garden.

Kumene, there, where; *kumeneku, kumeneko*, &c.; *a-ku-funsa kumene u-dzera*, they ask you where you come from; *kumene a-li*, where he is; *ndi ku-chinjiriza kumeneko*, that's the meaning of *ku-chinjiriza*.

Kumi, TEN; said also with meeting together of the palms and fingers of the hands; 'ten' in full is often expressed thus, *zisanu zisanu kumi!* with both hands put together; it is also for a large number, especially *kumi kumi*.

[They form 1 by holding down all the fingers except one; 2, all except two, &c.; 5, by the closed fist; 6, by 5+1, &c.; 10, by the two hands put palm to palm and fingers to fingers.

Kumi evidently comes from *kumi*, meeting, and is really interjectional and adverbial.

Some of the dialects go straight on to 10; Mang'anja goes to 5, and then adds till it reaches 10; *makumi awiri* 20, *makumi atatu* 30, *makumi asanu ndi limodzi* 60, *makumi kumi* or *dzana* 100.]

Kumi-kumi, MEETING, finding; from *kumika, kumana; ku-ika zinkuni pa modzi zi-komane kumi kumi, ku kumika kantu kumi kumi*, to put the logs of firewood close to each other that they may meet, to put anything together thus.

Kumika, ku, TO FIND, MEET; to cause to meet: also **kumikiza**, *kumikira, kumikitsa, kumikana, kumikizana*, &c.

Monga ndu-funa kantu u-ta-ka-ona u-nena kuti nda-ka-kumika, as if you are seeking something, when you find it you say, 'I have found it' (*kumika*). *Nda-kumika mbewa pano*, I discovered some mice here. *Nda-ku-kumika iwe*, I have met you. *Muntu amene a-kumika kantu ko-soweka kawiri kawiri ndiye wa mpumi*, a person who finds, or always gets or picks up, whatever he may be in want of, and is lucky in this way a great many times, is said to be *wa-mpumi—i.e.*, with some instinct in his brain.

Kumikiza nkunizo, push together the logs on the fire.

[Synonyms—*tola*, to pick up, find; *ona*, to see, to find; *kumaniza*, to meet with, find; *peza*, to find. It may also mean to serve, as *timika, tumika*.]

Kumodzi, one, of *ku* class: *ku-badwa ndi kumodzi*, birth is but once.

Kumpira, ku, to follow behind, follow at a distance, make up upon, go a little way to meet or to make up upon. *Ndi-kumpira ulendo wa-choka dzulo; ndi-kumpira iwe;* as *nyanga-mira*.

Kumpirira, kumpiritsa, &c.

Kumu, tug, pull out; adv. of *kumula*.

Kumudwa, ku, TO TRIP, KNOCK ONE'S FOOT AGAINST, a stone or a stump of wood in the path; as *pu-tiwa*. *Nda kumudwa ndi chitsa*, I knocked my foot against a stump.

[It may be the same word as *kumula*, or it may be allied to *kumika*, but the meaning is quite definite, and always so applied. To knock one's head against is *gunda, mtu wanga wa-gunda pa mputu ya pa komo*.]

Kumula, ku, TWIST OR BREAK THE NECK; to strangle, sprain, draw or wring a fowl's neck; also to draw out, pull up by the root, as a stalk of maize, a bunch of grass, pull the leaves of a plant, crack one's fingers by pulling out the joints.

Nyalugwe ense pa-ku-pa mbuzi a-kumula, it is what all leopards do in killing a goat; *kumula pa-kosi*, break its neck. *Kumula chitsa, tenga mwa-la ndi ku-menya chitsa kuti chi-tyoke*, to break a tree 'snag,' take a stone and beat it to break it thus; *kumula zonse, wa-chi-kumula chimenecho*, to dislocate, break, sprain, hurt all things in a similar manner. *Nsatu i-kumula, ni mpiri, mkango u-kumula nyama*, the python, the puff-adder, the lion dislocates the joints of its prey. *Kumula kosi la nkuku*, wring the fowl's neck. *Kumula masamba*, tug at the leaves: *kumula masamba a chipfutu, kumula msinde, kumula mtsi-tsi, kumula chinangwa, kumula pabva la ntochi*, pull up by the roots, bunch of leafy shoots, stalk of sweet cane, any root, cassava, and pull off a bunch of bananas. *A-da-kumuka myendo yache*, he sprained his leg.

[Derivation—perhaps *ka kuma* and *kumula*.]

Kumunta, ku, TO POUND, BEAT, as in softening meat, with stick or stone; to beat as in making the walls of a house; also in beating a large grain store-basket, with clay smeared over it to keep the grain (*nkokwe yo-zira-zira*): the word is the same as *pumu-nta* and *pamanta*.

K'undi, A BIT OF THREAD, one thread; plu. *makundi*; also = *kwekwe*, a noose; *ndi-dulire kundi*, cut me off a piece: *mtapo* is a hank; *njinga*, a spool; *lusi*, string or thread in general; *chingwe*, string; *kwambala*, one strand or piece of rope.

Kundika, ku, GATHER, collect, store, hoard: *kundika matumba*, gather the heaps together; *kundika mpanje*, to collect the heaps in a new garden (= *ku ika m'mbuto m'modzi*); *ku kundika mfeni*.

Kundika udzu pamodzi modzi, heap all the grass together. *A-lima mpanje na-kundika matumba matumba*, he hoes a new field and heaps together the mounds.

kundikitsa, -idwa, -ira.

Kundiza, ku, as above, to store, keep.

M'sa-ka-kudze aka nkanga, wina a-ti, uyu a-kundiza kameneko a-nyamule yeka o-sa-ti-gawira ife, don't touch that, it is mine, and one says, this man just hoards that bit that he may carry it away himself without dividing any to us.

K'undu, A SIDE, EDGE; not a point,

but flat or long, as an edge: *kundu lina* or *mbali yina*, the other side—*e.g.*, of a wall: plu. *makundu: nsonga*, a point; *mtsitsi*, a line of hair or root; other words are *mbali*, *chikombero* (*q.v.*), *mpembe*, *pepete*.

Kundula, ku, TO PUT ASIDE, fold aside, as a mat or a piece of cloth to see what is behind it; *kundika* is to put, to hoard; *kumdula*, the reversive, to take away what is thus put down.

Kundula mpasa-yo, mpasa zi-ri chi, kundula mpasa ti-wone, put aside the mat, the mat is standing on end, put it aside that we may see. *Kundula nsaru ku maso kwa mwana ku ona nkope yache*, to put aside the veil from the child's face that we may see it (note *ku maso*, before it; and *nkope*, face).

kundulula, kundukula; kunduka, -utsa, -udwa.

Kundwe, RED IRON OXIDE, found in streams, scraped up, and used for colouring pots and pottery: *mp'umpu za kundwe*, balls of iron colouring; *kundwe wache*.

[Beautiful little vessels are made and coloured with this dull Indian red; they are used for eating *ndiwo*, also for honey, and for storing valuable things.

The Chipeta mix it with oil and paint themselves; also, when they shave their whole head, the dull red colour one frequently sees is this iron paint. Other Mang'anja tribes have given up the custom.]

Kundwi, the side of a box.

Kunga, ku, TO FASTEN TIGHT, MAKE FIRM, wind a bowstring round and round the end of the bow in stringing it; to make rigid, *mpepo ya-ndi-kunga*, benumb; to bind: *ku kunga uta, chirumbu*, also *muntu* (*ta-m'kungani*, used disrespectfully or cruelly—*i.e.*, *mo-sinjirira*, for *ta-m'manjira*).

[*Kulula* is to UNSTRING; *kungula*, to take off.]

Ku-nga-kale, even though, it may be that; as *kapena*, also *ku-ngo-kala, ndi-ngo-kala*, &c.; from *kala*, to be.

Ku-nga-kale dzuwa lero bi! mbvula i-dza-be, there may be no sun to-day, and the rain will continue. *Ku-nga-kale mvula lero, ndi-muka kumene a-ndi-itana-ko*, even though it rains I *shall go* there where they invite me. *Ku-nga-kale ku suntira ku madzi ku-nga-kale ku-suntira ku ntunda*, whether it be to move out into the water, or to move to land.

Kungana—*i.e.*, *ku-ngana*, to or at such and such a place, or 'So-and-so's': *ndi-na-ka-gula fodia*, I went and bought it at So-and-so's (*ku wje*).

K'ungu, SKIN, of man, and widely for skin generally, *kungu la nyama*; when the idea is skin, as covering, then *kungu* is used; *kungu la maso*, blindness due to skin over one's eyes; *kungu la dzungu*, the soft rind of a pumpkin; but when 'hide' is meant, then other words are used (see note).

M'maso mwache mu-li-kungu, sa-onetsai, mo-zia, his eyes are blind with skin over them, you cannot make him see, the light is quenched.

[Synonyms—*chibade*, the hard rind of a gourd; *chikopa*, hide; *koko*, husk; *kungwa*, bark; *nkungwa*, scab; *chikombe*, rind; *ngwo*, skin or cloth.

K'ungu is 'a mist,' and the word *kungu*, its equivalent, is differently pronounced from *k'ungu*, skin (the *u* being flatter in *k'ungu*, skin), but one inclines to regard them as really the same word.

Ku wenga makungu, or *wengelula makungu*, is to pare off bits of bark, or skin, or rind.]

Kungubwi, a crow; the species is large, and black and white: plu. *akungubwi*.

Kurea, a kind of bird, a gull.

Kungudza, ku, TO GNAW, as in eating a bone, green maize (but *cherera* means to nibble, and *nyinda* to eat with the front teeth); to eat, as rust does iron, white ants a mat, beetles a pot.

Ku kungudza chikonya or *namkawisi; chiswe chi-kungudza mpasa; mpemvu zi-kungudza m'mtalo*.

kungudzika, to be eaten, gnawed off, also—

kungudzuka, *ku kungudzuka ku maso*, to be without eyebrows; *chitsulo chi-kungudzuka ndi dote*, the iron is eaten with earth; *kungudzula pfupa*, gnaw the meat off a bone.

Kungula, ku, TO TAKE OFF FROM, as thread off a bobbin (*njinga*), cloth off a fence, a web of cloth from the loom (*mitanda*), flour drying from a mat; of war, to clear out of a country, *ukondo ya - kunguku ya - choka*; of

clouds, to clear away from the sky, *mitambo i-kungula;* of game, to be finished, *nyama i-kungula;* also as Yao *gungula*, and Mang'anja *kunka*, to gather in the harvest; also **kungula** =TO BORROW.

Ku-da, ta-kungula, kuti ti-ombe ma-wa, it is getting dark, so they take the cloth from the loom and say, we shall weave to-morrow. *Kungula nsaru-zo za-ku-anika u-ka-ika*, take in the cloth spread for drying, you put it in the house. *Ta-kungula ufa pa mpasa-po*, take in all the flour from the mat. *Ku-kungula matsitsi = ku chotsa matsitsi a-ku-winda*, to poll the head.

kungulula, -uka, -utsa, -udwa.

Kunguna, ku, TO PASS UNDER, be loose, as a bracelet (*nkwinjiri*); *serera* is more common, *kunguna* being more commonly used in Yao, though its reversive, *kungunula*, to unloose, is in full use in Mang'anja.

Kung'unta, ku, TO KNOCK, SHAKE, BEAT; beat with the hand, as a basket: *kung'unta ufa*, to knock what remains out of a flour-basket; also in building a house, *ku-kung'unta muwanga wache*, to knock the ribs in tying on the thatch. *Ku-i-kung'unta njoka, ku-i-menya pi! pi!* to club a snake *pi! pi!* To beat a skin, *kung'unta chikopa pipi pi pi pi*, or *ngu* (? derivation of *nguo*), or *gubu! gubu! gubu!* or *ku! ku! ku!*

A-kung'unta mtumbira mmene a-nga-te-ku-palira ku! ku! they beat the mounds with the flat hoe when they have finished scraping it together. *Ku-kung'unta nyama m'mimba ku! ku!* to hit a beast in the belly. *Angoni a-kung'unta zikopa ku! ku!* or *pi! pi!* the Angoni beat their shields.

[In derivation, it is of the same order as *pamanta, pumunta, kanta, kang'anta, kunta, puntwa, kumunta, kung'unta;* the *nt* being a verbal formative, expressive here of beating, the *ng'*, also formative, softening the idea, and the root *ku* having a rather softer hitting latent in it.]

Kungunula, ku, TO UNLOOSEN, take off, as a string of beads from one's neck, skin from a drum; take off a roof, &c.

Kungunula mpira pa mikono or *mtengo*, collect together off one's arm or off the stick the india-rubber juice which one has smeared on in gathering it. *Mitambo ya-kungunuka, nkungu ya-kungunuka*, the clouds have lifted, the mist has rolled away. *Kungunula mabvalangwo a-ku nguo*, take off the parchment from the skin.

[It is the proper word for taking off a table-cloth, taking one's hat off.

Kungula, q.v., alula (to take up what is spread down); *bvula*, to take off one's coat; and many others in *-ula* with their various applications.]

Kungunukula, ku, unroof, &c.; *ku ngunulula.*

Kunguza, ku, to gnaw. See **Kungudza.**

K'unguzi, the space below the *nkokwe;* also *mkwasa, mikwasa*, and *kwikwiziri:* plu. *makunguzi.*

Kungwa, I., BARK; *kungwa la mtengo; kaula* or *kumbutula kungwa*, to strip off a piece of bark.

[*Nkungwa-yo ya-pa-chironda* is the hard skin over a wound.]

Kungwa, TO BE MADE RIGID, or firm or stiff; *nda-kungwa ndi chisanu, mpepo ya-ndi-kunga;* also to be puzzled, perplexed, fail to see or to find.

Nda-kungwa, or *gwiridwa*, or *zizidwa ndi chisanu* (as two people who died a short time ago from the cold on Chirazulu Hill). *Nda-kungwa lero, nda-sowa kwa-ku-lowa*, I can't find the road to-day at all. *Nda-ngo-kungwa*, or *sokera*, or *churukidwa*, I am embarrassed by the multitude of things.

[The two meanings are perhaps different words. *Nda-kongwa ndi mpepo* is also, I am seized with cold.]

Kunja, OUTSIDE: *kunja kwache*, the outside part; *m'kati* or *m'bwalo*, the inside.

Kunja ku-li ku-tari, outside is far away—*i.e.*, there is danger and difficulty outside of one's own people: this is a most truly African proverb, and of most sorrowful application. *Na-tawira kunja kwa chigumula*, and they flee outside from the flood—*i.e.*, away from the river where they have been dwelling. Kunja kwa-kowa,

outside is calm. *Kumwamba kunja-ko*, outside in the open heavens. *Ku-nka kunja*, polite phrase for *ku nka ku tengo*, *ku* 'bush,' *ku misuku*, &c.

K'unje, cotton or other buds surrounded with their calyx; specially a head of cotton; *koko* is better for calyx; *kunje la tonje*, a little bunch of cotton-head: plu. *makunje*.

Kunju, a kind of dance; *akunju*.

Kunka, the GLEANINGS of maize after harvest; plu. *makunka*, but *kunka* used itself collectively: *ti-ku-nke* **kunka**, *ti-kunke* **nkolokwa**, let us glean what remains.

Kunka, ku, TO HEAP TOGETHER, to reap a maize-field; to gather in the harvest; also to glean all and leave none behind.

A-palasa mo-tola-tola, a-ka-ta-ku-kolola-kolola, ndiko ku-nkanso ku-ka-palasa, or *kunka, nkolokwa*, they scrape all together that they can pick up, when they have finished breaking off the maize and carrying it home, then they go again and glean all the 'stray' cobs that are left.

[They first break off the maize and throw it down, then gather it and throw it into heaps; then they go out again and gather the small heads that are left. The same is done with beans and other grains.

Nyengo yo kunka zintu = HARVEST-TIME.

Synonyms for harvest are: *ku tema* (*mapira*), *kolola* (*zimanga*), *kunka nyemba, tola*, &c. Chikunda, *unga*.]

Kunkulira, ku, TO ROLL ON THE GROUND, of a pot or anything similar; as *gubuduka*: also—

kunkunira, -itsa, &c., to roll over; to roll anything; adv. *kunkuli!*—also *kunkuniza*, as *gubuduza*.

Kuno, HERE, to this place, as *pano* and *muno*: *kwatu ndi kuno*, my home is here.

Kunsi, DOWNWARDS, DOWN STREAM, 'down South,' 'down the water'; *pansi*, down at, down on the ground.

A-nka pa kunsi, they go down the river. *Kunsi*, South; *Mwamba*, North. *Mano-a-kunsi*, or *mano-a-pansi*, the under jaw.

Kunta, ku, TO BEAT, TO SHAKE, DUST, as in dusting a mat, to beat with the hand in dusting cloth.

Ku kunta moa, to strain beer because one knocks the rim of the strainer (*kuti moa u-pyole bwino*, that the beer may come well through). *Mpepo ya-kunta*, the wind comes beating or rushing. *Ku kunta chiabo-kwe*, to make a large *nkokwe* basket. *Koleza moto u-ka-u-kunte tengo ilo*, set fire to, set it on to, that piece of bush. *U-kunteni mbali imodzi*, set it (the fire) to one side. *Kunta mpala*, shave off the whole hair; *kuntana mipala*, shave one another's heads. *U-kuntesi moto pa-lowa nyama ka-ti mwa!* set fire to the place where the game disappeared, let it blaze. *Kunta kunta*, beat the *kunta* drum (with one hand and a long measured beat).

kuntira, -itsa, -idwa, -ika, &c.

Kunto, a leather snuff-box, made of the skin of the weasel (*chikopa cha likongwe*): plu. *makunto*.

[*Kunto lo-diera fodia wa mfuno; ntekwa* is a smaller one; *ntete*, a small wooden box.]

Kunto, knocking—see **Kunta**.

Kunyala, and **Kunyata**, to wither up. See **Kwinyala** and **Kwinyata**.

Kunza, ku, TO TOUCH; as *gunza* and *kudza*.

kunzira, -itsa, -idwa, -ika; *ta-ndi-kunzira icho* (*chindala ndala*) *chi-choche*, touch that (spider) for me that it may go away. *Kanka* is to push, *kunza* merely to touch.

Kunzi, to the village; as *kunzi, kumdzi*, and *ku-mudzi*; *wa-dzera kunzi*, he came from the village (i.e., he came from at, or to, the village).

Kunzula, ku, to touch and PUT TO ONE SIDE, as the grass on the roof to leave an opening, or a mat to see if anything is concealed behind it.

kunzuka, -utsa, -udwa.

Kupa, ku, to flap, FAN, stir, bale out water; also to cut away the grass (*senga* is more common, but *kupa* the real old Mang'anja word).

A-kupa ngalawa, or *a-kupa madzi m'ngalawa ndi-dzi-pande*, they bale out water that the canoe may be without it and dry. *Ta-gwedeza, ta-pika, ta-kupa pala*, stir the gruel. *Ta-kupa ka-nsima kang'ono*, stir the small quantity of porridge (it is not used of a large quantity). *A-kupa ndi udzu kapena nsaru ku-inga udzu-*

dzu, they fan with grass or cloth to drive away the mosquitoes. *Ng'ombe i-kupiza zo-luma ndi mchira wache*, also *kupa; njobvu i-kupa ndi makutu ache* or *kupiza*, the cow flaps off with its tail the biting insects, the elephant flaps with his ears. *Kupa mame*, beat off the dew. *Kupa nkope, kwa-tentetsa lero*, fan one's face, it is very hot to-day. *Ku-fa-kuti be be be, tuku tuku*, because of the great heat. *Kupa udzu ndi mpeni ku tsonga tse!* cut off the heads of the grass *tse!*

K'upe, A WING; applied to all wings, like *piko*, but perhaps chiefly an insect's wing.

[Derived from *kupa*, the aspirating of the *k* shows the hardening of the initial letter in the *li-ma* class, in lieu of the *m* or *n* nasalising or the *chi* and *u* of the other classes.]

Kupira, ku, TO WINK; *ku kupira maso.*

[*Diwa la-mu-mchenga si-ku-gwa, ndi-na-kacha tsopano, pamene nda-ka-endera nda-peza la-gwanso*, if you set a trap in the sand, does it not fall? if I were to set it now, when I went back to it again I would find that it had fallen again. This is a proverb or riddle for the quick winking of the eye.]

Kupiza, ku, TO FAN; **as kupa**; *mkupizo*, a fan.

M'mutu mwache mu-li tukuta ndiko ku-kupiza-mo ndi dzanja, his head is very hot, and so he fans it with his hand. *Ku-kupiza njuchi, mabvu*, to smoke bees, wasps—*i.e.*, to fan the smoke into them. *Ku-uzirira pa-una pa mbewa ndimo u-tenge zikupizo za masamba ndimo u-kupize nazo ku-una-ko*, to smoke the mouse-hole, you take fans of leaves and fan the smoke with them into the hole.

[*Kapiza*, to sprinkle; *ululutsa* and *ululuza*, synonymous with *kupiza*, to fan—*i.e.*, cause to fly about. *Kupa* is evidently derived from the gentle beat idea of *ku* with *-p-* as a verbal form, just as *-z-*, *-nd-*, *-ng'-*, &c.]

Kupu! I., CLEAR OPEN TRACK, such as that left by elephants, or large game; a large track hoed; the track left by a canoe in passing through *dumvi* water-grass.

Bande la njobvu li-ti kupu! Chikuo chi-ri kupu! or *pomo!* wide track or spoor; *munda wa kupu! ku kula kwa nnda-ko kumene wa-pita site! mbe!* a large track through the garden. *Ku-lima ndime kupu! ku-onekera ku-tari kuti mbe*, a long line of clear hoed space. *Ngalawa i-ta-pita pa nyanja pa dumvi, dumvi li-gawanika pa tsala kupu!* the grass divides and leaves a track of water.

II. SKIMMING OFF; from *kupula*; also of a fowl easily plucked from having been plunged in hot water: *kupu kupu.*

III. FANNING, flapping, with the wings; adv. of *kupuza*; possibly *ku-pu*=a fan.

[All these come from the reversive of *kupa* —namely, *kupula, kupuza*, &c.]

Kupudza, ku, TO HIT with a log or bit of wood (*chingumbongumbo*).

Ti-kupudze mleme, let me 'get a shot at' the bat with this piece of wood. *Ndi-ku-kupudza ine*, I shall fling a log at you.

[The *-udza*, as in *umbudza*, gives intensity to the idea of hitting, belabouring.]

Kupula, ku, TO TAKE OFF THE SKIN, as *tsupula*; bark a tree; pluck a fowl, 'pug' the hair off a skin; to cut grass (as *senga*)—*i.e.*, to cut or pluck as it were the *dambo.*

Kupula nkuku, i-bviche m'madzi wo-tenta i-ngo-ti kupu kupu i-kupuche msanga msanga, skin the fowl, soak it in hot water, it will just be easily plucked (*kupu kupu*). *Diwa la-ndi-kupula dzanja*, the trap skinned my hand. *A-kupula udzu na-tuta*, they cut the grass and carry it in. *Nda-kupuka ine nda-gwa*, I skinned myself in falling. *Chipolopolo cha-ndi-kupula koka*, the bullet just grazed me. *Nku-ku ya-kupuka bwino. Ndi-ku-kupula*, I shall skin you (said in quarrelling). *Mpasa za-ndi-kupula moto wanga usi-ku*, the mat took off the skin of my burn during the night.

kupuka, -utsa, -udwa; kupulitsa, -lika, -idwa; makupulidwe, kupulitsu, mikupuliko, kupuliku.

[Synonyms — *tsupula*, to skin; *senga*, to mow; *sadzula*, to husk or skin; *tseula*, to graze, &c.

Derivation — the reversive of *kupa*, and means to fan out or clear out a way.

Tumba langa ndi-funa lo-panda ubwea wache, ndimo u-pinda-pinda funye-funye, nu-ngo-ku-mbira pansi, mamawa nu-ngo-fukula, u-ka-

fukula nu-ngo-kupula ubwea wache chifukwa wa-sisima ndi chitukutuku cha pansi wo-gwidwa chitukutuku cho-tenta ndi dote pansi, I want my bag without the fur on it; and so you fold it up rolled round and round, and dig a hole for it (and put it in); next morning you dig it up and 'pug' off the fur, which is easily done because it has got a little heated (*sisima*, = 'high' of meat, ripe, fermented, &c.; there is no good English equivalent) with the close heat of the ground, the heat being kept all in by the earth round it.

Nyama za-kupula apa, difficult Mang'anja.]

Kupulu! of a dog passing; the noise of its feet: *kupu'lu kupu'lu.*

Kuputu! the noise of a herd of animals passing; of a single animal passing, a buffalo, zebra.

Nda-mva fisi wa-ti kuputu, I heard the patter of the hyæna's feet. *Njati kuputu kuputu.*

[The accent is on the first syllable. It is also used of a dog running: *cha cha cha*, of a dog trotting.]

Kuputula, ku, to run, to pass, as a herd of buck or zebras, so called from the noise of their feet. *Mbidzi zi-kuputula kuputu kuputu!* (*q.v.*)

kuputuka, -utsa, -udwa.

Kupuza, ku, to FLAP WITH THE WINGS in flying, *kupu kupu; mbalame i-ta-laswa i-ti kupi kupi! le! i-kupuza kupi! ya-gwa pansi kupi*, the bird when hit flaps and descends *kupi!* and its fall to the ground is also *kupi!*

It is also the same word as *kupudza; ta-tenga chingumbungumbu-cho ti-ku-pudzire mireme.*

Kur-; see **kul-**: also **kurare, kureti, kuru, kurura, kurukutika**—see **kulale, kuleti, kulu, kulula, kulukutika.**

Kusa, ku, to hoe lightly, on the surface, to hoe over an old field, to heap lightly together into one place; to keep goats or cattle together in one place, to herd (*ku-zi-bweza-bweza*, which is the chief idea of herding to the unwilling herd-boys themselves).

A-nka ku-ka-kusa m'masala mwache, he went to hoe in his last year's garden. *Kusa masala; kusa mapesi a zintu*, hoe the garden left fallow, hoe in the old stalks: *a-kusa masala po-dia nandolo po-uma*, they hoe up the old garden at the time when they eat the dried *nandolo* beans. *Kusa mp'anje, mo-unjika zinyalala, maudzu onse*, hoe up a new garden when they heap up the piles of sticks and straws and grass.

kusira, kusitsa, -ika.

Kukulubsya, ku, TO DRAG ALONG a net in catching fish, *a-u-kukulubsya ukonde nsomba = ku mbululutsa, ku-chi-koka pansi;* also *kukulula.*

[It is very like *kokalupsya*, a sweeping rain; and if it is, one would almost have to give up the enticing derivation of *koka-lupsya*, sweeping off the burnt ash, which is too exact almost to be accidental, and so explained by the natives themselves as the function of the *kokalupsya* rain, in favour of *kukulula* and *kukuma*, finding in the *-psy-* and *-bsy-* (which are the same as *-dz-* and *-z-*) a verbal modification.]

Kukuluku, the crowing of a cock; also *kokoliriko.*

Kusu, lying spread, sloping in one direction; as grass or corn 'laid' by the wind, as trees leaning over, as grass where an animal has lain down or a herd have slept.

Udzu u-li kusu (*ku nka kwache kwa ku-modzi*), the grass is laid. *Antu, mu-ta-gwera pa-modzi pomwe pa-li poterera, kusu!* of men if they all fall in one direction upon some slippery substance under their feet. *Njobvu nda-i-lasa nda-ona ku-li kusu! ya-gwa njobvu*, I wounded an elephant, and I saw the whole place level where it fell. *Mtengo wa-ti kusu-zi-ku-kalira ku-modzi lambi; mpepo i-ta-wanda chimanga chi-chita ku-modzi kusu.*

Kusuka, ku, TO LEAN IN ONE DIRECTION. See **Kusu.**

Kuta, ku, I., TO WRAP UP, as in cloth or leaves a small bundle of food or anything; TO COVER UP, cover over; also TO COVER WITH THATCH, to thatch.

Ku-kuta **pfunje**, *ku-kuta* **kamba,** to tie up a little parcel, to 'put up' a packet of sandwiches. *Ku-kuta dzira ni masamba ku-li-kwirira pa moto, kuti li-psye ndi chitukutuku*, to wrap up an egg in leaves, and to cover it up in the fire, that it may be cooked by the heat. *Ku-kuta chimera kuti timizu tache ti-turuke bwino*, to cover up malt, that the green sprouts of the grain may come well. *Kutani moa ndi mpasa antu a-nga-wone*, cover up

ɔer with the mat for fear people
ee (not because ashamed of it,
ecause the people would natur-
ant some). *Kuta boa u-ta-mera*
asamba kuti u-futukule bwino,
up mushrooms that are just
ting with leaves, that they may
well. *Ku-i-kuta nyali ndi manja*,
de the lamp or light with one's
. *Kuta* **pukusi**, *u-li-rimbike*, or
be, wrap up the parcel, make it

ambo ya- **kutira** *piri*, or *kuta*
or *kutiza piri*, the clouds cover
ll, conceal the hill. *Kutira-ku-*
hifukwa po-onekera, kutira kutira
ra, lowezera, zatu za-kale po-bi-
chifukwa a-mba-mva nkondo,
ing up possessions because of
larm.
kute nyumba, ku kuta chulu, ku-
uta ndi minga, thatch a house,
ant-hill, or cover a village
de with thorns. *Kuta udzu wa*
pa litala, put green grass over
ain-heap.

a, ku, TO BE SATISFIED; said of
r appeased, or mind or heart
ed; it comes to be a sort of
alent for 'thank you,' seeing a
's best thanks are to be satis-
rith what one gives him; *nda-*
r ta-kuta, thank you; *kutitsa*
to satisfy.
so a-kuta, m'mimba mu-li njala,
f one who sees his food eaten
him. *Ku-dia i-dia nsima u-*
ri-ku-bwera ku-m'mero wa-kuta,
eating *nsima*, when you find it
up in a way to your throat
you may be said to be satis-
Mimba i-ka-ti ng'ani ng'ani
ku kuta, i-ri manya, when one
'fair good belly' one is *kuta*,
ed.

word comes probably from the idea of
g. *Kuta* is pronounced simply with a
when it means to cover; the *u* is as-
when it means to be satisfied.]

amitsa, ku, TO SHAKE, as things
ag, potatoes in a pot, &c.; = *ku-*
sa, *q.v.*

ari, FAR AWAY; *ku* = to, and
dv. of *tarika*—thus *kutari, pata-*
'ari, to or at a distance; it is
also called *kutali: ku-enda ku-tari mu*
ulendo, to travel far.

[As an adjective it is used as *kwa ku-tari, pa patari, cha-chitari*, &c.; *mtali* also means HEIGHT, distance, or length of any kind.]

Kuti, L., THAT; conjunction.

[It is of course the preposition *ku* with *ti*, adverb of saying or doing, used almost as the infinitive of a verb (*kuti* = saying or doing); but it does not keep its literal meaning, having expanded into the conjunction 'that,' as the following sentences show: *A-mva kuti a-bvunda*, he smells THAT it is bad; *chinjikira mpepo kuti i-sa-lowe m'nyumba muno*, put a screen up that the draught may not come into the house. Still, on the other hand it is applied to the idea of saying much more widely than the English 'that'—viz., *A-pangana kuti ti-nche lero*, they agree, saying, let us go today—really, they agree that they shall go today; *tambala a-lira kuti kukuluku*, the cock crows, saying, *kukuluku!* where it does not mean 'saying,' but is an extended 'that' of the form 'he said that' such and such was so and so.

On the whole, therefore, one comes to the conclusion that *kuti* is 'that' without the loss of the consciousness (as one does lose it in English) of what the real meaning is. Saying and doing are also so strangely blended in the language, that some of the cases unexplained by 'saying,' may give way before the idea of 'doing.'

It combines also with *chi-fa-, cha-, fa-*, &c., to form an extension of the conjunction, or to join more closely to the noun.

Dziko la ani? whose country? answered, *lakuti lakati*, So-and-so's. *A-nena chakuti chakuti*, he says so and so. *Mwa-kuti mwa-kuti*, so and so. *Mfumu a-funsa uyo, kuti, iwe u-ti chakuti chakuti*, the chief asks that person if he did not say thus and thus. *Dzuwa la-kuti*, such and such a day.]

II. WHERE, WHITHER? *U-nka kuti?* where are you going? *Wa-nka kuti?* where have you been? *U-dzera kuti?* where do you come from? *A-li kuti?* where is he? *Dziko la-kuti?* a land where about?

[*Pati?* means whereat? Where are you reading? would be *pati?*]

III. COVERING; adv. of *kutira; antu a-kutira moto, a-li kuti!* the people are sitting all round, shutting in the fire: *mitambo i-ri kuti! i-kutira dzuwa*, the clouds are veiling the sun: *udzu wa-kutira njira, u-li kuti!* the grass conceals the path (were one asking where the path was, one would say *i-ri kuti?*); *nkalango i-kutira kuti!* the thicket veils.

Kutira, ku, TO COVER, HIDE, VEIL; *nda-kutidwa nsaru.* See **Kuta.**

Kutsula, ku, to turn out, pour into, as a basket of *nsima*, all at once; as *kutula; kutsulira pa mpasa, kutsula kantu konse m'chiwira; kutsula madzi.*

kutsuka, -utsa, -udwa.

K'utu, the ear; plu. *makutu; ku-zi-mva m'kutu,* to hear 'in the ear'; *a-ndi-sokosa m'kutu,* he makes a noise in my ear.

[*Wo-gonta m'kutu* = deaf; *chicherechere,* the cartilage; *mpanda,* the hole in the ear; *a-poola pa nsonga pa kutu,* he pierces his ear.

Kutu has reference in Yao which makes it indelicate to use where both are spoken, until familiarity with the language minimises the attention to words which naturally exists with mistakes in speech. Still no Mang'anja person would ever dream of using *lipilikanilo* (the Yao word for ear) instead of *kutu,* for no objectionable reference is felt in straightforward speaking, and the avoidance of the word would be more objectionable.]

Kutu! all over; *mpere kutu,* all covered with scabies.

Kutuka, ku, *antu a kutuka,* men come 'pouring in' when they hear there is a beer-drinking: from—

Kutula, ku, I., TO POUR OUT OF, shake things out of a bag, pour flour which has been spread to dry off the mat, turn *nsima* out of a pot; it is rather used of dry measure than of liquids: **kutuka,** also to run out, to be poured out.

Maboa a-churuka a-kutuka pano, the mushrooms are spread as if they had been turned out of a pot. *Zirombo zi-kutuka,* the wild beasts abound, are many (from the same idea). *Malalanje a-kutuka a-li muno bo!* the oranges are in great abundance here. *Na-kutulira zimanga m'nkokwe,* and they turn the maize into the *nkokwe.*

Kutula, ku, II., TO UNCOVER, and *kutulula;* the reversive of *kuta.*

Kutulakamba, a kind of mushroom edible; plu. *makutulakamba* (*kutu-la-kamba,* the tortoise's ear).

Kutumula, ku, TO SHAKE OFF, dust, as one does a cloth or a coat or a mat; to shake one's self, as a dog when it comes out of the water (*monga nyama i-ka-vumbwa, i-dzi-kutumula*); *ku kutumula mtu, tsitsi li-choke madzi,* to shake one's dewy locks; *ku kutumula tumba, mpasa, zonse zi-choke,* to shake a bag, a mat, that all that is on it may be shaken off.

Kutumulula; kutumuka, -udwa, -utsa.

Kuula, ku, TO POLISH, rub, take off the bark, take off skin or husk; clean or clear off anything adhering; said in fun, clean or wash your hands: also *koola, tsipuka;* used of *nsungwi* (*a-zi-kuula*), *nzimbe, bango, misinde.*

Mtengo u-kuuka, antu a-u-kuula dala, the tree is barked, people bark it knowingly. *Mtengo a-li-kuula ndi zipumunto,* they bark the tree by beating the bark off with logs or beaters. *Kuulitsa-mo m'manja mwako,* clean your hands. *Njo-kuuka kale, u-pere mpeni u-ng'azimire,* the knife was polished before, rub the knife to make it shine. *Zi-kuuka mpere zi-ka-funa kupola,* when the itch is healed the skin comes off, leaving clear spots. *Nu-kuula ni mchenga kuti mbu!* and you rub with sand that it may be bright. *Antu a-chita za chizombwe a-kuula mfuti sa-lowa m'tengo, na-omba pa moa,* young 'swells' rub up their gun, don't go to the bush to hunt, but fire it off at beer-drinkings.

kuuka, -utsa, -udwa; *kuulitsa, -ika, -ira.*

Kuya, ku, to remain in one place; Yao, *kuya* = *tsata; njati zi-ri-ku-kuya:* also *ku suta.*

Kuyere, *i.e., ku-yere,* an open place: *ta-fika ku-yere tsopano, m'tsetse mbe!* abverb *yere* or *yera.*

Kuyu, soft and watery, as an over-ripe pumpkin, or cassava root when it sprouts again: from this probably comes the name of the fig, *nkuyu.*

Kuyuka, ku, to be soft and watery. See **Kuyu.**

Kuwa, ku, to add on a fringe to the web of cloth; a fringe always remains, but to make this longer, threads are set, and the first fringe is plaited and twirled into them.

II. Heard once, = *wanda,* to spread flat, as grass, perhaps like the above.

III. For **kua,** to howl, = *pfuula.*

Kuwiri, twice, double; double-minded, &c.; of the *ku* class. *Uyu a-nena mirandu kuwiri,* he takes both sides. *Uyu a-li ndi ku-munda kuwiri,*

he has two gardens. *A-li n'ku-mtima kuwiri*, he is double-minded, or double-faced.

[Also *kutatu*, *kunai*, *kusanu*, for three, four, five; but these are more seldom heard.]

Kuza, ku, TO ENLARGE; call or esteem great; increase much in size. See **Kula.**

Ku-m'kuza mfumu ku-m'lemekeza; ku-kuza dzenje, kasu; ku-i-kuza msichi, to honour him as chief; to enlarge a pit, make a big hoe, post, &c.

Kuzirira, to sew the edge of a mat; *ku soka* is the ordinary sewing, strand to strand: also *kudzira, q.v.*

Kuzumuka, ku, to be quietened, loosened, set off as a gun, let fall; lose bitterness (as *zikota*), or intense heat (as the sun), anger: *kuzumula*, the active of the same; like *kululuka*. *Dzuwa la-kuzumuka*, the sun's heat is past, *la choka ukali*. *Wo-kuzumuka mtima*, his anger is appeased. *A-u-kuzumula mtsuko, madzi twe!* he lets the jar fall and all the water is spilt. *Wa-i-kuzumula mfuti wina*, some one let off a gun. *Ya-kuzumuka ntsinga yanga i-lera*, my bowstring is loose. *Wa-kuzumuka mtima=wa-totota, wa-pola, wa-leka, ukali wache;* also *ku gwa ṉkope*, his countenance fell, not in the sense of anger, but his anger ceased.

Kwa, for **ku-a-**; see **ku**; *e.g.*, *kwa oka, a-tsala kwa oka*, by themselves; *ka-bwereke nsaru kwa mnzako*, borrow calico from your neighbour; *ti-diera kwa iye*, we eat at his house; *ta-dzera kwa mfumu*, we came from the chief; equivalent to 'for,' 'from,' 'as,' 'like,' according to the verb preceding, which is generally in the *-era, -ira* mood, (see below, note).

II. *Mwezi* **kwa**, the month all past; probably the same as **kwa!** adverb of *kwapula, kwakula*, suddenness in beating, snatching; *njala ti-na-kala nai r-r-r-r mwezi kwa*, or *pa*, we were starved a whole month.

III. **Kwa kwa kwa,** the noise of, say, a rabbit in the grass; *kalulu a-enda kwa kwa kwa! ndu! a-m'zembera garu*, the rabbit goes *kwa kwa kwa*, then *ndu!* quite quiet, he has dodged the dog.

Kwa kwa kwa, cutting off the leaves in transplanting maize, &c.; *kwa kwa kwa*, dragging along—from *kwakwabya*, as a thief steals along, *sakwimbala a-pita umo kwa kwa kwa*, the ant-eater passes along through the burnt grass.

IV. Noise of HITTING or falling, *ku menya kwa!* noise of falling into grass or leaves, *chingumbungumbu paja kwa!* the thrown stick falling yonder *kwa!* knocking off the plant's head *noko!* STRIKING flint in the pan of a gun, *kwa! muli! kwa! muli!* strike! flash!

V. SETTING OFF A GUN, from *kwacha, a-li-kwacha mfuti kwa!*

VI. **Kwa! kwa!** calling on a dog; also *e! e! e!*—also short vowel, as in 'fur,' *uh! uh! uh!*

VII. **Kwa! kwa!** RUBBING, anointing; *mafuta kwa! ku-dzoza kwa!—kwa kwa kwa*, rubbing back and forward; of *kwakwatiza*.

[Flatness, openness, breadth; in motion quickness, and breadth as in passing through the bush, or of broad sweeping water; hitting, &c., seem to be some of the leading ideas in *kwa!*

Kwa used absolutely for direction as *ku*, as *ku-nyumba kwa, kodi mu-muka ku-nyumba kwa*, to which house? (this is also Yao).

In the perfect tense *kwa* is the equivalent of *ku*, as *ku chuka kwa-mveka*, the report is heard.

It is sometimes reduplicated, as *kwa kwa eni*, of other people.]

Kwabsya, ku, also **kwabsa, ku,** to sweep along; *njoka i-kwabsya, sakwimbala a-pita umo na-liza mambala kwa kwa kwa!* the snake rustles along, the ant-eater passes here and its scales sound *kwa kwa kwa*.

Kwacha, ku, TO STRIKE FIRE, fire a gun (with reference to the flint setting fire to the powder in the pan); to rub with striking: also *kwatsa*.

Mwala u-kwacha chikombe, the flint ignites the pan. *Muntu a-kwacha mfuti*, the person fires the gun. *Ku-kwacha myala u-ona moto u-li muli muli!* striking flints you see the fire flash.

[*Atsa* is to ignite, *kwacha* or *kwatsa* to ignite by striking; *kwa-cha* is also a form of *cha*, it is day, it is ripe, and may also mean the gun is cocked, while *kwacha* is to set it off.]

Kwacha! kwacha! as *haya!* up! up! come along! 'time's up'; it is

used by capitaos in journeying, and means, up with your burdens, off with your loads.

Kwache, HIS, of the *ku* class; to his home, as *kwao*, *ku-m'mero kwache* = his throat.

Kwadza! carrying off, as people in war, *mbidzi ndi mkango;* the same as *kwabsya*.

Kwadza, ku, to beat with a stick, or switch (*nchapulo* or *mkwapulo*): *kwadzira*, *-itsa*, *-ika*, *-idwa; wo-pusa a-kwadzika*, 'a rod for the fool's back'; *ku-m'kwadzira*, to thrash him.

Kwadzula, ku, TO BREAK OFF the crackly leaves of maize (*kwadzula masamba a chimanga*); or other leaves, as *kadzula* also.

It is also the same word as *kwatsula*, = to swing the arms much in walking, to rub them against one's side.

[*Kadzula* would be to break off a branch; *kwadzula*, to tug off the leaves.]

Kwako, thine; of the *ku* class; *ku-chita kwako*, thy doing.

Kwakula, ku, TO SNATCH, snatch away, rob, cut a man's words short when he is speaking; as *tsompola*.

A-chita mo-ti kwa! nda-m'kwakula or *nda-m'sompola*, they do *kwa!—i.e.*, they snatch away. *Zache za mnzako u-ta-gwirira kantu, ku kwakula ndi ku m'landa msanga*, if you snatch away something of your neighbour's, that is *kwakula*, taking it quickly and by force.

kwakudwa, -utsa, -uka.

Kwakwa, a kind of lizard, a foot long or more, with a white head; also *nsambululu*.

Kwakwabsa, ku, also *kwakwadza*, TO DRAG ALONG, concealed, either one's self or something which one drags behind one.

Njoka i-kwakwabsa pa mchenga, pa njira, the snake drags along the sand, or on the path. *Chirombo icho mchira wache u-chita ku kwa kwabsya pansi*, that wild beast drags its tail along.

[= *Zembetsa*, also *ko-nyamulira ko-koka pang'ono wo-sa-nyamulira cha-mwamba, ku-pita ndi-ku-nyamulira cha m'maudzu.*]

Kwakwala! of walking in the bush; RUSTLING, as of hard stiff calico.

Kwakwalala, ku, as above, TO RUSTLE: *kantu ka-pita uko ka-kwakwalala pa-udzu*, something passes there and rustles the grass; *nsaru i-kwakwalala i-ri-yo-chindikira*, the calico rustles, it is of strong quality.

Kwakwalatsa, ku, to make a rustling noise: *makoziwe a-li-ku-kwakwalatsa* = *ku gunza ziwira zonse giwe giwe giwe*, the rats are rattling about here in the house—that is, touching all the house vessels. *Kwakwalatsa katundu wa-m'nyumba ku-funa zakudia*, to turn the house upside down in looking for a bit of food.

Kwakwana, ku, to be parallel, TO WALK ABREAST: *njira za kwakwana* or *za-ku-kwakwana*, paths which run abreast or near each other to the same place; *mitsinji i-kwakwana, madambo awiri a-kwakwana a-ta-gwera pamodzi pomwe*, two streams parallel, two 'dambos' meeting at the same place.

Kwakwane, adverb; *ku-enda kwakwane kwakwane*, to walk abreast (as warriors through the bush, &c.), as *tsatane tsatane*, one behind the other; *tsogozane tsogozane*, one before the other; *tsagane tsagane*, accompanying each other.

Kwakwatamiza, ku, also **kwakwatisa**, TO RUB WITH OIL, anoint; rub a small quantity on.

Kwakwatiza madzi m'tupi kuti u-li-sisire, rub your body with water that you may make it clean.

kwakwatisira, -itsa, -ana, -idwa; also **kwakwakwanitsa.**

Kwala, ku, I., TO SEEK, FOLLOW, desire.

Ndi-kwala nkosa yanga, I seek my sheep; *kwala kwala ku funa kantu ka-ka-tayika*, to seek about, looking for something one has lost. *U-to-zi-pita nu-kwala mnzako nu-kwera m'mtengo nu-suzumira*, you go and seek your companion, and climb a tree and look around.

[Synonyms—*funa*, wish; *laka*, desire; *sowa*, be without, want.]

Kwala! II., SWEEPING DOWN; also *kwalu, q.v.*: *madzi a-enda kwala*, the water sweeps broadly down; *moto u-li kwala kwala*, the fire sweeps over.

Kwalala, ku, TO BE BROAD: *njira i-kwalala* or *ya-kwala*, the way is broad; *mbande ya kwalala*, a broad game-track.

Kwalala, A BROAD ROAD, a road as it nears a big village where it widens out from constant traffic; *kwalala la pa mpambano*, the broad part of the roads as they cross each other: plu. *makwalala: madzi a-li kwalala* (used adverbially).

[*Kwala*, of water flowing, is from the same root, *kwa!* denoting breadth.
The *bwalo* path is always *njira ya kwalala*.
Synonyms are *tambalala, kwambala:* the word for a fathom, *nkwamba*, simply comes from the stretching out of one's arms; and *chiakwambi*, a large hawk, from the stretching of its wings.
The following words in *-ula*, from the same root, indicate the flowing 'off,' spreading 'out,' of the same idea.]

Kwalu kwalu! of fast-flowing water; of men walking quickly, with the verb—

Kwalula, ku, and **ku kwaluma,** TO SWEEP, OR RUSH, OR SPREAD ALONG.

Nyanja i-enda kwalu kwalu; antu a-enda kwalu kwalu; moto u-li-kwalu kwalu; mtsinje u-enda mwa kwalula, muntu a-ka-funa ku-ta-oloka madzi a-m'tenga na-mu-ika munsi, the stream flows swiftly down; if a man attempts to cross, the water takes him and puts him down the stream.

Kwambala, BREADTH, the breadth of a band, breadth of *luzi* string, of a flat ribbon, of a strand of *mlaza* plaiting, of a plait of tobacco; also a strand or piece of any broad tying.

Luzi la kwambala la-li-kulu, string of considerable breadth. *Kwambala la fodia*, a strand of tobacco. *Ndi-patse kwambala la mlaza-wo*, give me a bit of that *mlaza* plait.

Kwambi, BREADTH: *ku patsa kwambi la-li-kulu*, to give it a good breadth, in beating out iron.

Kwambiri, MUCH; of the *ku* class; also GREATLY.

A-ruka mitanga kwambiri, they weave baskets much. *A-wedza nsomba kwambiri*, they engage much in fishing.

Kwamu! falling off, of strength, of leaves, &c.; and—

Kwamuka, ku, and **kwamula,** to fall off, as of leaves leaving a thin stalk, *zimanga za-kwamuka;* to become thin from failing strength, old from failing youth, *muntu wa-kwamuka tsopano, mpamvu za-choka, a-kalamba; kwamula masamba* = pull off, strip off the leaves, or little branches; *muntu a-nga-onde wa-kwamuka.*

Kwana, ku, TO BE SUFFICIENT, SPREAD OVER; to be equal to, to meet, be enough for.

Leka tsopano ku-menya ku-kwana, stop now, both are equal in contest. *A-kwanira onse = a-nena onse*, all agree in saying, are alike in saying. *A-ona ndi katundu ndi tumba-lo si-zi-da-kwanira m'maso, zi-ka-kwanirana m'maso ndimo a-nena li-dzaza*, they see that the wrapped-up bundle and the bag are not equal to the eye; if they are equal then they say, it is enough. *Kalirani ndime-i, ena kalirani i, ena-nso kalirani i, ndiko kuti ndime zi-na-li zitatu m'munda muja, za-kwana antu, antu a-kwana ndime zonse-zo*, you stop at this line, and you at this, and you at this; that makes the garden into three portions; they are enough for the people, the portions suffice. *Nkungu i-kwanira ndiko ku-bvundikira nyanja yonse, piri lonse*, the mist is all over—that is, it covers the whole river, or the hill. *Chakudia cha-kwana*, the food was enough. *Ife a chiromo chatu ta-kwana nayo mibvi tonse, a-ta-ku-ti-lasa ife*, we on our wing are well supplied all of us with arrows if they attempt to fire at us. *Nda-nenera malonda ena ngati a-nga-perewere a-nena kuti, patikireni; malonda a-kwana*, when they speak about barter—*i.e.*, in bartering—some, if the goods are insufficient, say, add something; the goods equal the price. *Alendo a-kwana pamdzi pano*, there are plenty strangers at our village. *Ntomba i-kwanitsa midzi yonse*, the small-pox spreads to every village. *Azombwe a-ta-nda-limbana, a-ka-lekana o-sa-gwetsana, wina a-nena a-kwanitsana m'zibwenzi zao*, young men, if they wrestle together and leave off without going the length of knocking each other down, some one says they have

confirmed their friendship by trying their equality in strength (a friendship founded upon equality).

[*Kwanana*, also *bromerezana*, *mverana*, &c., synonymous. It is derived from *kwa*, spreading, the *-ana* holding its meaning of inter-relationship.]

Kwanga, mine, of the *ku* class; also, to my home, but better *kwatu*.

Kwanguka, ku, TO BE CLEAR, clear up; also *kwangwanuka*, *kwangula*, and *kwangwanula*; it is also the same as *kwanuka*—see examples.

M'kamwa mwa kwanguka, *mwa choka kambi*, *mwa-yera*, one's mouth is clear, the drawing together (as in eating unripe *masuku* fruit). *A-kwangula madzi*, *moa*; *moa wa-kwanguka*, water or beer, they have finished it all; the beer is all done.

Ku-dia ka-nkwiru ka-kwangula m'kamwa, eating of things one longs for makes the mouth clear. *Chisenye cho-ipa cha-choka m'kamwa mwa kwanguka*, the bad taste passing into a smell (from the affection of the palate) has gone away, the mouth is free and comfortable. *Mbvula ya choka kwa-kwanguka kwa-yera-nso*, the rain has gone and the sky is clear and shining. *Nkalango ya-kwanguka ya-choka miteng yambiri*, the thicket is clear, many trees are gone. *M'nyumba mwa-kwanguka*, the house is tidy. *Madzi a-tayera tsopano a-kwangwanuka*, the water is clear now, the mud has all settled. *Ku-li-ku-choka mitambo ku-li-ku-kwangwanuka*, the clouds are going away and it is clearing up. *Muntu wo-pusa kale a-ka-chenjera a-nena kuti wa-kwangwanuka tsopano*, if a formerly stupid person becomes clever, they say, now his brain has cleared up.

kwangutsa, -udwa; **kwangwanutsa, -udwa**; adv. *kwangu!*

Kwanji, what? how? of the *ku* class.

Mu-nena ku-mnda-ko n'kwanji? what do you say about the garden?

Kwanjira, ku, TO BE SLOVENLY, or unwashed, or disregardful of one's person.

A-dzi-kwanjira a-kwanjira zache, *a-chita mpwaye pa-tupi pache*, he is unwashed and slovenly in his person.

[It is most probably what remains of *kwanga* unused, *kwanjira*, of which *kwangula* is the reversive, = to take off, clear up, clear off, what *kwanjira* denotes is put on or covered over; and the initial idea is again *kwa*, covering over.]

Kwankwa, LYING FLAT, stretched out; *muntu a-li-kwankwa apa*.

[The root is *kwa*, covering, and it becomes plain, as *kwa* is verbalised in *kwiriva*, that *gwa*, to fall, is a closely cognate and natural idea.]

Kwanu, your, of the *ku* class; also to your home, as *kwatu*, to our home, to my home; *kodi namwali-we u-ku kuti? ndimo a-la-ti kwanu konko*, where are you going, miss? and she says, home there.

Kwanuka, ku, and **kwanula** (act.), TO CLEAR OFF; as *kwanguka: kunja kwa kwanuka bwino lomwe*, outside has cleared up beautifully; *mitambo ya-choka*, the clouds have cleared off. *A-kwanula kalango*, he clears the thicket.

Kwao, their, of *ku* class; to their home, to his home: *kwao ndi uko*, their home is there; *na-nka nazo ku malo kwao*, and they took the things home.

Kwapa, I., THE ARMPIT; *m'kwapa mwache*, under his arm, either in the sense of carrying a thing thus, or in the sense of armpit; also *kwapa lache*: the verb is *kwapatira*, to put under the arm.

Kwapa, ku, and **kwapira**, TO BEAT THE GRASS in hunting; also to cut, reap, when the idea is a hitting cut (*senga* being to reap or cut, shave off, &c.), or when one is seeking for mice and cuts and hits away the grass (Yao, *chikwakwa*, a sickle).

Ti-pite ti-kwape lero, let us go and hunt to-day. *Kwapani pa-lowa kantu*, beat the grass, something went in there.

Kwapata, ku, TO PUT UNDER ONE'S ARM; to cross strings of beads under the one arm and over the other shoulder; also very generally *kwapatira*; the adv. is *chikwapatire*.

A-kwapatira ndodo, he tucks his shillelah under his arm. *Kwapata mauta*, he carries his bow under his arm (as they do here, quite similarly to the pictures from old monuments).

Kwapatira lamba la liwengwa, they cross the powder-horn (generally of a buffalo horn, or even an elephant's tusk, beautifully ornamented at times) under their arm. *Kwapatira mwana*, to carry a child under one's arm.

kwapatidwa, -itsa, -ika; also—

Kwapatula, ku, to take from under one's arm; *ku chotsa zo-kwapatidwa*; as when one has put on (*ku bvala, ku kwapatira, liwengwa*) one's powder-horn, to take it off again is *kwapatula* (the reversive).

Kwapu! RISING UP SUDDENLY: *a-kwapuka kwapu! pa bvalo*, he rises up suddenly and goes away from the *bvalo*; the heart incites a man to sudden action, *mtima wache u-kwapukira kwapu!*

Also of *kwapula*, to beat, switch.

Kwapuka, ku, I., TO RISE UP SUDDENLY; to appear suddenly; as when buffaloes are feeding and one sees only two till suddenly the whole herd rises: *njati za-kwapuka.*

Mwamna iwe ta-kwapuka, mwana a-itana iwe, get up, man, the child calls you (is sent to call you). *U-zi-kwaputsa nyama*, you raise or rouse the game.

kwaputsa, -udwa.

Kwapula, ku, TO FLOG; beat off, as one beats dew off the grass beside the path in early morning travelling (*kwapula mame*); to beat on, even as in our idiom of the sun 'beat' upon him, but more extended, as *mbvula i-kwapula antu, njala i-kwapula, antu, dzuwa lonse li-kwapula antu, chisanu, ludzu*, the rain, hunger, the sun, cold, thirst, are all said to beat upon one's body (*a-ka-ngo-kwapula m'tupi monsemo*).

Ku menya is almost used in the same way; *ku kupa mame = ku kwapula mame; ku kwapula = ku menya ndi mkwapulo, mchamu*, &c., but not *ndodo—i.e.*, to beat with a lash or switch, but not with a stick or club: *kwapulana* = to beat each other.

kwapuka, -utsa, -udwa.

Kwasula, ku, TO TAKE A LITTLE, TASTE A LITTLE; take a little *ndiwo* without *nsima.*

Ta-sunza za nkwiru; mu-ta-chita kambi m'kamwa, mu-kwasula masamba a chinangwa, nyemba, nyama, &c., dip and take according to your desire; suppose your mouth is bad from over-eating, or from bitter or sour things, take some of the *ndiwo* leaves of cassava, or beans alone, or take some of the meat.

Kwasule, adv. of *kwasula.*

Kwata, ku, TO MARRY; said of the man, while *kwatibwa* or *kwatidwa* is used of the woman.

Kwatana means also TO MATCH, to pair, as in putting two and two together with no odd one left over.

Kwatitsa, give in marriage.

[The Chikunda word *kwata* means 'to take,' and may possibly be the root of idea in *kwata*, to marry; but one is rather inclined to think that the root *kwa* gives all that is necessary, and *-ata* is one of the most common verbalising terminations; besides, it is not the man who 'takes' the woman from her home, but the woman stays at her village and the man builds his house there; *a-kala-komwe kwa amache a mkazi-yo, wa mwamna a-ngo-chita mo-tayika sa-kulupira kwa amache konse* (they live where the mother of the woman is, a man in a way throws himself away and never stays by his mother).

Ukwati = marriage; *mkwati*, the bridegroom; *mkwalo*, the marriage; *wo-kwatibwa*, the bride; also *chikwatiro* = marriage.]

Kwate, the leaf of maize or *mapira* grain; plu. *makwate*; from the same root *kwa* expansion, from the broad leaves of the plant.

Kwatsa, ku, STRIKE AGAINST, rub against; as *kwacha.*

A-kwatsira njira i-modzi, they walk together, and so knock against each other from the narrowness of the path (paths are always narrow). *Kwatsa mfuti*, fire the gun, strike fire in the pan to get a light, say, for one's pipe (*ku tenga moto pa mbali pa mfuti wa-ku-diera fodia*). *A-kwatsa miyala a-tenga moto*, they strike flints and get fire. *Pamene myendo i-ti-dzi-pita ndi-kula pansi ndiko ku kwatsa njira*, when one's legs go on and increase in size, then one says, they brush against the side of the path; *ya-pita ndi-kwatsa njira*, they pass and rub against the path.

[*Kwa* gives the main idea of hitting, and *-ts-* the modification, as *-s-* in kwasula and in *sinja.*]

Kwatsu, 'skiffing' one's arms against one's sides in walking fast; and—

Kwatsula, ku, TO SKIFF PAST, skiff off; *kwatsula manja,* to swing one's arms in walking; like *kwatsa,* of which it is the simple reverso-extensive.

A-limbika mikono chifukwa mpamvu a-tengera m'mikono, na-kwatsula mikono, he knits up his arms because he derives the sense of power from his arms thus firm. *A-bwera kwatsu kwatsu,* they returned empty-handed, having taken or received nothing—*i.e.,* their arms swinging along with nothing in their hand.

Kwatsula, ku, also to snatch away, as *kwatula, q.v.*

Kwatu, ours, of *ku* class; also *home,* to our home, at our home: *kwatu kuno,* at our home here, *kwatu-ko.*

Kwatula, ku, TO SNATCH AWAY, carry off; also *kwatsula.*

Nankabai a-gwa wapa na-kwatula mwana wa piye wa nkuku, the hawk descends and carries off a chicken. *Ta-kwatula icho,* take up that and go off with it.

kwatuka, -utsa, -udwa.

Kwau! kwau! CROUCHING, CREEPING, of a man hiding, of a child crawling: *a-da-linda kwau kwau,* he delayed crouching down.

Kwawa, ku, TO CREEP, crawl; as a child, as in stalking game, as an animal or insect.

Mbala i-kwawa kanandu kanandu, i-ta-ba, kuti a-nga-ndi-wone, the thief creeps along when he steals, saying, else they will see me.

Kwawa, the dry bed of a stream, a slope, a small descent; a wady: plu. *makwawa.*

Kwawa ili si-ri-lumpika, this stream cannot be jumped over, can't be crossed. *Ku-tsogolo kwa kwawa u-nga-a-peze-po madzi,* up a bit in the dry bed of the stream you will likely find water. *Kwawa la madzi,* where there is some water. *Wa-chitira ku kwawa chiti chiti.*

Kwaya! TAKE! *kwayani! kwaya kwaya wa m'kamwa mtima u-li po-mwe-po,* take take, he says with his lips, but his heart is still in his own property, and he really does not want to give it: *m'ku-patsa a-nena e!* there it is, *kwaya!* take it, *gwira,* take it.

Kwe, catching; scraping, dragging, pulling; hitting; light, burning; stirring; *kwe kwe kwe,* quickly.

I. Adverb of *kwea,* to scrape the feet.

II. Pulling the string of a bird-trap, *wa-ti kwe! toh!* drawing a bow, *ma-ntu po-koka uta a-ti kwe!* of flesh drawing together, *nyama za konye* (cramp) *zi-kokana kwe!*

III. Of an arrow hitting, *mubvi u-lasa kwe!*

IV. Adverb of *kweteza, a-kweteza kwe kwe kwe!*

V. Gathering all together, many assembling, *antu a-sonkana kwe kwe kwe! antu a-li kwe! ku bwalo; a-sonka moto kwe!* The *e* is broader, like the *e* in 'met': *gwe gwe gwe* is akin to this.

VI. Catching, and of light burning; *na-ngu-m'ti nayo kwe!* and they just catch hold of it.

Kwea, or **kwewa, ku,** TO SCRAPE WITH THE FEET, *kwea mapazi,* in thanking or honouring a person as the Chikunda do; *ni-ku-omba manja ni-ku-chola misula,* and clapping the hands and bending the knees.

Kwebsya, also **kwebsa,** THE TRAIL of a serpent, track of a worm, the mark of anything dragged along; plu. *makwebsya; makwebsya a garu, nya-lugwe a-ma-pita nda-koka,* the trail of the dog which the leopard dragged away. It is also used as an interjection, *wa-ti kwebsya;* and the verb is **kwebsyera.**

Kwebwe, LARGE-BELLIED; also **kwebve,** *nete;* a paunch, not only when one has eaten well, but also constitutionally; *mimba yei-kulu m'kale kwebve.*

Kweche! RUBBING; as a knife upon a stone, pieces of wood together; 'hitching up' one's calico or dress; rubbing a bowstring (*kwechesa,* and *kwesa nsinga kweche kweche!*), as they do with broken bits of burnt sherd in making the hide strip smooth; of two trees or branches rubbing together with the wind (*mitengo i-kwechesana*

kweche kweche); in washing or rubbing a basket (*ku tsuka nsengwa kweche kweche*); the sound of firing an arrow, also *kwecherekwe*; of a canoe rubbing against the bank with the lapping of the water (*ndengu, ndengu, gadu! gadu! kweche! kweche!* side to side! lying open! rubbing up and down!).

[*Kweche* has been used for a cross, but this is impossible; it must have arisen from the crossing by some learner's putting two pieces of wood in the form of a cross in order to get at the native word for it, and on the natives answering *kweche*, thinking as he would of the rubbing of the two sticks, writing down *kweche*, cross. Many similar mistakes have been made—*e.g.*, *kaya* for the name of a tree, when the native meant *kaya*, 'I don't know.' Names creep into maps thus, which are no names at all. One is tempted to think that the word in the Kaffir Bible for God, *Tixo*, which really means the 'mantis religiosa,' may have come from the missionary's imitation of prayer, which is the very posture of the animal's defence, unless it be that the word was taken from a Hottentot idol.]

Kwechere, DARK, DUSK; *ku-paso ku-li kwechere*, the roof is dusk and shadowed; *ku-kala mbvula yambiri ku-li kwechere*, if there is much rain it is *kwechere*, overcast; *ku-li ku yamba kwechere*, the night draws in; just dark, but quite dark, as the house grows in the evening; *kwa-da ku-li kwechere, kunja-ko ku-li mdima wambiri ku-li kwechere*, it is dark, *kwechere*, outside it is very dark, *kwechere*.

Kwecherekwe! the sound of firing an arrow, as *kweche*.

Kwechesa, ku, TO RUB; as one rubs the rust off a knife; as one rubs or pulls up one's calico (*ku kwechesa nsaru*); wood together, see **Kwechе**; *mpepo i-kwechesetsa ntambi, ntambi zi-kwechesana*; to file. See **Kwechе**.

[It is also **kwesa**. For synonyms, see **Kula**, II. It may be connected with *kwecheza*, and *koka*, from the meaning in the following sentence—*mtima u-li-ku-ndi-kwechesa ndi njala*, I am pained with hunger, where the feeling is represented as a grinding, pulling round.]

Kwechesa, ku, TO SWEEP ROUND, as *kokeza* and *kocheza* = *ku sulira*, in the sentence *ngalawa i-kwecheza i-sulira pa-doko*; but *ngalawa i-kwecheza* or *kwechesa* also means (see **Kwechе**), the canoe rubs against the bank.

Ng'ona wa-kwecheza na-kalira antu, the crocodile comes round to the spot it has fixed upon, and waits for the person; it comes round almost like a canoe. *Kwecheza nsaru*, pull up one's calico; or like *kwechesa, gwedeza*, rub it, as in scratching one's self.

[*Kwekeza pa doko* is heard as well as *kwecheza pa doko*, *kokeza* and *kocheza*; and the *kwe* is simply *ko*, just as *pweteka* = *poteka*. The root of both *kwechesa* and *kwechesa* (they are not the same) is also *kwe*, rubbing, which even in *koka* is the root idea.]

Kwedi kwedi, truly, as *kwene kwene*.

Kweka, ku, TO LOOP, to hang by a hook, to hang up, hang by a string.

Kweka tumba pa panda, hang up the bag on the post.

Kweka! HANGING; adv. of *kwekama* = **ku kweka** above; as baboons from the trees, &c.; hanging up.

Nyani a-li kweka! the baboon hangs from the branch. *Mleme u-li kweka, tumba li-ri kweka!* the bat hangs from the roof, the bag is hanging up.

Kwekama, ku, to loop, to hang up, carry by a hook; specially also **kwekamika**, to make a loop, to net over; as *koloweka*.

Katundu wo-kwekamidwa, a burden hung up. *Monga a-esera katundu cho-pinda ngati mbedza*, as when they weight a load on the hook of a balance bent like a fish-hook. *Njuchi zi kwekama*, the bees hang up together. *Nyani a-kwekama. Nsomba i-kwekamidwa*, the fish are hung up. *Ku-i-kwekamitsa muntu pa mtengo nsaru*, to make the person hang up cloth on the tree.

Kwekamula, ku, TO UNHOOK, unhang.

[It is the reversive of *kwekama*; and *kweka*, the simple verb, is closely related to *koka*, *kola*, and *koloweka*, *q.v.*]

Kwekere, also *kwekwerere kwekwerere*, dragging along.

Kwekwe, A NOOSE; a running noose, as in a trap; used for catching rabbits and smaller antelopes: it is also used for slaves: it is the same as **k'okwe**, *q.v.*; of the *la* class.

Kwekwe also is applied to a mode of tattooing in long lines which run down the chest, over the shoulders,

and down the back: heard also as *nkwekwe*, of the *ya* class.

[*A-panga* **kwekwe**, *a-sia kangogo ka-kang'ono ka chingwe nda-tenga chingwe chimodzimodzi na-chi-pititsa momo, ndiko ku panga* **gango** *la* **nkopolera**, they make a noose and leave a small loop of string, and take the same string and pass it through the loop to make a running noose.]

Kwekwerera, ku, to sit and move along, as a lame or wounded man (*muntu wo-punduka*), as a baboon (*nyani a-kwekwerera*), a child not yet able to walk; *nda-kwekwerera monse*, I moved to every place waiting for you: *wo-dwala a-enda na-kwekwerera, ta-kwekweretsera* (or *tsensenera*) *ntanga*, the sick man keeps 'inching' along, 'shove' the basket along here.

Kwekweta, ku, TO PULL ALONG; as *ku kwekweta mnzako kuti tiye m'tengo, ku-m'gwira pa nkono, ku-m'ti tiye!* to drag your companion with you, saying, come along to the bush; to take him by the arm, saying, come along!

kwekwetera, -etsa, -edwa.

Kwekeza, ku, to pull round. See **Kwecheza.**

Kwela, ku, to climb. See **Kwera.**

Kwemba, ku, I., TO SNIFF UP, snuff up; also, to sob; to 'draw' tobacco, to suck water through a reed, draw up water as in a squirt (the natives themselves make squirts of bamboo).

Kwemba fodia (or *mpwea wa fodia*); *kwemba madzi kwemba chipwete mo* **psopa**, suck up a tomato with the lips. *Mwazi a-kwembeka m'msuku* or *lumiko*, they draw blood by cupping. *Nyama i-kwemba-kwemba i-tapa mpepo kumvera antu a-ta-dza*, the animal sniffs up the breeze to see if people are coming. *Kwembera mamina*, to snifter. *Amache a-kwemba mwana = a-minitsa mwana.*

Kwemba, ku, II., to knot, double up; as muscles, say the muscles of the stomach; *mitsempa i-***kokana kokana** *pamodzi mulu, i-kwemba*, the tendons knot, *i.e.*, the muscles knot into a lump; *minofu ndiye yo-kwembana*, it is the fleshy part of the muscle that knots.

[This is the best word for ordinary cramping, *konye* being rather the curving in of the *fingers in leprosy.*]

Kwene kwene, TRULY; or **kweni kweni**; of the *ku* class, as *chene chene, zene zene*, &c.; *ndiye kwene kwene*, it is really he.

Kwenje, a large drum; also *sonjo*; it is beaten with one drum-stick.

[The *kwenje* drum is beaten upon great occasions; when men return from war, or to summon people upon alarm of war, or say when a person has been caught by a leopard, or when one has drunk *mwavi* poison and vomited. It is a drum of great sound for fierce and exciting call. *A-angala zo-kuli*: the sound is *ti ti ti, ti ti ti.*]

Kwenta, ku, TO TURN OFF, TURN ASIDE; be crooked; double, as a hare; change, as the wind; wind or bend, as a path (*njira i-kwenta-kwenta*, the path winds about); to avoid by turning aside, as in playing ball; heard also = to beat iron.

Chipolopolo cha-kwenta, m'ku-lowa pa-tupi pa nyama chi-ka-kwente mbali ya kwina, the bullet's course is deflected, say in entering the body of an animal it comes out at another side. *A-kwenta anzache*, he jumps aside and neatly avoids collision with his fellow-players at ball. *Njira njo-kwenta*, the path bends. *Kalulu a-kwenta-kwenta po-m'tamangitsa*, the rabbit doubles and turns when one is chasing it. *Utsi u-kwenta-kwenta ndi mpepo*, the smoke drifts and whirls about with the breeze. *Chikuo cha nyama cha kwenta*, the spoor of the game turns aside.

kwentera, -etsa, -edwa.

[It is derived from the same root idea as *koka kwekwa*, to bend, pull along, pull together.]

Kwera, ku, I., TO CLIMB, ASCEND; to rise; *kweza*, to raise, elevate.

Dzuwa li-kwera, the sun rises; *ku-kwera piri*, to climb the hill; *kwera mtengo*, climb a tree; *ngalawa i-kwera*, the boat 'ascends' the river; *nsomba za-kwera*, the fish run up the stream; *ku kwera mtima*, to be angry; *mbazi ya mpongo i-kwera nkazi; mau a-ngo-kwera*, his voice is loud; *ku kwera makwererо*, to ascend a ladder.

Kweza mau, raise one's voice, lift up one's voice; *kweza mbvi*, raise your arrow; *kweza mfuti, uta*, shoot higher;

kweza maso, raise one's eyes, lift up one's eyes; *mo-i-kweza chauku*, grasp hold of it there; *kweza!* higher! *tsitsa*, lower! *kweza mtima = koka mtima, foya*, sigh!

Mtengo wo-kwereka, a tree easily climbed.

Kwera, ku, II., to meet with; go in the way of.

U-nka uko u-ka-kwera nkondo, if you go there you will be attacked. *U-ka-kwera mabvu a-a-kali*, you will meet a fierce nest of wasps. *Ti-dzi-kwera njati*, let us get in the way of, meet the buffalo. *Ti-ri-kwera dzuwa, mbvula, mdima, chisanu*, we meet with heat, rain, darkness, cold, &c. *U-sapite umo u-dza kwera* (or *pera*) *mibvi*, you will get into shot of the arrows there. *U-puta mibvi, u-kwera mibvi, u-kwera mirandu*, you provoke arrows, you meet with arrows, you involve yourself in quarrels.

kwerera, -etsa, -edwa.

Kwerekwere, A CORD BY WHICH ANYTHING IS HUNG; plu. *makwerekwere; chingwe cha ngogo cha ku-pachika mauta, mibvi*, &c., a string with a noose or loop for hanging up one's bow, arrows, &c. *Kwerekwere lina lo-pachika milunzo ya chimanga*, another use for it is hanging up bunches of maize. *Kwerekwere la tumba*, the string of a bag.

Kwerepeta, ku, TO HANG OVER ONE'S SHOULDER beads, cloth, dress, &c.; *kwerepeta chuma, malaya, zimanga.*

Kwerepete, hanging about, hanging from, as clothes upon one's person; *kwerepete wache* or *lache.*

Chimanga chi-ri kwerepete m'mtengo, or *pa nsanja*, the maize is hanging in bunches from the stick or from the shelf; much maize. *Ku-bvala alamba ambiri kwerepete*, to put on many belts hanging all down from one. *Anyani a-mangirira zimanga mu ubwea wo-tari kwerepete*, the baboons bind maize on their long hair hanging down. *Mlauli a-vala nyanga pa tupi pache kwerepete*, the soothsayer dresses himself up with horns hanging down round about him.

Kweru, A WHISTLE, a pipe; also 'Pan's pipes'; *kweru mmodzi:* plu. *makweru* and *akweru*, sometimes *zikweru*, with singular *chikweru.*

A-Chipeta a-kala ndi akweru pa mtima, the Chipeta wear always a whistle round their neck; this they use for salutation for strangers (*cha ku lemekeza ulendo*), also for various purposes.

[The sound of the whistle, which is sometimes intermitted with the finger put on and taken off at one end, is thus parodied: *na-mwalt a-ku-leka nkale, wa-perepeteka nkule, kule, kule, kule, ku, ku, ku kule*, the girl leaves you when she tires of you, *ku ku ku ku kule!* like 'heigh-ho! the wind and the rain.']

Kweru! climbing.

Kwesa, ku, TO RUB; to rub together, as two branches; to rub a bowstring.

Nyama i-kwesa pa mtengo, the beast rubs itself against the tree. *Ku-kwesa mpeni pa mwala kuti mano ache a-fane-fane*, to rub a knife on the stone that the irregularities of the edge may disappear. *Makoza a-kwesana*, the ivory rings rub against one another. *A-kwesa mgole, nsinga yache ya mlaza*, they rub back and forwards the fiddle-bow on the *mngole* fiddle with its bowstring of *mlaza* fibre. *A-swa mwala na-ika mu udzu na-patikiza ni nsinga na-kwesa, ena a-poola pale na-pisa nsinga na-kwesa*, they break a stone up into little bits and put it upon a handful of grass (which they hold in their hand), and set it to the bowstring, and rub it (pulling it back and forwards to make it smooth); others make a hole in a piece of pot-sherd and put the bowstring through and rub it.

Kweta, ku, TO TURN, as *kwenta* and *kota; mtsinje u-kweta kweta; kalulu a-kweta-kweta; u-dzi-nka nu-kweta-kweta; mpepo i-kweta.* See **Kwenta.**

Kwetama, ku, TO GO ROUND, turn: *a kwetedwa* (Chipeta) or *kwetama aja:* verb in *-ama-* of *kwete.*

Kwete kwete, ROUND; standing all round about; binding round; whirling, stirring round; of *kwetera* and *kweteza.*

Also ZIGZAG—from *kweta*, to turn.

Antu a-li kwete ine, a-zungulira kwete, the people are all round about me, round about *kwete! Ti-zinge kantu ka-nyamulika ti-ti kwete!* danda-

nda! chiri! we stand round anything that has to be lifted and carried *kwete* all round it, in a line, standing up to it. *Ti-ende kwete!* we go in a circle so as to meet, as the wings in a hunt (*gwedze*, meeting); *m'midzi monse kwete!* in the villages all round about *kwete! Ndi - kweteza pala* **kwete kwete**, I stir the gruel round and round; *kwete* also, as in binding a band round a drum.

Kwetemuka, ku, TO SHAKE, and *kwetemula*, as *gwedemula;* to be loose and come out, as pins or nails out of a gun, a post out of the ground.

Mealamila (or *nchenamira*) *ya m'konde i-ka-choka, ya-kwetemuka, nsichi i-kwetemuka*, if the verandah-post gets out, it is said to have shaken loose (*kwetemuka*), the post is loose. *A-kwetemula mzati*, they loosen the centre post. *Chichiri a-ta-chi-komera pansi a-funa-ku-chi-chotsa a-chi-kwetemula*, if they have hammered a peg into the ground and wish to take it out, they loosen it by shaking it back and forward. *Ya-kwetemuka misomali yache*, the nails are loose.

Kwetera, ku, GO ROUND, WIND; also *kweteza*, the active form, to wind, shake, turn round, to stir; also as *gwedeza*, and in some of the meanings = *kweta*.

Garu a - kweteza mchira, the dog wags its tail. *Njobvu a-kweteza chatso*, the elephant twirls his trunk round. *Nkuku i-kweteza mazira*, the fowl rolls over the eggs. *Ya-ti-kweteza* or *kwetera nkondo*, the war comes round about us. *Amasewera a-kwetera*, the dancers go circling round. *Mchira wa garu u-kwetera a-ka-ti-nasekera mbuyache*, the dog's tail wags when he is glad to see his master. *Madzi a-kwetera pa pote*, the water whirls at the pool. *A-kweteza njinga tonje li-poteka*, he turns the spool to wind the thread. *Kweteza pala*, stir gruel.

[*Kwe*, bend, and *kwe*, turn, also *gwe* and *kwe*, shake and stir, are intimately connected: though *kweta* = *kwenta*, and *kwetera*, are really separate words, all are connected with *koka*, and allies are again found in *pota*, &c.; *pweteka* or *poteka*, to be pained, would thus convey primarily the idea of twisting or turning, with which one is so familiar as the native way of expressing pain in the stomach.]

Kwewa, ku, TO PULL brass wire through the holes in the iron hand-piece; pull, as *koka;* to move round, pull round, work round, as in a hunt; as *kwea, q.v.*

Kweye! GO! also *kweyeni!* plu.: *kweye weka*, go yourself; *dzuka kweye*, get up and go; *ndi-nke kwatu?* may I go to my village? *kweye!* yes! *Kweye m'nyumba u-ka-ang'ana kasu potere-po*, go into the house and you will see something so high.

Kwi! piercing, pricking; firm, dry; wrinkled, curled round; rubbing together; covering, veiling.

I. PIERCING; also *kwiku! ku zika kwi! ku i-timbiriza ndi chala kwi!* to pierce or stick it in *kwi! ku i-timbiriza ndi chala kwi!* to press it in with one's finger *kwi! Chimanga kwi, ku-zika ntungo pa tumba kwi! kwika kwi*, putting a cob of maize endwise into the basket along with the others in the same way, to stick the spear into the ground—*i.e.*, into a garden-heap, *kwi! Chipanda cha-lowa kwi!*

II. FIRM, of a stone firm in the ground; of cloth partly dry; of leaves curled up and dry; pronounced more like *kwi*.

III. RUBBING, as *kwichi;* verb *kwesana*, as two sticks rub together.

IV. HIDING, COVERING, *kwirira, bisitsa kwi! ta-ngo-ti kwi! pompaja.*

V. For **ku-i-**, as *kwa;* for *ku-a.*

Kwia, ku, TO BE ANGRY, to show anger; or *ku kwiya.*

A-li wa chimwemwe a-li-be wo-kwiira, he is good-tempered. *A-kwiitsa kwambiri, a-tetana kawiri kawiri*, he is a passionate man and is always quarrelling. *A-kwiirana o-sa-lankulana*, they quarrel without speaking to each other. *A-ndi-kwiira ine*, he is angry with me. *A-ndi-kwiitsa ine*, he makes me angry.

[It is most likely derived from *kwi*, with the meaning of *uma*, hard, dry, wrinkled.
Mkwiido or *mkwio* = wrath; *kwiira, kwiitsa, kwiidwa, kwiitsidwa, kwiirana, kwiitsana*, parts of the verb.]

Kwichesa, ku, or **kwechesa,** *kwichesa moto*, to make fire by rubbing sticks

together, as *peka*, and specially *pekesa moto*, or *kolesa*, which are more commonly used. See **Kwichisa.**

Kwichi, the sound of rubbing or filing—*e.g.*, filing teeth, the rubbing together of the branches of a tree.

Kwichira, ku, to pierce. See **Kwika.**

Kwichisa, ku, TO RUB TOGETHER; also *kwechesa*, *kwichiza*: *kwichisa mano*, to file the teeth; *mpepo i-kwichizetsa ntambi*, the wind rubs the branches together and makes them squeak; *dzimanga zi kwechesana*, the maize-stalks rub together and rustle; *i-ri-ku-lira mkwichi*, the branch sounds *mkwichi!*

Kwidza, ku, TO PIERCE.

Kwidzira, ku, to hem mats, baskets, such as the *lichero*, *nsengwa*, *mtanga*, where the edge is bound with closely wrapped creeper-root or fibre; also *kudzira* = *gunzira*, *mpasa m'mbali-mo*; also *kwizira*.

kwidzika, -itsa, -idwa.

[*Nsengwa-yo njo-kwizira ni mitsitsi*, the binding of baskets is very neat: the roots chosen for the purpose are long and uniform, black in colour; they are twined closely round the edge, which is first made up with bamboo strips holding the ends of the woven basket together: they are most evenly done.

Synonymous is *banyira*, and **binyali** or **banyali**, a hem: these are, however, used for cloth, and indicate the turning in of the edge, which *kwidzira* does not. *Kwisira* may come either from *kwi!* the putting of the needle through or the folding of the mat in.]

Kwika, ku, TO PRICK, TO PIERCE; like *zika*, *twika*: *a-kwika ntungo pa mtumbira-po*, he sticks his spear into the heap; *ku-kwika tsekera mu ufa*, to stick a piece of grass into the flour; *wa-m'kwika kuti kwi!* he stabbed him *kwi!—chinangwa chi-kwika m'mitumbiro*, the cassava is stuck into the heap prepared for it.

Kwiko, sulky, or sitting quiet; better **gwiko** or **guiko**: *li-ka-kuti kwiko*, it remains quiet and sulky-like: also *gwi!*

Kwikwiziri, the space under the *nkokwe* store, or under a *kama* bedstead; also *dembereze*, *bemberezi*, *kwingwiziri*; the space under a table, chair, or any similar space (*panda*) where things can be stowed away: it is used with *mu*, frequently *m'kwikwiziri*. *Tumba li-ri m'kwikwiziri, pansi pa chipaka*, the bag is in the hollow under the stand.

[In Chipeta *kwikwisiri* is a different word; *a-ndi-kwikwisira*, *a-nunka litsilo*, is offensive to.]

Kwima, ku, TO BE STRONG, RIPE; to be firm.

A-kwima myendo, ngo-kwima nkongono, a-nyamula za-ku-lemera, he is strong-bodied, and can carry heavy loads. *Ndimo fodia a-kwima ndimo a-mba-m'cha*, and when the tobacco is ripe they pluck it. *Zakudia zonse zi-kwima*, all kinds of food may be said to be ripe (*kwima*), *e.g.*, *chimanga chi-ri-ku-kwima, misinde, ntochi*, for instance maize, sweet-cane, bananas. *Ntochi zi-ta-ta-ku-kwima zi-psya*, when the bananas have ripened they turn yellow.

[Of maize one does not use *ku psya*, to ripen, but *uma* or *kwima*; bananas and other fruits where the lobster change is seen, are said *ku psya*, to ripen.]

Kwimbi, OLD CORN, last year's grain, maize; *chimanga cha kwimbi, mtedza wa kwimbi*, or *kwimbi la chimanga, kwimbi la mtedza*: plu. *makwimbi*.

Nsima ya chimanga cha kwimbi i-dziwika nayo, porridge of last year's maize is known by its taste. *Ti-dia makwimbi atu*, we eat up our last year's grain; but perhaps also when one eats green maize, he may say the same thing of what otherwise would become the old maize. *Kwimbi latu, lomwe la-tsala la chaka cha-pita*, our old corn, the same, that is, which remains from the year that is past. *Kwimbi la chimanga ndi ku-gonekera kwache kwa chaka chi-na-pita*, the oldness of the maize (*i.e.*, *kwimbi lache*) is its remaining from the past year.

[It is derived from *kwi*, hardness, ripeness. Synonymous is *nkuwiku*. Several words must be distinguished here—*kwimbi*, old corn; *kwinti*, satiety, distaste; *gwinta*, to swallow; *kwinda* and *kwindi* (heard once *kwinti*), clouds over the sky; *nkwiko*, the 'pomum Adami'; *nkuwiku*, as *kwimbi*, old corn.]

Kwimbimala, ku, TO BE SMALL, STOUT; dwarfish; also *kwindima*, *kwindimala*, *kwingwimala*, **kwimbimira**;

ku fupikididwa, cheperatu, to be small or shortened. See **Kwindimala.**

Kwina, OTHER, ELSEWHERE, of the *ku* class; to some place. *Ku pereka kwina*, to set it somewhere else, to hand it over somewhere; *kwinuko*, another case, or example; *kwinando*, another also, elsewhere also; *kalulu a-da-lowa kwina dzimwe kwina*, the rabbit went one way, the ant-eater another.

Kwinda, ku, TO ROLL OR TUCK UP; to tuck up one's cloth, leaving the legs bare, *e.g.*, in order to wade through water, or dewy morning grass; to tuck up one's sleeves (*malaya m'mikono*).

Ku-chotsa nsaru cha m'chafu ku-dza nayo cha m'chuunu; a-kwindira kuti a-pite m'mame bwino, a-gwire nchito bwino; kwi-esa m'chafu chifukwa muli mame m'njira, ti-pite bwino, to take one's calico from one's legs and tuck it round one's waist; they tuck it up that they may go through the dew well, or that they may work well; reaching to the thighs because of the dew. *Nsaru ya-kwindidwa, futukula*, the calico is all tucked up, unroll it.

Kwindi, kwindi, CLOUDS OVER THE SKY; while *chiku chiku* is the moving along.

Kwindima, ku, also **kwindimala** and **kwingwimala**; TO BE SMALL, SHORT AND STOUT, dwarfish, but not necessarily a dwarf, rather is it well-knit; used of men, animals, grain; of a skin or bag to be dry and hard, well dried, but not necessarily dried up.

Kantu ka-ka-fupi ka-kwindimala, ka-muntu ko-sa-kulai; cha-kwindimala chimanga. Uyu a-kwindimala tupi lache lo-dzandzana la-li-kulu, this huge fat person (not certainly a dwarf, but one whose proportions of breadth to height emphasise breadth or short-set limbs) is stout, his body is firm and huge. *Tumba-li la-ku-kwindimala, u-ka-tsira zakudia momo li-kwindimala*, this bag is short and thick, if you pour food in, it is 'dumpy.' *Cha-kwindimala cha-limba*, the skin is dry and firm.

[See also *kwimbimala*. *Pimbimala* means *to be dwarfish*, and is formed on the same principle as *kwimbimala* or *kwindimala*; *-ima* and *-ala* are the terminations, and *kwimbi, pimbi*, the adverb roots; these again come from simple *kwi* and *pi*, the *-mb-* being formative: the *i* of *kwindi* directs the *-ima*, as *a* gives *-ama*, *u -uma*, &c.: *-ala* more establishes the quality already contained in the verb, while *-ula -mula* reverse it, or emphasise an already reversive idea. These two words give a very good example of such formations.]

Kwingwimala, ku, TO BE STOUT, SHORT-SET, as above; of animals stout, firm, and strong; of a tendon, a muscle, &c., *nyama ya-pa-nzingo i-kwingwimala yo-limba*, the flesh near the tendon is firm and tough.

[These three, *kwimbimala, kwindimala, kwingwimala*, give a very good example of the formation of large words, in which the 'poetical' conception extends beyond mere monosyllabic forms, and where a word dawns, or is formed, in its three-syllabledness at once; and yet how much they are formal as well as free, may be seen from these terminations being ordinary *-ima* and *-ala*.]

Kwingwiziri, or *kwikwiziri, q.v.*, the space under the grain-store.

Kwinja, ku, TO TAKE AWAY WITH SUPERIOR POWER, to take away all by force; to do evil; to act with a high hand. *Ku tenga mpamvu zache zonse zimene zo-ti a-ka-menyana ndi mnzache ku-mu-ona a-tenga ndodo zache, a-nena uyu wa-kwinja*, to use all one's force, say in fighting with his companion, seeing him take his club (really to use it with force), one says, he is *ku-kwinja*, determined to do harm.

Also not to sow well; TO BUNGLE IN SOWING.

Kwinti, SATIETY OR EXCESS IN EATING, and consequent disinclination to eat any more; also the verb **kwintira**, to be satiated to excess; the adverb at the root is *kwi*.

A-kwintira ku mtima kwi! we would say, he has eaten too much. *Ndi u-dia kantu ku m'mero uku ndiko ku bwera o-sa-ka-funa ku-ka-dia-nso komwe-ko, kwinti lache la-bwera zi-kana ku-lowa m'mero*, suppose you eat anything which comes, as it were, up again into your throat, and you have no desire to eat anything more then; satiety is said to come up into one's throat, the food refuses to go down. *Nda-kuta mpwea oka wa-dzakudia;*

nda-kuta kwinti lache la nsima; nda-kuta kwinti loka, I seemed to have eaten enough, but it was only flatulence; I have eaten to the full of *nsima*, so that I can't eat a morsel more; I am satisfied, but it is with distaste of food only. *Zi-kwintira msanga, zi-sukira msanga*, you get soon tired of them, *pfungo la izo li-bwera ku m'mero msanga*, the taste (passed over to the sensation of smell from the contiguity of the palate with the mucous membrane of the nose) of these things comes quickly up into one's nostrils. *Muntu uyu wa-ndi-kwintira wa-ti-sukira maso atu*, I am tired of this man's continual coming, I am quite sick of him.

[The 'lusting at Kibroth-hattaavah of the children of Israel,' when the quail-meat was to come out at their nostrils, is the very idiom contained in *kwinti*. It may be noticed in the last of the examples how unconsciously metaphors from nose, mouth, and eyes are all mingled.

Sukira is closely synonymous. *Kantu ko-sukidwa nako.*]

Kwinti ! II., of clouds over the sky; but see **Kwindi**.

Kwintira—see **Kwinti** above.

Kwinya, I., A WRINKLE, in the skin, in cloth; the curling up of leaves; plu. *makwinya: kwinya la nasamba*.

Kwinya, ku, II., to pull up, TUCK UP, wrinkle up, shrivel up; as one's calico if it fall down about one's feet; *kwinyira, -itsa, -idwa, -ika; pinda* means to fold, *funya*, to throw about one. See also **Kwinyata**.

Kwinyata, ku, TO SHRINK UP, shrivel up, curl up; to dry, wither, be rolled up; as leaves, dried skin, roasted meat, &c.

Masamba a-kwinyata, the leaves shrivel up. *Nyama ku-i-ocha pa-moto i-kwinyata*, meat roasted at the fire shrivels up. *Ubwea u-ta-psya pa moto u-kwinyata*, hair singed in the fire curls up. *Nsandu zi-kwinyata*, the round ring of grass for the top of the roof is said to *kwinyata*, bend round. *Tsamba li-kwinyata*, the leaf curls up. *A-opera kuti chikopa chi-nga-kwinyata ndi dzuwa ndi-ku-ona a-chi-koma ndi zichiri*, they fear the sun will wrinkle up the skin, and so they fasten it down with pegs.

[Synonyms—*puala*, to shrivel up; *bwerera*, to recurve; *tsunyata*, to curl in; *uma*, to dry. There is also *kwinyisa*, from the same root: *kwi* is the root, meaning to curve in; *-ny-* the formative, as in *fu-nya*, &c.; *-ata*, the verbal ending.]

Kwinyisa, ku, TO BUNDLE UP, ROLL UP, as thread or string, or anything rolled into a cloth; as *vunyiza*.

Kwinzika, ku, TO HEM A MAT, basket, or other thing hemmed by piercing through and sewing round; as **kwidzira**, *q.v.*; *ya-kwinzirika mpasa*, but *ya-gundirika nsaru*.

Kwira, sometimes for *kwera*, to climb.

Kwiri, FLAME OF FIRE; also *chirangali*.

Kwirira, ku, TO COVER, to cover over; *ku-kwirira m'manda* is to bury (synonymous are *ika, taya*); to cover with a cloth, cover with earth, &c.

Kantu nko-kwiririka, buried underneath. *Zikusiro na-unjika-unjika na-kwirira dote*, and they heap up the garden-heaps of leaves and branches and cover them up with earth (that they may smoulder to ashes). *Sing'anga a-kumbira pa-tsinde pa mtengo na-kwirira mankwala*, the doctor digs at the base of the tree and covers over the medicine (which has been used for the cure of the sick man, now that the cure is completed). *Ku-kumba dzenje la pa mudzi a-ka-ta ndiko ku kwirira kuti antu a-ngo-chola myendo*, in digging a hole at a village they would go and cover it up for fear people might break their legs. **Kwirira mbuna**, cover up a game-pit, *i.e.*, fill it all in again with earth (not cover it over, which is *folera, mbuna*). *Kwirira chilazi kuti chi mere*, cover over the yam-root that it may sprout. *Kwirira mtumbira wa mbatata; kwirira mtembo. Madzi a-kwirira zitsa za m'nyanja zo onekera kunja*, the water covers over the snags in the river which just appear above the surface.

kwiriridwa, -ika, -itsa.

[Synonyms for cover—*gudumira, gudukira*, cover, as clouds, water, &c.; *fotsera*, cover lightly over, as seeds; *bwadikira*, cover

with a lid; *pfwada*, cover one's self with cloth; *zerenga*, wrap round; *fafunira*, cover, level over; *kwita* and *kuta*, veil, cover.]

Kwisa, a nettle, A LARGE STINGING CREEPER; *kanyaminyami* is more like a nettle: of the *la* class.

Kwita, ku, TO COVER, TO VEIL; spread over; also *kwitira*, more commonly used, *kwitika*, to be spread over; also *kutira*.

Mitambo i-kwitika, i-kwitira dzuwa, or *i-kwita dzuwa*, the clouds are spread all over, they veil the sun; *wa-bisa wa-chita kwi!* it hides or covers it over *kwi!*

kwitira, -idwa, -itsa; adv. *kwiti*, also *kuti*.

Kwiya, ku, to be angry. See **Kwia**.

Kwizira. See **Kwidzira**, to hem.

Kwizira, ku, as kusera, TO SPRINKLE; *kwizira muwazi*, sprinkle blood; also *kwiza* as *keza*.

L

Note.—Words which may not be found under **L**, may be looked for under **R**, and sometimes **D**. Some dialects prefer the *r*, and use it at all times; others prefer the softer *l*: the Yaos have nearly eliminated *r* from their dialect. Since *l* and *d* are also like each other, *d* being hardened *l*, one sometimes finds *l* in one case under *d* in another; *e.g.*, *lakatula* is also heard *dakatula*, *ku lima* gives *ndime*.

If *i* or *e* be the final letter of the word preceding, *l* generally changes to *r*. It is found also as *y* in some instances; and there is a tendency to merge the *li* class at times into the *i* class.

La, I., particle of the past tense, as *da*, and *ka*, also *ra*.

II. The attributive particle of the *la* class, the hard stem class: *e.g.*, *kasu* **la** *ine*, or *kasu* **la***nga*, my hoe; *tsiku* **la***che*, its day; *dziko* **la** *ani?* whose country? It comes into combination as follows — *langa*, *lako*, &c.; *loka*, *lomwe*, *lonse*, *lotere*, *lotani*, *langana*.

III. **La, la, la**—see *tya tya tya!* FLAT, SPREAD OUT, lying on the ground, also of a lean animal in which the 'lie' of the ribs and bones is seen through the skin; also *tanta*, *mafupa a-li tanta tanta!*

Labada, ku, TO CARE FOR, HEED; as *samala; ndi-labada chakuti choka, changana choka? zinanso zonse si-ndi-labada*, why should I care for this alone, such as this alone? all else I do *not* care for.

labadira, -itsa, -idwa, -ana.

Labvula, ku, TO SPIT, TO SPIT OUT; *ku labvula mate*, to spit out one's spittle; **labvulira**, to spit out for, as a mother might take something out of her mouth to put it into the mouth of her child, as in *jigulira*, where a dog or a pigeon puts food out of their mouth to feed their young.

A-labvula ntanga za mapoza, za masuku, he spits out the seeds of the custard-apple or *masuku* fruit. *Mi-kidzi m'dzi-labvula*, spit out the *mi-kidzi* stones. *Ku-labvula zitsipe zonse zi-tsala m'kamwa*, to spit out the chewed bits of stalk of all kinds which remain in one's mouth. *Atate wache a-labvulira mwana wache; a-m'tafunira chimanga cho-kazinga, na-m'labvulira*, the father chews roasted maize-corn for his child.

labvuka, -udwa, -utsa.

Lache, HIS; of the *la* class; *lache-lo*.

Laka, ku, I., TO BAFFLE, PUZZLE; to prevail, to be powerful; **ku lakwa** is the passive form, to be unskilful, awkward, TO FAIL, to miss; *ku la-kana*, to offend each other, also to leave off fighting because both are powerful (*a-lekana, sa-gwetsana bi!*); it is also *raka*, and closely resembles **chima** in its meaning and applications.

Nkuku ya-ndi-laka ku-i-gwira, I can't catch this fowl. *Nsima ya-ndi-laka ku-i-dia*, I can't eat this porridge. *Muntu wa-ndi-laka* (or *mu-atu wa-ndi-chima*), this person 'baffles' me. *Ichi cha-ndi-laka* (or *chima*), this 'beats' me. *Nda-lakwa ku-manga nyumba* (or *nda-chimwa*);

nda-lakwa ndi icho (or *chimwa*); I'm 'bothered' if I can build my house. *Cha-ndi-lakira*, this puzzles me, 'is a puzzle to' me; *cha-ndi-lakitsa; cha-lakika*, this is troublesome, also powerful; *nda-lakwira ndi icho. Ku-'m'laka mpamvu*, to prevail against him. *Za-ndi-laka mpamvu zache*, he is more powerful than I. *Malaya a-ndi-laka, a-li-ku-lakwika*, my dress is turning out badly.

[Synonyms — *lepera*, be baffled; *chimwa*, fail; *lapa*, to meet with obstruction; *lengedwa, ziswa, lapitiridwa*, be dumfoundered.]

Laka, ku, II., TO DESIRE, long for; also **laka-laka**; as *a-laka-laka mwana*, she loves her child: it is also so used as *lakalaka* in one word, that we have, *a-lakalakitsa kwao* or *lakitsa*, also **lakalika** = *cho funidwa*, as *ndi lakalira icho.*

[*U-li-be uta, u-nena, ndi funa uta ku mtima kwanga, ndi-funa ku-kala ndi uta; u-ka-gona, mtima u-sa-gona ndi-ku-kumbukila kuti ndi-funa ku kala ndi uta*, if you have no bow and you greatly desire it, even when you sleep your heart wakes thinking of this bow—that is *ku laka laka.*]

Lakata, ku, TO FALL SCATTERED, as grains, crumbs, rain; also *lakatika*, and *lakatula*, to fall off or out, as *pakata* and *pakatika.*

Lakata lakata is more generally the adverb; and *lakatira, lakatitsa, lakatidwa*, &c., are used for the verb.

Nsima yo-lakatika (or *yo-pakatika*), *i-chita mbwe! i-choka m'manja, i-to-lekana lekana, m'to-balalika*, the *nsima* porridge falls in fragments, it is scattered on the ground, falling out of one's hands and separating into fragments dispersed about. *Chimanga cha-lakatidwa m'kunyamula yolu yolu!* the maize is scattered in carrying it dropping from the basket. *Nkanga zi-taswa zi-lakatidwa mbwe! tu tu tu! pi pi!* the guinea-fowl (say a number shot down out of the same covey) are scattered on the ground (**mbwe!**), jumping about (*tu! tu!*) and flapping (*pi! pi!*). *A-lakatitsa mbeu*, he sprinkles the seeds. *Nkanda u-lakatika*, the beads are scattered on the ground. *Ku-lakatitsa masuku, nkuyu, kachere, nsatsi, nyemba; zi lakatika*, of various things scattered.

lakatula, ku, TO PICK UP THINGS SCATTERED; also to utter oracular words, SCATTER OUT many words, &c., babble, be inspired, compose poems, as *nang'amula. Ta-zi-laka-tula pomwe ta-zi-ika m'nsengwa*, pick up the things scattered when we put them in the *nsengwa* basket.

Laki, also **lakwi**. See **Malaki** and **malakwilakwi**, THE GILL OF A FISH, also the maxillary glands of a person.

Lako, thine, of the *la* class. See **Chako.**

Lakuti, thus, of the *la* class. See **Chakuti.**

Lala, ku, TO WEAR OUT, be finished; be quenched, of fire; to be finished by degrees.

Kasu la lala, the hoe is finished, worn out. *Nkuni za-lala*, the firewood has burnt away. *Nkwangwa i-lala, kasu lonse li-lala li-fika mu mpini. Chingwe cha nyali chi-nyeka cha-lala*, the wick of the lamp burns away and comes to an end. *Ndi-funa la-moto si-ndi-funa lo-lala*, I want a new hoe, not an old one. *Moto wa lala*, the fire has burned out. *Mau anga a-lala*, my words are finished. *Nkuni i-ka-lala zi-ka-ta-nyeka zonse, na-sonkeza* (=*tsira*) *zina*, if the log is finished, if the firewood is all burned, then they add fresh fuel.

Lalanji, AN ORANGE; plu. *malalanji*: it is most probably the English word orange veiled.

Lalata, ku, TO EVIL ENTREAT, taunt, SPEAK harshly or EVILLY to; not to swear at (*tukwana*), or to speak unlawfully (*laula*), but rather such ill will as—'may you die this year'; while using the name of the dead would be *tukwana* (*amene a-lalata m'ku-nena kwao-ko na-nena muntu wa-ku-fa amene-yo a-patikiza ku tukwana*, they who speak evilly in their speaking, and name the dead, it is they who add swearing to their evil words). Still the word is also applied to swearing by naming the dead, though the other is the primary meaning: *amache a-na-menya mwana-yo a-la-ti, u-lalata njira-ko, a-la-sokonoke-ra*, the mother beat her daughter, saying, you swear by mentioning the

name of your older sister, for she is dead; *a-li-ku-lalatira mnzache, mbali wache a-ta-mvalira m'ku-nena, ka-mu-itana uja* (the dead man) *ti-dza-nena naye mirandu*, he is using evil speech to his companion, whose friend is dead, in saying, go and call So-and-so (naming the one dead), and we shall have the quarrel out with him.

Lalika, ku, TO PROCLAIM TO, TO MAKE KNOWN; tell a number of people; herald, summon; spread tidings, collect for war, &c. It is also used as *goneka*, go and tell the men to come to-morrow—*i.e.*, go and make them sleep one night and come the next day.

Wina a-pika moa na-pita na-lalika amidzi, some person cooks *moa* beer and goes and summons or invites (*i.e.*, tells them about it and calls them) his neighbours in the other villages. *Mfumu a-funa ku kwata a-tuma mwana ku-lalika antu*, if the chief is going to marry, he sends a servant to summon his people—this is the natural meaning, but it could also quite well mean, inform the people. *Ku-lalikira moa = ku-goneka antu a moa*, to call people to a beer-drinking, literally to inform people for *moa — ku-goneka*, without any other words expressive of time, would mean, to call them to come 'to-morrow'; and *lalika*, from the nature of the case, not because of its original meaning, is understood to mean the same. *Wa-ka-ti-lalikira nkondo*, he summoned war against us —*ku lalika nkondo* is a common phrase, and *ku-lalikira nkondo* implies the person against whom war is brought. *Ka-lalike antu a-dza-ti-tandiza u-lima-lima*, go and call the people to come to help at a hoeing; *ka-lalikeni antu a-mirandu*, go and call the men for the *mlandu*.

[*Lalika* differs from *usa* (tell), *taulira* (inform), *werusa* (instruct), *chenjesa* (warn), *longosola* (arrange for), *nenera* (tell to), *ku-ti* (to say), *goneka* (bid to-morrow), *itana* (call), in its supposing a number of people; in fact, the root seems to be the same as *lala*, *lama*, to which the ideas fulness, quantity, completeness, as in *ta*, seem to be essential. A full *bwalo*, or a widely informed people, is supposed.]

Lalika, ku, II., = *alika*, TO SPREAD OUT: *tieni ti-lalike maudzu a-nyale ti-ka-folerera nyumba zatu*, come let us spread out the grass that it may dry, that we may thatch our huts; from *la la la*.

Lama, ku, TO BE WHOLE, WELL, GOOD, beautiful, healthy; to be in life, to expand, increase; also to escape, be saved, preserved; *lamitsa*, to nourish, minister to, succour.

Mbeu njo-lama, zo-sa-futwa, zo-sa-booka booka, the seeds are good, not rotten, not eaten. *Chitsulo cha-lama*, the iron is whole and good. *Dote ndo-lama*, the earth is good, and fitted for its purpose.

Nkuku zo-lama, ana a-piye sa-da-gwidwa ndi chirombo pa ku-swa pao, the fowls are doing well, the chickens are not caught at the hatching by evil beast or hawk.

Antu pa bere pao na-sa-fa kawiri kawiri ngo-lama, if people of one family see few of their number die they are *ku lama*, whole, prosperous, they spread and increase. *Antu a-pulumuka ni nkondo, a-ti, ta-lama*, people who escape in time of war say, *ta-lama*, we are preserved.

Nda-lamira kwa iwe, I am saved by you, I owe my life to you. *Chaka chija ti-da-lamira kwa awa, n'awa a-lamira kwa ife*, that year we found sustenance with these people, and (now) they find sustenance, find life, with us. *Mu-chita njala mu-ona zirombo, mu-dia, mu-nena izi ti-lamira*, if you are famished and see what in times of plenty are but weeds or things or animals not eaten, and eat them, you say we live because of these (these have kept us in life); *mwa-fika pa zintu izi ti-da-lamira kale chaka cha njala*, when you come to times of plenty, you say these were our support in that year of famine past. *Ti-da-lamira m'mapira*, we found refuge in the hills. *Mu-lamike a-ku-gombe*, find help at the River.

Ta-lamitsa mwana uyu chifukwa amache a-ka-suma ndi tatu wache a-ka-suma, take care of this child because its mother and father are gone to buy food, give the child something to eat.

Lamitsa monga zi-chita nkunda zi-jigulira ana kuti ana a-lame, feed a child as the doves do, by giving food out of their mouths to their young. *Nkuku njo-lamitsa ana = sunga*, the hen looks after her brood.

[*Chira*, to be well, or to be nourished, is closely allied to *lama* in meaning. *Chiritsa* means to feed as well as to heal, and help is its primary meaning, as help and haleness are of *lama*. Perhaps *mlamu*, 'brother-in-law,' then 'friend,' comes from this root, as *nkonzi* from *konza*, &c.; *lamira = chirira*.

Chira, *sunga*, *lera ang'anira*, *mwai*, *kondwa*, *samalira*, &c., are synonyms.]

Lamba, ku, I., TO DO OBEISANCE, PAY RESPECT TO; obey, honour as master or chief; to come and stay under a chief. *Mfumu wo-sa-lambika, antu a-ka-lamba iye sa-mvera*, a chief won't receive people, when people come to do obeisance he won't listen to them. *Mlambi uyo ngo-lambitsa lambi kwambiri*, that person who came to stay is most deferential and obedient. *A-lambirira mnzache*, he pleads for another.

[*Ku gonja* (to kneel to), *ku t'enga* (to come to stay with a chief), *ku gwira myendo* (to submit to, supplicate), *pembedzera* (entreat), are synonyms.

Mlambi (one who comes to do homage), *ulambi*, *chirambi*, are derivatives.]

Lamba, ku, II., TO SLOPE; lick, bend, as of a flame; *moto u-lamba = chirangali cha moto*. See **Lambi!**

Muntu wa-lambika uta wache pa pusi pache lambi, the man sloped his bow over his shoulder, *lambi! Wa-lambika udzu apo ndani?* who sloped down, laid flat, the grass there? *A-i-lambitsa*, or *a-i-lambika mfuti*, he slopes his gun over his shoulder. *Moto u-lamba-lamba*, the fire slopes off (as it does in a bush-fire). *Lambitsa katundu*, shoulder your burden. *A-gona lamba-lamba*, they sleep all along in a line side by side.

Lamba, III., A THONG, BELT; girdle of skin: *mkuzi wa lamba*, a thong for a belt; *lamba la chikopa*, a belt of skin; *lamba lache* or *wache*, plu. *malamba* or *alamba*.

Lambala, ku, and **lambalala**, TO PASS ROUND BY THE SIDE OF, TO SKIRT; to skirt round by the side of the house or of a field; to graze, cut off the side of. Also *lambalika*, to place or set round about, round the edge of; *lambalatsa*, *-adwa*, can also be used, but the common forms are *lambalala* and *lambalika*.

Njira ya-ku-lambalala, a by-way. *Muntu a-ta-pa nyama yache a-pita cha-ku-mbali kuti a-nga-ndi-wone anzanga, a-lambalira ku-mbali*, a person who has shot some game and wishes to pass with it unobserved, skirts round by a roundabout way. *Muka-lambala ku-banja kwatu-ko, mu-ka-nene kuti, a-li-ku-bwera, mu-a-ikire kakamba*, slip round to the back of my house and say, 'they are coming, put aside a little food for them.' *Ku-tema mo-lambalala*, to cut round the edge, say, to cut one's self with one's hoe in hitting badly (*si-ku-tema mo-chimika?* isn't it bad hoeing?).

lambalalitsa (*ku pita ku m'pepete ku tari*), **lambalalika**, &c.

Lambalika, ku, TO SLOPE: *lambalika mtolo*, set the burden up sloping against the tree. *Mitengo i-lambalika*, the trees slope. *A-lambalitsa mipani*, they slope in the forked sticks. *Lambalika chimanga ku-mbali kwa moto, chi-goneke lambi*, slope the maize-cob at the side of the fire, let it slope in. *Chinga lo-lambalika*, a game-fence sloping in, also skirting round.

[*Lambalala* is connected in idea with *lambalika*, though the one means to skirt round, the other to slope; still they are different words: *dandalika*, 'to set round,' is of the same form as *lambalika*, *l=d*, and *-nd-* similar to *-mb-*; this gives *lambalika* the idea of setting round, which does not properly belong to it.]

Lambaliku, lambaliku, adv. of *lambalika*, of maize-cobs sloping round a fire, &c.

Lambi! SLOPING; also carrying, sweeping off; somewhat like the slang idiom 'to slope.'

Udzu u-li kusu! lambi-lambi, the grass is flattened down, sloping away in the same direction. *Titsi lambi lambi!* of hair parted on this side and on that. *Garu wa-tenga nyama apa lambi*, the dog took the meat and went off with it. *Muntu a-ta-dza ndi ku tenga mwana wache lambi!* if a person comes and takes his child off over his shoulder. *Mintu i-ri lambi*,

the curls of hair are sloping down. *Garu a-tenga nkanda yache lambi*, the dog carries off its pup. *Chiukwambi chi-ka-tenga mwana wa nkuku lambi, fisi, garu, gwireni pe! pusi! kapa! lambi! wja'!* the hawk, if it carries off a chicken, *lambi!* sweeping, sloping, off with it, a hyæna, a dog, catching hold, jumping, flapping, and off! *Mfuti yache i-ri lambi*, the gun is sloping over his shoulder. *Wagona lambi.*

Lambu, sweeping away grass from the *bwalo*, hoeing round a grave, &c.

Lambula, TO CLEAR AWAY, ROUND, or OFF, sweep away; hoe grass from the path, clear the dry grass away from the grave that the fire may not sweep over it.

Ku-lambulira ku dzinja, to hoe off grass towards the rains. *A-lambula udzu pa bwalo*, or *manda, udzu wa pa bwalo; ku-lambulira manda m'dzinja; a-lambula mseu* (the edge or path round). *A-lambula m'makonde m'makono*, they clear off the grass from the verandahs just now. *A-lambulira pa bwalo pa masewera*, they clear the court for a dance.

[*A-sia mu msitu ndiko ku limira mseu m'mbali mwache, kuti moto u-ka-dza u-dza gunde mwa chabe, u-dza-bwerere mu mseu momo*, they leave the thicket rough, but hoe a clear space round the edge that the fire when it comes may abut there with no grass to catch.

The root is apparently *la* = off, sloping, wide, common to *lama, lamba, lambi, lambatala, lambula*; the same idea may lie at the root of *landa*, to rob. *Lambulira*, also heard once = to agree to meet at a place.]

Lambululu, -utsa, -udwa, hoe off. See above.

Lambwe, A LARGE BUFFALO BULL; plu. *alambwe*; as *ungwe.*

Lambwe a-tsalira m'mbuyo a-panduka mwa akazi kuti a-ka-ona antu a-tabsye or *a-bvumbulutse*, the old bull remains behind apart from the females of the herd to watch if any people appear.

Lamula, ku, TO COMMAND, RULE, give orders; as a chief; also to tell.

Mkulu wao ndiye a-lamulira, the head-man is he who commands. *A-lamulira nkondo*, he gives directions about war. *Mkulu wa-ku-lamula pa-mdzi*, the head-man who rules the village.

Lamuka, but more commonly *lamulika, ya lamulika mirandu*, the cases are settled or ordered; *lamulitsa* (*ku-a-uza kwambiri*); *lamulidwa*; commands *malamulo.*

[Chikunda, *tonga*. The meaning (*kwa-nenea kuti chakuti-onse a-mrere*, to tell people such and such that all may hear) seems to be simply the reversive of *lalika*, which connects thus further *lama* and *lala*, and brings them to the same general root = off, increase, information, sloping from, circling round.]

Lamwa, ku, TO BE SILLY, foolish, of a chief; utter commands foolishly; to be 'fond'; BE PLEASED; like *simbwa*, take foolishly what belongs to other people, under the impression that one is more respected than one is.

Ndi-lamwira icho, I am pleased with this. *Mfumu ngo-lamwa, a-lamwira antu ache*, the chief is foolish, he deals foolishly with his people. *Ndi-lamwa nacho* = *ndi-simbwa nacho* — *i.e.*, I am pleased with this, therefore I take it. *Mwana a-lamwira mpeni wa tatu wache*, the child has got hold of its father's knife. *Ndiwe wo-lamwa iwe u-tenga kanga o-sa-ndi-pempai*, you are 'going too far,' you take my things without asking.

[The root is *lama*, of which it is the passive, as *kondwa* of *konda*; and the word literally means to be made happy or good by means of.]

Landa, ku, to steal, TO ROB; take, receive.

Landira, ku, TO RECEIVE.

Landana, ku, *ku landana nkope* = to be like, RESEMBLE; from *landa*, to take, to receive, the *-ana* indicating that two are like each other.

Langa, ku, I., TO INSTRUCT, REPROVE, PUNISH with words or with stripes.

Sing'anga a-langa mwana wa-chira-yo, the doctor instructs the child who has recovered as to what to eat and what not to eat. *Nankungwi a-langa anamwali*, the instructress warns and teaches the girls during the ceremony of initiation. *Ana a-langika*, obedient children, also *a-ku-mva* and *a-ku-mvera. A-langira mwana amache*, the mother rebukes her child.

langira, -itsa, -idwa, -ana; *kolanga* and *kalango*, reproof.

[Synonyms—*tsutsa*, to rebuke, while *langa* conveys the idea of lengthened instruction: *longosola* and *fotokosa*, to narrate, order, but without the idea of instruction necessarily present; *pfunzitsa*, to teach, but without the enforcement; *werusa*, rather to tell, &c.]

Langa, ku, II., TO THINK OF; also *langalira*, as *linga* and *lingalira*; **langaniza**, as *linganiza*, TO MAKE EVEN (*langaniza mano*).

Wa-ndu-langa-langa ku-choka kwache kuti a-dza-dwalire kuno, he sits and broods over where he should go because he will take ill here. *Walanga kuti?* more commonly *wa-linga kuti?* where are you going? where is it in your mind to go? *Umene u-li ulesi ndiko ku-langalira*, that is laziness, that is, he just sits and thinks (instead of going).

Langa, III., mine, of the *la* class. See **Changa**.

Langa, ku, IV., to carry off, steal all: *ku-m'bera wina zonse*, to steal all that a person has.

Langana, SUCH, SO, of the *la* class: *dziko langana*, such and such a country; *tsiku langana*, the appointed day, as *dzuwa la-kuti, lo-panda dzina*—*i.e.*, such and such a day, not named.

Lango, instruction, as *chilango, kalango, ulango;* plu. *malango:* also *lilango, ku uza kwa limodzi* (=the singular of the word).

Languka, ku, TO BE LIGHT, clear up; also *langula*, to clear away—*e.g.*, clouds from the face of the sky, as *kwanguka*.

Mpambe wa-langula mitambo ija, the power in heaven has cleared away those clouds, *mitambo mbe! yo-languka. Mpepo i-langutsa mwezi ndi ku-tamangitsa mitambo*, the wind clears the face of the moon by driving away the clouds. *Tambo la-languka, ku-mwamba kwa-langudwa. Dzuwa la languka mwezi, nyenyezi*, the sun has swept out the moon and the stars. *Ko! kunja ku-li-ku-languka*, ho! outside it is growing bright.

Lanji? what? of the *la* class; how? what kind of?

Lankula, ku, TO TALK; TO SALUTE; also *yankula* and *ankula*.

Njira yo-opsya u-lankula-lankula, njira i-ri-ku-lindira antu, the way is dangerous, and you talk on, the way is one where people lie in wait. *Awa nga-ku-lankula-lankula, sa-meza malobvu*, these people talk incessantly, they don't take time to swallow their spittle. *Ta-imani, ndi-ku-lankuleni*, wait, I want to salute you. *Namzuruwa a-li-ku-lankula m'nyumba-mo*, the spirit of *Namzuruwa* is speaking in the house—*i.e.*, babbles, raves, utters words.

lankusa; lankulula; lankutsa, -udwa, -uka,

[Synonyms — *nena, usa, kuti, anka, q.v.* Greek, *laleo=lankula; lego=nena; eipein=kuti; phemi=chula; ero=usa.*]

Lanu, your, of the *la* class.

Lanza, ku, TO BE LIKE, resemble; be like in feature; of a child's 'taking after' its parent, or of things like each other.

Mwana wa-lanza tatu wache, the child takes after its father. *Ana onse a-bala iye a-lanza iye mwini*, all his children are like himself. *M'chilanzo cha Mulungu a-na-m'lanzitsa iye*, (translation) 'in the likeness of God created He him.' *A-to-lanziza lanziza*, they take after their parents. *Mpwache ndi njira wache a-lanzana*, the two brothers are like each other. *Chiswambia chi-lanza masamba m'ku-biriwira kwache*, the mantis resembles leaves in its dark colour.

lanzira, -itsa, -idwa, -ana, -ika. See also **Danza**.

Lao, their, of the *la* class.

Lapa, ku, TO REGRET, BE SURPRISED; to repent; also to tell about, bring back a report.

Nda-lapa mirandu si-ndi-dza-bwerezansoi, I have got the worst of the case, I shall not come back again. *Nda-lapa, si-ndi-dza-ku-limira*, I am deceived, disappointed, &c., I shall not hoe for you. *Kodi u-lapanji? ndi-lapa chinjoka chi-ri pano, ta-dza-ona*, what are you surprised at? I am surprised at a huge snake here, come and see it. *U-zi-rapa ku-tema mpini, u-sa-dza-temenso mpini*, you find

you don't like being tattooed, you won't come to have them cut again. *Chamba-chi u-dza-aruka nacho misala, chi-leche, u-fo-chita nacho chizungulire, mwisi wache a-nena,* **nda-lapa**, *si-ndi-dza-chi-dia-nso*, you get mad with this Indian hemp, and you must stop it, because you get quite giddy with it, the smoker says, I FIND IT WON'T DO, I won't smoke it again. *Nda-ku-lapa*, I am displeased (disappointed, &c.) at you. *A-li-ku-lapa zimene wa-ka-ona*, he is astonished or narrating his astonishment at the things which he has just seen. *A-lapira mnzache zimene wa-ka-mva uku*, he is telling his neighbour what he has heard there. *A-lapa zimene wa-ka-ona m'mdzi-u*, he reports the things he has just seen in the village here. *A-lapa zimene wa-ona m'njira-mo, a-ti nda-komana ndi njoka ndi-lumpa njira*, he tells the things he saw in the way, and says, I met a snake which crossed my path.

[*Note.* — In these last three examples the narrative is a narrative of astonishment, and *lapa* is probably just the very same word as in the other examples.]

lapira, lapitsa, lapitsidwa, lapsa.

A-na-mva ku-mwalira kwa imfa ya mtu wamkulu ndimo a-na-lapitsidwa a-ka-zuma choincho kuti, a! a! a! (or *e, e, e! i, i, i! o, o, o! ha, ha, ha! mai, mai, mai!*), he heard of the death of a head-man, and was astonied, and groaned thus, *a! a! a!* **Zo-lapitsidwa**, wonderful things (a good word for miracles). *Mirandu i-ndi-lapitsa*, the case confounds me. *Izo za-ndi-lapsa*, those things 'dum-foundered' me. *A-lapitsidwa, na-sauka nazo zi-ka-m'vuta m'mtima*, he is affected with grief. *Nda-lapira pa mzanga*, I stopped for the word of my companion. *Ngati u-puta mirandu iyo njo-lapitsa msanga*, if you provoke that *mlandu* it will make you quickly regret it. *Wa-lapika tsopano*, he is in a mood to regret it now, or he regrets it now. *Nda-ku-lapa iwe ku-ndi-lipitsa u-li-mnansi*, I am astonished or vexed at you making me pay when you are a neighbour (strangers do this, not neighbours). *Nda-lapa ndi-sia za-kale*, I come to an end now, I abandon former things.

[The root meaning is surprise, surprise of grief, or fear, or self-interest, &c.; and the consequent withdrawal gives the meaning of repentance.]

Lapi, lapi! THE LICKING OR LAPPING of flame, or of a serpent's tongue: *pamene moto u-ta-u-yatsa u-to-dzi-ti lapi lapi!* when you light the fire it goes *lapi! lapi!* and verb—

Lapira, ku (above, **Lapi**).

Lapita, ku, TO LICK, as *zeteka*.

Lapitsa, lapitsidwa — see above, **Lapa**.

Lapsa and **lapsya** — see above, **Lapa**.

Lapu! adv. of—

Lapuka, ku, I., TO LAP, LICK; of a tongue of flame; as *lapira;* also **laputsa, -udwa, -ula.**

Moto wa-lapuka lapu! ta-ona lulime lache la-lapuka apa, the fire laps, see its tongue lapping here.

Lapula, ku, TO TASTE A LITTLE, SIP, drink a little; of the heart, TO LEAP or START or faint on hearing bad news, &c.

Kantu ka-li ko-dzala m'chiko, ku-mwa pang'ono mso! = lapula, when the cup is part full to drink a little, sip! sup! as *somola*.

Lasa, ku, TO SHOOT, TO HIT, TO WOUND; *ku-lasa nyama*, to shoot game; to hit with a bullet or with an ARROW.

Also TO TEASE OUT COTTON-FIBRE with a bow made on purpose for it. *A-tenga ka-uta ka-ka-ng'ono ka nnungwi nsinga yache ya mlaza ndiko ku-li-tapa tonje nda-li-ika paja ndiko ku-yamba ku-li-lasa*, they take a very small bow of bamboo with a string of *mlaza* leaf, and tease away at the thread with it and divide it to that side, that is, to begin *ku lasa tonje. Tonje li-oneka veru veru li-lasika*, the cotton is seen all fluffy, it is ready for carding.

[*Ku pa sira* = to pull out a fluffy length out of the mass with one's fingers and thumb.]

Latu! completely, utterly, as *mis!* completely cleared out (possibly *telatu*, from *tera*).

Latu, our, of the *la* class.

ku, TO SWEAR, TO UTTER UNLAWFUL; to speak words spirits; of trees and voices l unnaturally to speak; to ; a person, to meet with bad to meet with signs of evil *laulidwa*); also to prophesy, ming misfortune.
a zo-laula, a-na-ndi-laulira, ka kwatu kapena ndi-ka-ona, he hears ominous sounds, he l misfortune to me, (saying) n I arrive at my home per- hall find misfortune. *Kantu ulira m'njira*, something hap- inously to me in the way. *ta-ku-dula m'tsogolo mwa nji- ulidwa*, if a snake cross the ore one, it is unlucky—*i.e.*, ken to by omens of evil. *Ta- lero a-manda a-li-ku-omba* we have heard awful things the spirits are beating their also *ta-laulika. Mtengo ume- aula, antu amene a-li kumene- na kwao ti-na-laulika, ti-na- va ndi ku-nena kwao*, regard- tree which spoke, the men there say thus, we have heard spirit import, we were *la- d*—*i.e.*, became the chance f words which meant calam- hich spoke from the spirits. *yo-laula*, a bad, a profane

a in the *la* of width, of utterance together with the reverso-intensive account for the word.
as—*lumbira*, to swear, to utter pro- s, to swear by the grave; *tukana*, a, to swear at a person, using evil ds; *lalata*, to speak ill to a person, cessarily to use any evil expression; to be the subject of spirit inspira- *laula*, to utter words hidden. Chi- *sula*.
deal of superstition hangs about g on a journey, just as in our own yet. If a snake crosses the path, eleon meets one, or a blue-headed journey is delayed. A fox's cry eath, or calls the supposed corpse- heir unnatural feast; an owl's hoot , and even the large black single- message of warning or woe.
wana ndi nadzikambe a-bwerera ku- ena nda-laulidwa; nadzikambe a- igwamkwa chi-laula chi-ta-m'tama- itu pambuyo—nkandwe, kadzidzi, i.

Mlauli is almost a good word for 'a prophet'; literally it is a forth-teller; but the associations of the word are of course not Christian; *ku-laula* is also so readily and fully used for evil swearing, that one can scarcely use it without explanation (*mwana a-ndi-laulira* = the child speaks evil to me). *Mlauli = yemwe a-nena zo-laula, a-fotokoza antu mirandu ya-ku-ona ya-ku-laula.*]

Lawa, ku, TO TASTE; also test, try; START OFF IN THE EARLY MORNING.
Tema ndi-lawe ngati za-psya; a kazi a-lawa ku ona ngati za-psya, cut a bit off, that I may see if they are cooked; women taste to see if the food is ready. *Ta-lawa madzi-o ngati a-li wo-zizira; ta-lawa moa ngati u-li wo-koma*, taste water, or taste beer in buying it. *Ntawi yache yomwe a-diera nsima i-sa-na-fike ndimo a-tapa ndiwo zoka na-lawa*, say at meal-time the *nsima* has not arrived, and the person takes a little of the *ndiwo* 'relish' by itself, and tastes a little (that is *ku lawa*).
Ku lawa mfuti, to try a gun; *mfuti i-kala yo-gala tsopano ku-ka-pera nya- ma m'tengo, u-nena kuti mfuti yanga-i nda-lawira. Wo-lawa-lawa*, one who tastes frequently, asks continually.
Lawa and *lawira*, to set off early in the morning. *Ti-lawiritsa buli!* we go out very early in the morning. *U-mba-lawira panja, m'maso mu-yere, i-ka-ombe mpepo m'maso*, you go outside in the early morning to get your eyes open with the light and with the breeze.

Le, curving round, sweeping round as a bird; hanging, swinging (*lenga*); graving (*lemba*); lowering, quieting, drooping (*leza*); sticky (*lenda*).

Lebedeka, ku, to hang loosely, hang loosely together; as *nsima, nkuku* (*zo pikidwa*), *nyama*, &c.; *muntu a-lebe- deka* = *a-topa*, the person is quite 'knocked up': it is also *lobodoka*.

Lebvu! and verb **lebvula; lebvuka, ku**, TO BE SOFT, LOSE POWER AND FIRMNESS, of leaves drooping, of the limbs of a man just dead, heavy and loose, of one fainting or sleeping; of one's eyes when in a faint, or one's lips powerless and open.
Dzuwa li-lebvula chimanga; chima- nga cha-lebvuka, the sun makes the

maize droop. *Myendo ya-ngo-ti lebvu yo-sa-tinula-tinula*, his legs are quite powerless, and have lost of straightening stiffness. *Wa-topa ndi dzuwa miromo i-ri lebvu*, he is done out with the sun, his lips are quite flaccid; *o-sa-ta-ku-yankula o-sa-i-setekera miromo*, he does not speak, nor does he lick his lips. *Maso a-li lebvu!* his eyes are as in a faint. *Ku-lebvula mbeu, masamba; matimati a-lebvuka ndi dzuwa.*

Lech-; see **Lek-**.

Ledza, ku, TO BE DRUNK; *ku-ledzera moa*, to be drunk with beer, or *ku-ledzedwa ndi moa; ledzeretsa*, to make drunk.

Chamba chi-ledzeretsa antu, fodia a-ledzeretsa, apo antu a-gwa naye pa moto, bhang makes people drunk, so does tobacco (learners), and they fall into the fire with it. *U-ka-ledzera nao*, it will make you drunk. *Muntu wa-ku-ledzera moa a-m'tafunira chimera m'kutu kuti moa u-choke msanga*, when a man is drunk, they chew malt for him and put it in his ear, that the effects of the beer may pass off quickly.

[*Moa* or *mowa*, *uchema*, *kachasu* and *chasu*, *nsambula*, &c., are intoxicants. *Mtima sukala myazi*='the heart loses its blood,' is a description of the feeling; the derivation is probably from *le*, as in *leruka*, *lebvu!* from this very feeling.]

Lefu! and verb **lefula; lefuka, ku,** TO BE TIRED OUT, wearied; *wa-ndi-lefula katundu*, the load has tired me out; *ulendo u-ndi-lefula*, the journey tires me out.

lefutsa, -udwa; also *lefulula*, *katundu-yu a-lefulula uyu.*

Leka, ku, TO LET; LEAVE, STOP; **letsa,** to hinder; **lekana,** separate from.

Also *letseka*, *letsetsa*, *lekera*, *leka-leka*, *letseka*; **lesa, lekeza; lekanitsa,** *lekanitsidwa.*

Anzako a-ku-lekera, your companion leaves you. *Nyumba yo-lekeza pa-tari*, a tall house—*i.e.*, a house which stops far up. *Ku leka mwini*, to miss the real offender. *O-sa-leka-leka*, assiduous, without ceasing. *Apalu sa-lekana ni mcherero*, the skilled graver does not part with his tool; you don't see the graver without his graving-tool, they always use it. *Leka ine ndi-chite, leka ndi-pite, m'leka a-dze kuno*, let me do it, let me pass, let him come here. *M'leche a-nche*, or *m'leke a-nke*, let him go. *U-sa-i-leke kuti i-pite, u-i-kanize u-i-bwezere m'bwalo-mo*, don't let it get out, drive it back, turn it into the middle again. *Si-ti-ka-leka awa si-ti-ona ena*, we cannot let these go, we have no other. *U-sa-ndi-letse ichi kuti ndi-tenge*, don't hinder me from taking it. *Mbande yo-lekanitswa pakati*, a roll broken through the middle. *Mirandu yo-sata, yo-lekera pa njira*, cases unfinished which stop without being finished. *Na-leka miromo yoka ya mbia*, and he leaves off at the very lips of the jar. **Letsa mau**=stop speaking; **lesa mau**=lower your voice. *Lekerera*, let, permit, connive at. *A-lekana nkope zao*, their faces differ. *Ti-ka-lekana pati?* where do we part? *Ti-leche*, let us stop. *Lekana pa pakati*, to be divided in the middle. *Kuti i-reche ku-gwa*, that it may not fall (*e.g.*, a house supported by a stick or beam). *Yamba ku-lekeza nchito-yo ti-dza-ambe ku-dia nsima*, stop that work, and let us begin to eat our food. *Nda-leka nchito yanga*, I stopped my work. *Miyanga si-ma-ta-lekana*, the bundles must not be far apart. *Lekana, ya-dzaza*, stop, it is full. *A-lekerenji ku dodoma*, how can he help being puzzled. *Mbvula i-mba-vumbwa koma ya-leka tsopano* or *ya-lekeza*, the rain was heavy, but it has stopped now. *Njira i-ku-tanimpiza ku-tari, i-ka-na-lekeza* or *lekera ku-tari*, if the path is long for you, it is said *ku lekeza ku-tari*, to stop at a distance.

Also *letsanika*, *letsanikika*, *letsekeka*, *leketsidwa*, *lekanitswa*, *lekanitsidwa*, *letsanitsitsa.*

[Synonyms—*sia*, abandon, leave, desist; *pakuka*, *panduka*, *baluka*, separate from; *gumira*, of a path, cease.

The root *le* is the same as in *lera*, *lezi*, soft, &c.]

Lela—see **Lera**—nurse.

Lelo—see **Lero**—to-day.

Leluka—see **Leruka**—be light.

Lema, ku, TO BE TIRED; HEAVY in various ways; tired of; also in the compounds *lemera, lemekeza, lemeka,* BE HONOURABLE, wealthy, a man of weight, a man of substance.

Katundu wa-ku-lemera, a heavy burden; also *lemerera, lemeretsa,* &c. *Wo-lemerera,* an honourable man; *ku-m'lemekeza,* to HONOUR him; *wo-lemekezeka,* an honourable person: also *lemekezetsa, -edwa, lemekezeretsa. Katundu ngo-lemera; mwana ngo-lema; ine nda lemedwa; uyu ngo-lemera,* burden heavy, child tired, myself wearied with, this one 'well-to-do.' *Nda-lema,* I am tired; *ku lemetsa,* **lemeza,** to enrich, be rich. *Ta-lema naye i-ngo-m'gwirani lero mu-m'pereke, ta-amba kale ku longola,* I am tired of him, catch him, hand him over to-day, we began to quarrel some time ago. *U-ta-***lema** *ndi* **njala** *u-ka-fika pa-fupi pa ku-fa,* if you are WEAK with hunger, and are almost dead with it. *Mwana a-opa mdima, ndi-turuka bwanji kunja kwa-***lemerera,** the child fears the dark, saying, how can I go out, it is quite dark outside (*i.e.,* heavy, opposed to *kwa-pepuka,* it is light=*kwa yera m'maso*). *Aka-dzidzi a-lira ke! ke! tichi! tichi! tya-kalaka! kunja kwa lemerera,* the crickets sound *ke! ke!* (shrill), *tichi! tichi!* (rasping sound), *tyakalaka!* (sudden beginning, stopping, jumping). *Zikope za-lemera ndi tulo zi-ri goh!* the eyelids are heavy with sleep, they are shutting.

[Synonyms—*topa, fooka, lengula* and *tengula, lefuka, tondwa, ombwa, komoka, zitidwa.* Chikunda, *neta.* The effect of hunger, or of the sun's heat, or of cold, upon a person, is generally at the root of the idea; hence *lema* has the root *le!* soft, sinking, as *ledzera* and *leruka.*]

Lemba, ku, TO DRAW, GRAVE, WRITE, CUT OUT OF; draw round, 'fetch a compass': *ku lemba makoza,* to cut out ivory rings; *ku lemba lamba,* to cut out a belt; but also *ku lemba malire mfunde,* **lemberembe** *pa gano, pa mpompwe,* to draw a boundary line, draw a line, ornamentation on a *gano* or *mpompwe* axe-handle.

Mpepo i-lemba-lemba ntochi, the wind splits into lines the banana-leaves. *A-lembana* or *chekana mipeni pa ndeu a-ta-kuta myoa,* they cut each other with knives in their quarrels over beer. *Njoka i-lemba-lemba i-oneka msesera,* the snake makes wavy trailing lines. *Lemba mpini za mbia,* draw the markings on a jar; also *za kaliwo, za mtete, za ngunda, za mtengo,* on a pipe, snuff-box, water-pipe, stick. *Lemba malire a munda, minda ya-ku-gawana,* draw the boundaries of a garden, of gardens which are divided off. *A-lembeka malire a maiko,* the boundaries of the countries can be described. *Lembera,* write in a book. *Nyanja ya-lemba kuja, ya-tambalala kuja,* the river fetches a compass round yonder. *Wa-lemba utawalezi.*

lembeka, lembana, -edwa, -etsa; *mlembero, mlembedwe, lemberembe* (carving).

Lembula, ku, TO CUT OUT; *lembula mpini, tieni ti-lembule chikopa,* cut out tattoo-marks, come let us cut (a bow-string, *nsinga*) out of the hide.

lembuka, -utsa, -udwa.

Lemekeza, ku, TO HONOUR; thank. See **Lema.**

[Synonyms—*lambira, chimbikiza, pembedza, tamanda, amika, tama; wo-buka, wo-chuka, q.v., wo-mveka.*]

Lemia, or **lemya, ku,** to harass, weary, annoy; *nda-i-remia, nda-i-topetsa nyama,* I tired out the game.

Lenda, ku, TO BE GLUEY, sticky, stringy; as boiled leaves, as gum; also TO SWING, as *lendewera* and *lende-rende;* also TO BE WITHOUT STRENGTH; also *letula* and *nanda.*

Mitengo yo-matirira ku dzo-lenda, pieces of wood smeared with glue that they may stick together. *Mpoza u-lenda, terere li-nanda* or *li-lenda, matoo a-lenda,* custard-apple-tree bark is sticky, cooked leaves, and *matoo* fruits. *Chikuni cho-koledwa m'kamtsi-tsi kamwamba n'chi-ti le! le! chi-lenda,* the wood is laced with creepers above, which hang down and swing.

U-ka-ti-u-nyamule katundu ndiko ku-gwa naye, u-ka-ti-u-nyamule chiwira cho-pangidwa ndi dote ndiko ku-swa, anzako a-nena, uyu ngo-lenda, if you carry a burden and fall with it, or an earthen vessel which falls and breaks,

another person says, this person is quite weak, *wa zi! ngati terere*, not knit together, loose and soft like *terere*.

Lende, SWINGING, *a-li lende!* also *lenderende mleme u-li lende!* the hat hangs from the roof.

Lenderenda, swinging, as ear-rings, or the ear-lobes of the Angoni, who make a hole large enough to insert a tobacco-quid.

Lendewa, ku, TO SWING; as on a tree, in a swing, as baboons; also commonly *lendewera*.

Garu a-ka-m'luma nchafu za-ku-mbuyo; garu wa-ndi-lendewera a-ka-luma m'tsindo, if the dog bites and grips the eland behind; the dog swings on to me if he bites me in the leg. *Wa-lendewa, wa pa nderu kale*, he swung, or he did swinging long ago.

Lendu! and verb **lendula, ku**, to draw out anything sticky with the finger, as honey, glue; *terere lo-ti lendu!* the *terere* is viscid, and draws out in lines.

Lenga, ku, 1, TO DO WONDERS, create, do things beyond the power of man. 2. TO SOAR SUSPENDED IN THE AIR, as *pa-mlenga-lenga*, the firmament, heaven.

Mulungu a-ta-gwetsa kantu ko-zizitsa pansi, pano antu a-nena kuti, Mulungu wa-ti-lengera bsilengwa, if God brings to pass anything wonderful (sends down some wonderful thing) here below, people say, God has done wonderful things for us, or to us. *Mulungu wa-ti-lengera bsilengwa dza chirala dza chaola*, God has brought upon us famine or pestilence. *Mulungu a-lenga mvula*, God creates the rain. *Ife ti-da-gwera pa myala, mapazi a antu ife a-li pa mwala pompo*, we fell upon the rocks, the footsteps of us men are there imprinted in the stone — an example of *ku lengetsa* (*abodza a-tero*, people fond of telling 'stories' say so). *Kantu ka-na-gwa ka-lengeka*, anything that happens may be said to be *ku-lengeka*, created. *Antu a-badwa ndi chilema a-nena kuti, a-da-m'lenga kale Mpambe*, of a person born with any birth-marks they say, God made him so before. *Mfumu wa kuja ndiyo wa-i-tsirika mvula wa-ti-lengera ife dzuwa*, the chief of over yonder, he it is that is keeping the rain from us, he makes it so for us that we have nothing but sun.

Nankabai a-lenga kumwamba, the hawk soars aloft. *Kabvumbulu a-lengetsa maudzu*, the whirlwind whirls grass into the air. *Myimba i-ka-machita pamodzi lenga, ku-zungulira pamodzi-modzi*, vultures soar together in the air, wheeling round together. Heard also *nda-m'lenge mkulu a-da milengo ung'ono*.

lengedwa, -etsa, -eka; **lengwa**; **zilengo**, wonders; also—

Lengula, ku, I., and adv. **lengu!** also *lenguka, ku*, TO BE FAINT with hunger, dizzy, without strength; of water, to be calm, *madzi a-lenguka*.

Njala ya-ndi-lengula, nda-lenguka ndi njala, to be weak with fasting. *Chinkwambi lengu!* the hawk soaring.

[Also *tengula*. See **Lema** for synonyms.]

Lengula, ku, II., TO CUT, PARE; as *wengula; ku lengula nkaka*, to pare a cucumber; *ku-lengula zala, zikadabo*, to pare nails; *lengula chikopa* = *ku cheka kumodzi le! le! le!* to pare a skin—*i.e.*, to cut it round one edge *le! le! le!*—*ku-pazi mnzako a-ka-pweteka ndi minga, a-ti, ta-ndi-lengula minga, ku cheka kungu*, if your companion has got a thorn into his foot, he says, pare out this thorn for me—*i.e.*, cut the skin off a little.

lengulula; **lengutsa, -udwa**.

Leni or **lene**, truly; of the *la* class. See **Chene**.

Lenso, HANDKERCHIEF; plu. *malenso*; of the *la-a* class; perhaps better *mlenso* and *mirenso*, of the *wa-ya* class. Yao, *mleso*.

Lenza, ku, TO TEASE OUT, tear into shreds; tease out a fringe: *nda-i-lenza-lenza nsaru yanga, ya-tsala usambala oka*, I tore up my cloth into shreds, it remains now only strips for a belt; *lenza chikopa*, fringe a skin; *lenza njobwa*, fringe a sporran. *Ku-lenza nkwende ku-esa busa*, to tease out bark-cloth to make a wad for a

gun. *Ku-lenza ntenga ku-kata utenga*, to make feathers into strips. *A-lenza-lenza chikopa ndiko ku-kala ngati uzambala ndi mpeni wira! wira! yala! yala!* he cuts up the skin with a knife into strips, to be for a belt dangling about like a fringe spread round. *Amisala a-lenza nsaru*, madmen rend their clothes. *Lenza lenza nsaru m'mbali moka-mo kuti i-tsale mponje*, tease out a little cloth round the edges only, that it may form a fringe. **Lenze lenze**, fringed out: *lenza* also for tearing up a letter.

Lenzula, ku, TO SHRED, tear up into bits or shreds: *kalata, masamba*, paper, leaves, &c.

A-lenzula ndiwo pa-ku-sadzula pache, they shred *ndiwo* (into the pot) when they husk it. *Masamba a ntochi a-ma-lenzuka-lenzuka*, the banana-leaves are all torn into strips.

lenzulula; lenzuka, -utsa, -udwa.

Lepera, ku, to be at a loss, unable to do a thing, puzzled, baffled. See **Lapa** for synonyms.

Ndi-chi-lepera ine, I can't manage it. *Pamzi apo nda-pa-lepera*, I was put to it at that village. *A-da-mu-lepera = a-da-m'ta*, he baffled him. *Atate ao a-na-lepera kwa-tontoza*, their father could not stop them. *Malonda a-leperana*, the bargain cannot be arranged, both parties asking too much. *Nkondo ya-ti-lepera ife muno m'guta latu lino, ndife akali*, war can't touch us in our fort here, we are of some account. *Mfuti ya-ndi-lepera ku panga*, I can't load this gun. *Ife ta-zi-lepera nyama, ta-funa nyama ta-zi-sowa*, we could get no game, we wanted game, but missed seeing them. *Ndi-u-lepera* (or *chimwa*) *mwala, si-ndi-nga-u-nyamule*, I am 'bothered if' I can lift this stone. *Muntu na-funa ku manga nyumba, sa-nga-i-te, i-m'lepera, ku-chita nayo ulesi*, if a person wants to build a house and can't do it, it baffles him, he has no strength or strength of purpose to do it.

Lepete, adv., and verb **ku lepetera, lepeteka**, TO BE WITHOUT STRENGTH or firmness; 'limp'; soft.

Muntu wo-tingindidwa a-li lepete, a person rolled backwards and forwards (almost killed) is *lepete—i.e.*, soft and powerless. *Muntu wo-dwala kwambiri a-li lepete*, a person very ill is powerless (without power even to turn). *Iwe u-gwira nchito u-li lepete, ngati a-chezera ku-ku-pumunta*, you work as if you were quite soft from people having spent all the night in belabouring you. *U-lepeteka bwanji?* why can't you work? why are you so weak-limbed? *Antu a-lepeteka a-li zi!*

[It is also *lipiti* and *lopoto*, *q.v.*, *lipitika*, and *lopotoka*, as well as *lebedeka*; the root is *le*, as in *lera, lezi*, &c., but the combination of *l, p, t*, is essential to the word.]

lepetula, to be weak, as above.

Lera, ku, TO NURSE, nourish; be 'lenient,' gentle, soft, weak, tired; to be kindly, bring up as a mother does her child.

Nkuku yo-lera anache, a hen which nourishes her brood. *Mwana wo-salereka*, a child petulant, not easy to keep. *Ngo-lera mtima*, he is gentle-hearted = *wo-deka mtima. Uyu a-m'lera mnzache wo-dwala*, he nurses his sick friend. *Uyu a-lera mpwache*, he nurses his younger brother. *Uta wa-lera, ntsinga ya-tsika*, the bow is unstrung, the bowstring is unstrained. *Nsampa wa-ku-lera*, a trap unset. *Maluzi a-lera nkokwe i-kalira i-ri wede wede!* the tyings are loose, the basket is insecure, it rocks to and fro. *Manja anga a-lera*, (as in reaching up to get anything) my hands lose their power. *Amache a-lera mwana, m'chikono*, or *angala pa mtima*, or *ku-taya bere m'kamwa*, the mother nurses her child whether carrying it on her arm, or in her bosom, or giving it suck.

leretsa, -edwa; leretsidwa; mlera, a nurse; also *leza*. See **Lezi.**

[Derivation—*le*, gentle, as in *leka, lema, lefuka*.]

Lero, TO-DAY; also this season, as *malero ano*, these days, or *makono. Lero lino = dzuwa lino*, this day; *lero loka*, to-day only; *dzuwa-la-lero, tsiku-la-lero, nsiku ya-lero*, this day; *chaka-cha-lero*, this year; *lero lomwe*

or *leromwe*, this very day; *lero u-ka-fa*, now you must die.

[Present time—*makono, makono awa, nsiku sino, chaka chino, masiku awa, malero ano.*]

Leruka, ku, TO BE LIGHT, NOT HEAVY, and adv. *leru!* or *lulu!* light; of a burden, of a canoe with no loads in it, of a man of no account; also *luluka.*

Katundu wa lulu or *leru*, a light load. *Katundu wa-leruka wina a-ta-pa-mo*, the burden is light, some one takes a share of it. *Madzi a-lerutsa mitengo*, water makes wood light—*i.e.*, floats wood. *Ntenga za nkuku za-m'mimba zi-leruka zi-uluka ndi mpepo*, the downy feathers of the breast of a fowl are light, and fly about with the wind. *Ngalawa ya-leruka*, the canoe 'is light'—*i.e.*, is lightly loaded. *Wa-chi-***lerula** *ndi pakamwa*, he 'made light of' it. *Ku-lerutsa mfumu*, to make light of the chief.

lerula, -utsa, -udwa.

[Synonyms—*chepa, pepuka, tukula;* and of the meaning 'despise,' 'make light of it,' *chepetsa, peputsa, tukula* (actually synonymous), *nyoza*, &c.]

Lesi, and verb **lesika, ku**, to be a weakling, soft, with no strength. It comes to be a good equivalent for the English word 'lazy,' but the idea conveyed is rather weakness of constitution from being born so, and a slight reproach is implied. The verb is rarely used; it is as an adjective, *wo-lesi, wa-u-lesi*, that it is common. The derivation is *le*, soft, as in *letula*, &c.

Lesuka, ku, to shut one's eyes with sleep, *ku lesuka* or *ku lesula maso;* as *maso a-lesuka ndi ku fuwa*, his eyes are heavy with having been awake all night: also *vendula*, as *muntu a-vendula maso vendu.*

lesutsa, -udwa.

Letsa, ku, to hinder. See **Leka.** *Zo-m'letsa ku-dia*, food forbidden by the doctor; *nyama za-ngana u-sa-ma-zi-dia-i, zo-letsa ku-dia*, such and such animals you must not eat.

Letu, and verb **letula, ku,** TO BE FLACCID, LOOSE, = hence without strength; also *lendula, letuka.*

Nkuku i-pe letu! i-fe ndu! yo-sa-palapata, the fowl is weak, it dies quite still without flapping. *Kantu ko-fa ko-panda mpamvu, letu! Muntu wo-panda mpamvu za-ku-gwirana, letu!* a person with no power to wrestle. *Ndiwo zi-ri letu! terere.*

Levula, ku, to be soft, weak. See **Lebvula.**

Lewa, ku, TO AVOID, avoid missiles, arrows, stones; to lean to one side, or to go to one side to let anything pass.

Mnzako a-ta-ku-ponya mvala u-ta-ona u-li-ku-dza pa-fupi mvala-yo u-pendama ku lewa mvala; ku lewa mbvi, lewa mfuti, if your fellow throws a stone at you and you see it coming near, you lean to one side to avoid (*lewa*) the stone; to avoid an arrow, a gun. *Nda-lewera apo pamene a-ndi-ponya mbvi*, I avoided the stroke there when he shot an arrow at me. *A-lewera amangawa*, he goes out of the way to avoid his creditors. *A-lewa njobvu*, he jumps to the side to let the elephant pass.

Leza, ku, TO LOWER: *ku leza mfuti* = *gwetsa cha-pansi*, to lower a gun; *leza mau, gwetsa mau*, to lower one's voice (*letsa mau* = *tontoza mau*, be silent altogether); *leza mbvi* = *ponya pang'ono*, shoot gently: also = *chepa.*

LEZI, name for God, because He nourishes man; *Uta-wa-Lezi* or *utale-zi*, the rainbow.

Uta-wa-Lezi chifukwa a-lera antu; a-ka-ona antu utalezi a-nena, mbvula si-i-dza, utalezi wa-dutsa uko u-inga mvula; uta wache ndi umenewu, Lezi ndi uti? called the bow of Lezi because He nourishes man; when they see the rainbow they say, the rain does not come, the bow stops it there and drives away the rain; that is His bow, who is He?

Li as a root is more akin to *d* than any of the other combinations of *l; la* chiefly denotes extension, *le* softness; *li*, when connected with *di*, as *lima, lika*, also *lilima, lira*, also *linga*, has the signification of hardness in sound, as *di di!* in walking; in words like *lipula, lipitika*, the *li* is connected with *le*, as *lepeteka* and *lopotoka.*

II. Li therefore comes to mean 'be-

ing,' **ku-li** = TO BE; *a-li*, he is; *kumene a-li*, where he is; *a-li-po*, he is well; *a-li-be*, he is not there; *pa-na-li*, there was. It is closely connected with *di* in *ndi* = is; *ndiye*, it is he; *ndipo*, it is there; *ndi bwanji?* how is it? On the other hand, the *d* of *ndi* gives way, and leaves the *d* and *l* nasal—*i.e.*, the alveolar nasal *n*—to do its work; hence *nchiti?* which is it? for *ndi chiti?* The *n* still further merges into the various noun classes, thus—*nguti?* for *ndi uti?* which? *nziti? ngati? nja, ngwa, ncho, mpa, nku, mmwa, nza, nda* (= *ndi-la*), *nga*.

A-li-po, he is well; *a-li-mo*, he is in; *a-li-ni mwana*, she is with child; *i-sa-li ija i-da-mangidwa kale ija*, it was not those bound long ago; *chi-sa-li icho chi-la-chitidwa*, that is not what should have been done; *chi-sa-li-cha-pansi icho koma cha-pambana*, that is not below but above; *chi-ri nji!* it is intentional, *ndi-ri-nji*, I intend to do it; *ntawi ija ti-da-li ife*, that time when we were there.

III. **Li**, therefore, having substantive force, comes to be in its connection with *di* the initial letter of a good many substantives which bulk most largely under *li:* it is often also found as *lu*.

[*Note.* — To find the meaning of words beginning with *li*, it is often good to drop the *li-* and look under the root.]

IV. **Li** is the pronominal particle of the *la* class, the representative in combination with the verb of such words as *kasu, dziko, tsiku, kola*, and others, which having no initial abstract *u*, or substantising *chi*, or nasalising *m* or *n*, indicate their substantive condition by the hard initial stem letter with the particle *la* and *li* of the hard *l* class.

It is used enclitically as a demonstrative pronoun: *lamba-li*, this belt, as *lamba ili, lamba-lo*, being that belt, as *lamba ilo*.

V. **Li**. A whole class of words can be formed with *li-*, just as with *ma-, ka-, mi-*, &c., which are not entered, seeing that one can form them for one's self—*e.g.*, *likalidwe* = *makalidwe, lichokero* as *machokero;* and the meaning is the same in its generalising force as *ka-, ma-, mi-*, and even *u-*.

Lia! RUBBING, BEATING, SKIFFING, as when the knees rub in walking, or a stone when it skims the water, an arrow grazing a tree, in stirring *nsima* when a stick is drawn right through it, of beating with a switch; also *lya! ku kwadza lia!* to thrash, *lia!*

Libinda, DYE, the black dye or the red dye one gets floating in water or from the root of the tree: *libinda la kundwe, libinda la chisio, la nsaru*, the dye of iron-oxide, the dye of *chisio* root, of cloth as it washes out: of the *la* class.

Libuka, AN ERUPTION, a boil; not broken; *-mabuka*, plu. pimples, &c.

Lichero, A FLAT BASKET for winnowing grain; plu. *malichero;* also *lisero*, from *sera*, to sift: *la* class.

Lidama, PRIDE; as **dama**, and *madama*, both of *la* class.

Lidiakwere, a kind of mouse; plu. *malidiakwere;* literally, it eats, reaching up.

Lidonto, A DROP, plu. *madonto*.

Lifakuti, because, perchance; of the *la* class; as *chifakuti, q.v.*, as also *kuti. Li-fa-kuti liwongo ndomwe-ro, a-fa-kuti kawamba ngemwe-yo, liwongo ndi icho*, the cause may be that very one, or it is so that the cause is that = that is or may be the cause of it (said in three different ways, *lifakuti* agreeing with *liwongo, afakuti* with *kawamba*).

Lifowe, what we call being 'tied to his mother's apron-strings'; plu. *mafowe* and *malifowe*.

Lifukisi, or *lifukizi*, medicine decocted and inhaled; it is used for producing perspiration; plu. *mafukizi:* from *fu*.

[Preparations are infused, and the steam of the boiling-water inhaled. There seems also to be a method of steaming in practice for some complaints.]

Lifukufuku, the casting up of old quarrels; *lo-fukula za-kale;* plu. *mafukufuku*.

Lifule, SNUFF, so called from its looseness and resemblance to dug-out (*fukula*, &c.) earth; a mouse shuts its hole up at the mouth, or some dis-

tance in, and the loose earth used for this purpose is *chifule*, which is the same word as *lifule:* any person digging for mice knows, when he comes to this, that the mouse is not far off.

Lifumbi, HARD DRY SOIL, before the rains; *zimanga za lifumbi*, grain planted before the rains, which comes in very early, in the pits prepared for it, or in the moist soil by the streams; plu. *mafumbi* or *malifumbi; dote lo-uma lo-sa-bvumbidwa ndi mvula;* 'dust' is *pfumbi*, of the same root—*li*, the prefix, generalising it, *p* hardening and particularising it.

Lifupi, breadth: also *chifupi;* plu. *malifupi; m'lifupi mwache.*

Lifusu, TEASED-OUT BARK or cotton, used for soaking up oil and cleaning guns, &c.; plu. *malifusu;* a 'handy,' as an engineer would call it.

A-ika m'nsupa nda-tsira mafuta momo, they put it in the phial and pour in oil. *Ka-taya malifusu a-kakala a-kale a-ka-mva kuti a-bvunda a-ti ka-taya*, throw away the sponge; if it is old and one feels it is stinking, he says, throw it away. *A-tenga katsekera na-ka-dzadzada pang'ono ndi mano ndiko ku-ka-longa momo ndimo a-chi-ka-pombeza ndi lifusu ndimo a-chi-koka tsekera-lo ndiko ku-dza pamodzi ndi lifusu li-ri mbulu-mbulu*, they take a piece of grass and split it up a little with the teeth, and push it into the bottle—the grass catches on the teased-out bark, and they draw it out, together with the teased-out fibre, all lumpy and oily.

Liganga, a ramrod. See **Lijanga.** (Yao for stone.)

Ligwalangwa, the fruit of the *mgwalangwa* palm; plu. *magwalangwa.*

Ligwandi, A VERY THIN PERSON or animal; plu. *magwandi*, also *ligwanti* and *gwanti.*

Lij-. In many cases see words beginning with **lij-**; the *i* softens the *g* into *j*, as *l* into *r.*

Lija, that, yonder, of the *la* class; *dzulo lija, lomwe lija*, that day long ago, that very thing about which we were speaking.

Lijanga, A RAMROD; of the *la* class; plu. *malijanga;* of wood or iron.

Lijedo, taunting, insolence; also *majedo, lijedetso.* See **Jeda.**

Lika, ku, TO HEW DOWN, TO FALL DOWN; to hew down a tree, to fall as of rain; also to knock down, a house, a man, &c.

Mbvula ya-lika, tieni ti-ka-beyale mbeu, the rains have begun, come let us sow our seed. *I-ka-lika mvula, i-ka-tera*, when the rain has fallen—*i.e.*, has fallen and stopped. *Ka-likeni mtengo*, hew down the tree. *Nda-u-lika mtengo uja, u-to-gagada u-to-gwa*, I hewed down that tree; you chop it, and it falls. *Ku-lika muntu = ku gwetsa muntu; ku-lika nyumba; likana = gwetsana. Chimbvula cha-lika lero ndi-dza-oneni madzi a chabe*, the heavy rain falls to-day, you will see nothing but water.

likira, -itsa, -idwa.

Likanga, a plant with sharp-pointed spines at the end of thick flesh leaves, growing from the ground to about four or five feet, in pairs: it is used for making string, and has a most tough and powerful fibre: plu. *makanga; lomwe a-pota chingwe.*

Likanikani, refusal = *cheni;* from *kana.*

Likongwe, I., A WEASEL, ferret.

II. A kind of grass, very tall, with a head like a squirrel's tail (*udzu wa mchira wa likongwe*, or *udzu wa likongwe*, or *udzu wa mchira wa nyumbu*), grows by the river; it is used for thatching.

Likodzo, a complaint, in which blood comes at micturition.

Liku I FALLING, OVERTURNING; *a-tenga nsima liku*, he takes the *nsima* all out at once; also as *diku*, taking the top lump off; *mtengo liku* as *diku*, the tree falling; *mwala liku*, a stone moved out of its place; *tewera liku apa liku apa*, a loin-cloth 'falling down,' long before and long behind.

Likula, ku, to knock over, CAUSE TO FALL; as *dikula;* also to take off, as the top piece of *nsima* porridge; as *dikula*, OVERTURN, pull a stone out of the ground.

Njobvu i-likula mtengo, the elephant knocks over the tree; *likula mwala, likula nsima.*

Likulu, greatness; as *ukulu*, of the *la* class, only used with *la* as an adjective, *la-li-kulu*. See **Kulu**.

Likuwi, GREEN *mapira* GRAIN; *likuwi lambiri*, plu.; also *malikuwi*.

Likwata, a dance; men and women dance it; the singing is *eti eti*.

Likwi! QUIETNESS, sitting quiet; also **duku**, PEEPING, from the same root, looking gently and silently. The root is *dika*, be still, quiet.

Lilaka, tongue. See **Liraka**.

Lilalato, or *malalato*, insult. See **Lalata**.

Lilamulo, COMMAND; plu. **malamulo**; orders, precepts; *liramulo la-dza tsopano*.

Lilambe, the fruit of the *mlambe* or baobab tree; plu. *malambe*.

Lilima, **ku**, TO THUNDER, to roll or roar, as thunder, rapids, rain, guns. Yao, *lindima*.

[*Mpezi* is a thunderbolt; *ri ri ri*, the noise of thundering; *ku gunda* is the deeper, less rattling noise of thunder.]

Lilime, the tongue. See **Lilumi**.

Lilomzi—see **Liromzi**—talk.

Lilukwa, UNDERSTANDING, impression and enlightenment, mental 'awakening'; if a piece of news catches one's attention and makes one informed, warned, &c.; *lilukwa langa; la-ndi-tetsa lilukwa*, 'I am at my wits' end.'

[When one feels a sensation of creeping over one's body on being startled, that is *malunga*; the knowledge of danger, &c., is *lilukwa*; *nzeru* is cleverness, ability; *ndota*, vision; *ku-chenjera*, quickness, cunning.
Derivation—*lukwa* or *lutwa*.]

Lilumi, THE TONGUE; also *lilime*, *lulime*, *rurimi*, and *lilaka*: also the edge of a knife.

Ngwa lulimi, ngwa mate, sa-leka kantu ka kale kale a-nka-nda-nena-be kantu kamodzi, he has 'tongue,' he has spittle, he won't leave off 'harping' continually about that one thing long ago. *Na-dulitsa lilime*, and that was how he came to have a short tongue, or a peepy voice.

[The idea of licking, as the tongue, or flame, lies at the root of the word.]

Liluza, EMBRYO; plu. *maluza*, of rats and mice with young; but used of all animals.

Lima, **ku**, TO HOE; *ku-lima munda*, *ku-lima udzu*, *ku-lima ndime*, to hoe a garden, to hoe up grass, to do one's hoeing; *ku-limira moa*, to hoe for beer; also *ku-pa dima*, to do a hoeing; *lima m'ntaka* or *m'munda*, hoe (in) the garden, or (in) the ground; *limitsa*, hoe well or cause to hoe: *ku-swa mpanje* is used for the preliminary cutting round of a portion of the bush, and *ku-lima* comes after it.

Na-sia zaka ziwiri po-sa-lima; ku-lima pa tsopano po-sa-limidwa kale, and they leave the ground fallow for two years; to hoe in new ground not hoed before. *Kwa-ta ku-lima*, the hoeing is over.

[*A-ka-ta ku swa mpanje m'mnda ndimo a-cholere, a-kundike, a-ka-ta choincho ndimo a-yatse moto mzi-psa lubudu! pamene zi-ti-zizire mbvula ku-gwa pansi mbvula ya-ku-gwera-tu nditu, ndimo a-ka-bsale ntanga za maungu momo ndi chimanga chache ndi mnkaka ndi mponda zache ndi myemba na-pita na-dulira zipfutu, a-ka-ta-ku-bsala pe! ndimo chimanga chonse chi-mere zi-ka-kala zo-oneka m'mfundo patatu a-zi-ka-chi-palira ndiko ku-deka mu-ka-merera udzu-nso na-ka-pera mitumbira*, when they have taken in a piece of bush for their garden they must break up and heap the growth together; when they have done so they set fire to it, and it is reduced completely to ashes; when the heap is cooled for the rain, the rain falls, and then they sow pumpkin-seeds and the accompanying maize, cucumbers and gourds, and also beans, and go out and cut the grass-bunches; when all the sowing is done and the maize begins to sprout visible in lines of three at a time, and when they have hoed the weeds away at the second hoeing, then they stop until the grass grows again, and they make up the next year's heaps.]

Limanga, the fruit of the *mmanga* palm; plu. *mamanga*.

Limba, **ku**, I., TO BE FIRM, HARD, STRONG; to be difficult, as *ku uma*, which means both hard to eat and hard to do.

Ku-limba mtima, to be brave; *ku-limba malungo*, to be strong-limbed, well-knit; *ku-limbana*, to contend; *dzuwa lo-limba*, 'strong' sun; *mtsuko ngo-limba*, the jar is firm; *nkondo yo-limba*, fierce warfare; *nsima njo-limba*, the *nsima* porridge is tough; *chimanga ncho-limba*, the maize is hard and ripe. Also to do anything firmly, strongly, well, as also *limbika* and *limbitsa*; *ku-limbitsa mau*, to speak louder; *ku-*

limbika ku-yenda, to 'stir your stumps'; *ku-limbikira ndodo pansi*, to press one's staff firmly on the ground, as a sick man does in walking; *ku-limbika ubwenzi*, to make a firm friendship. *M'sa-limbichire nkani*, don't talk so much. *Myendo i-limbikira ku mtunda*, legs can walk firm on dry ground.

Ife si-ti-limbana ndi antu ti-limbana ndi anzatu, we don't wrestle with any kind of person, we wrestle with our equals; *ndi-limbana nawe*, I will wrestle with you. *Mtengo u-ka-funa-ku-u-tyola u-ku-lepera ku-tyola ndi wo-limba*, if you wish to break a tree and it baffles you, that is what is meant by *wo-limba*, tough, firm. *Dzika dzako po-limba*, hide your things well, push them well in.

[*Limba*, strong; *ganka*, firm; *uma*, hard, dry; *kwima*, ripe; *chirika*, strengthened, supported; *tsimbira*, pressed; Chikunda, *wanga*,—synonyms. Root *li*-hard, firm, as *di*, and *-mb-* verbal.]

Limba, II., a musical instrument. It is made of about six strings strung (raised as in a fiddle) on wood across the mouth of a large resonating gourd, and harped with both thumbs: the gourd is *chiko* or *pfulu chipfulu*; the wood is fastened with *pula*, wax; an *mbera* ring is put in the mouth round the edges of the gourd, and holes are cut lower down for sound.

Limbala, and plu. **mambala**, GRASS LEFT UNBURNT in the bush-fires, which the fire passes over, and of which perhaps the stalks are left.

M'mambala, in the half-burnt grass; *malo a chiri a-ku-psya mo-wauka*, parts of the bush passed over and singed; *maudzu onse sa-a-psya zi-psya nsonga ndi makwata ache, maudzu amene a-tsala ndiwo mambala*, all the grass is not burnt, the ends and blades are burnt, the grass that remains is *mambala*.

Limbula, ku, TO TASTE THE FIRST OF THE CROP.

Limene, which (relative pronoun) or that, of the *la* class: *limeneli*, this; *limenelo*, that; *limenelija*, yon (the suffix makes it purely demonstrative).

Limenya, ku, TO RUN; run with speed; run away; *ta-ona nyama zija zi-ri-ku-limenya*, see how they run; *a-chita manta na-limenya*, they become afraid and run; *ku limenya liwilo*, to run a race (this could also possibly be *ku-li-menya liwilo*); *tawa, tamanga*.

Limodzi, one, of the *la* class: *limodzi limodzi (tsitsi)*, one (hair) here and there.

Limuna, male, as *chimuna*; *la-limuna, mwamuna*, being a man (of the *m* person class).

Limvirira, troubling a person by frequent coming; of the *la* class.

Linchinchi, an owl, better *manchinchi*, and plu. *amanchinchi*.

Linda, ku, TO WAIT; **lindira**, WATCH, WAIT FOR; also *lindirira*, as *dikirira* (or *dichirira*), *imirira, kalirira*; also *ang'anira, diza, wengeseka embeka*; *chedweka, tsechera, binditsa*.

A-linda madzi ku wira, he waits for the water to boil. *Ndi-m'linde zimene a-ta-chita m'mtima mwache*, I must wait for him to speak, say his 'say.' *Ndi-rindirire izi; ndi-rindirire zanga, ndi-bwere tsompano*, I wait for my things, I shall return immediately. *Lindira anyani a-nga-dza-ku-dza-owonga chimanga*, watch the baboons that they don't come to spoil the maize. *A-linda nsomba za malonda*, he waits to buy fish. *Wo-lindira*, a midwife.

Linditsa, -idwa, -ika, -ana; **linditsana, -itsa**; **lindikira**: **mlindidwe, lindilo**.

[The root is *li* = *di*, as in *dindi, dindilo*, &c.]

Lindima, ku, also **linduma**, also **lindimula**, TO THUNDER; as *lilima, q.v.*; used of any noise, such as rain, rapids, guns, earthquake (*mjazi, madzi, mfuti, bingu*).

Mvula i-lindima mpepo i-omba mitengo i-ma-lira kuti ugh! the rain sounds, the wind blows the trees and sounds *ugh! Mvula yambiri i-ti whew! Madzi a pa matili a-lindima. Njazi i-lindima pagh! wuwu!* or *wagh! wuu! Moto u-lindima* (as a house on fire, or the bush).

lindimira, -itsa, -idwa; **lindimula, -uka, -utsa, -udwa**.

Lindimu, a lemon; plu. *mandimu*.

Linga, ku, I., TO MEASURE; TO SAY; TO THINK; TO BE; also **lingana** and **linganira,** TO BE EQUAL; **linganiza,** TO MAKE EQUAL to one another, by measurement and cutting, &c.; **lingalira,** TO FANCY, IMAGINE, THINK, SUPPOSE.

These words seem to be connected in the same way in which *esa*, to measure, means also 'to say' and 'to do'; and most probably the idea of measurement is prime, as *gawa*, to divide, gives *gawaniza* and *ganiza*, to think — *ganiza* meaning to think by analysis; *linga*, by comparison; *esa*, by trying.

1. *Ku linga mkono, kwi yeza mkono,* to measure an ell. *Linga chikopa-chi dimo u-katse bwino ng'oma,* measure and cut out this skin and then cover the drum well with it. *A-pa nchinchi -linga pa-ku-gula malonda kwache,* he makes a roll of tobacco and measures it when he sells it. *Ku-nga ti-kungule matsitsi,* of course we should take off the roots.

2. *Ko! iwe u-linga kuti?* where do you purpose going? where are you going? *Ti-ringa ti-ta-onana pena,* or *ti-'a-linga ti-ta-onana,* we have surely seen each other before, or elsewhere? *i-kala linga linga!* he sits thinking (adv. of *lingalira*). *Kuti pamdzi a-ma-a m'ku-linga u-ta-gona apo,* saying, 'es, at that village they are inhospitable (as you would say) in your thinking about your having slept there. *Ti-rinje mawa, u-ka-dza-dwala, ti-ka-ze uyo,* we shall see to-morrow, you say, if you happen to be sick, we shall tell that person.

3. *Ti-kukutize minga kola latu,* **ti-inga** (=*kuti*) *a-ka-dza nyalugwe a-lza-leke ku-zi-gwira nkuku-zi,* let us put thorns all round our fowl-house, so that when the leopard comes he will leave off catching these fowls. *Ku-linga kuti a-dza-lepere,* thinking that, in order that he may fail to do it. *Ndi-ringa ndi-gule malonda,* saying, or in order that I may buy my merchandise. **Malinga kuti,** =*ngati, kapena,* IN ORDER THAT. *Chi-ringa ku-teteka* = *m'ku-funa kuti chi-teteke,* in order that it may scatter.

4. *Mapiri a-***linganira,** the hills are of equal height. *Mu-linganira mu msinku wanu, misinku yanu nja modzi,* you are of equal stature. *Mkango u-linganira ndi udzu su-oneka,* the lion lies level with the grass, it can't be seen. **Linganiza,** make smooth, cut off small branches, as of a tree, make it equal or measure straight along, hew or cut to measure. *Wa-linganiza zonse,* he did the same thing with all of them — *e.g., wa-pika-pika zonse, taka taka pamodzi pa-dza u-lendo,* you have cooked all at once and there are strangers coming. *I-linganizwa ndi antu,* it is sufficient for the people (*e.g., nsima*). *Linganiza zi-ri nde nde nde!* make them clear and equal all round.

5. *A-***lingalira,** *a-to-ganizira yeka chete maganizo, a-kala linga-linga,* he thinks, he just revolves thoughts in his heart and sits thinking. *A-linga-lira kuti chirombo chi-nga-dza-m'gwire pa-njira-po,* he thinks a wild beast may catch him by the way. *Muntu wa njala a-lingalira ndi-ka-da-lima m'munda wanga si mwenzi ndi-fa n'njala,* a hungry man thinks I should have hoed my garden if I did not wish to die of famine.

Linga, II., A STOCKADE, as *guta;* plu. *malinga.*

Linga, III., time, season, as *nyengo; ti-la-tera linga pano,* we spent some time here, finished our stay.

Lingoche, a species of grass, short; yields grain in times of scarcity.

Ling'ono, small, *la-li-ng'ono,* of the *la* class.

Lingwere, 'PAN'S PIPES,' made of several reeds of various lengths put together side by side to form a musical instrument; plu. *malingwere.*

[*Ku linga kuti mau a-dzi-pikulana,* measured in order that the sounds may follow well one after the other.]

Linkusu, HUSK, of *mapira* grain; plu. *mankusu; mu-li linkusu m'mdza-bwe-mo, mwa-ngo-tereka ni mankusu omwe a-to-kana ku pepulika,* there is husk still adhering to the grain, you put it on the fire with the husks on, for they won't split off.

Lino, this, HERE; of the *la* class: *m'dziko lino*, in this country here.

Lintala, or *litala*, a small shed built over the *myawa* holes in an ant-hill, through which the *iswa* or winged white ants swarm at the season. A deep pot is put at the door of the hut, and the ants knocked down from the roof by flying against it creep into it and fill it; when one pot is full another is put into its place.

Lintente, trembling, shaking, fear; as *mantente* and *chintente*, which last is most commonly used.

Lintombo, the soft part of the bones of the skull; *pa lintombo pa mwana*.

Lintumbu, THE RED ANT; also called *mavili*; plu. *malintumbu*. Chikunda, *gugu*.

[*Ndiwo a-ngo-enda na-chita njira zao za maulendo na-kala m'chinkunu, monga pa chi-dzenje cha-chi-kulu: li-choka pamene-po li-panga njira ni-li-enda tawa-tawa ni-li-pita ni-li-tenga zao ku-tola-tola tao ndimo to-pita na-dia*, the ants travel in the routes that one sees; they live in a *chinkunu*, which is like a huge pit, from which they go forth and spread all over the place and take their food, gathering it from here and there, and go and eat it.]

Linya and **manya** (chiefly used), a wrinkle, wrinkles.

Linyengo, or *chinyengo*, plu. *manyengo*, deceiving.

Linyetsu, A SMALL RED CENTIPEDE, seen during the rains in great numbers all over the paths; plu. *malinyetsu*: they cause itching and soreness if trodden upon with naked feet.

Also small blisters or pimples that come upon one's feet from walking in the rains; perhaps as *linyerenyetsu* and *manyerenyetsu*, itchy spots or little blisters.

Linsule, a small species of owl; plu. *a-linzule*, of the *wa-* personal class; its cry is *kwe*.

Lipa, TO PAY; pay for, solve by payment; generally used in the payment of a *mlandu*, but used widely as a general term for payment. *Ku lipa mlandu*, to pay a *mlandu* payment; *ku lipa nkuku*, to give a fowl as payment; also *ku lipira mlandu; ku lipa nkondo*, to pay for war one has invited to some one's country; *tsiku la-ku-lipira antu*, 'pay-day'—i.e., here, Saturday.

Lipalasi, = *bano la mgundo*, Yao; but there is a Mang'anja equivalent.

Lipalo, SHOULDER-BLADE; plu. *ma-palo*.

Lipambo, A THIEF, OR ROBBERY; plu. *malipambo*; also *mpambo* or *wa-ku-pamba*; when one takes something from one's neighbour without quarrel, but just because he chooses.

Lipande, maize with the husk removed before being soaked in water, when it becomes *mpali* (*chimanga cho-konola cho-sa-bviikai cha mpanduke*); plu. *malipande*.

Lipanipani, the space between two things—*e.g.*, two people sitting, or between two trees; also *mpanipani*, *lipatira*, of *la* class; from *pana*.

Lipatira, a narrow place between rocks, branches, or at the bottom of an *mbuna*, game-pit.

Lipenga, A TRUMPET, BUGLE: also *mpalasa*; plu. *malipenga*.

Lipiti! and verb **lipitira**, **lipitika**, TO BE WEAK, NERVELESS, LIMP, flexible, as a dead animal, a softened skin, a piece of calico; also *lepete! lopoto! lepeteka, lopotoka*; also *tipitika*.

Nsaru i-ri lipiti, the cloth is limp; also *njoka masamba, tsitsi, ka-udzu ka lipiti. I-ka-kala ya nsungwi ya nsengwa ndi-i-palidwa, i-ri lipiti bwino lomwe, i-lipitika*, as of a bamboo plait for an *nsengwa* basket, if it is cut thin, it is *lipiti bwino lomwe*, beautifully flexible. *Njoka mnzako a-ta-ku-ponyera i-ka-dza-ku-gwera pa fupi u-chita ku-i-wona ku-li lipiti, i-lipitika ndi ku-gwa*, if another pitches a snake and it falls close to you, you look and see that it lies nerveless, it is limp and motionless with the fall. *Chikopa cho-fufuta bwino chi-lipitika*, a well-softened skin is *lipiti*, flexible. *Nsinga i-lipitika*, the bowstring is loose.

Liponda, vegetables eaten along with *nsima; ndiwo za masamba ose* = *ntapasa*; also a special vegetable which yields salt.

Lipongo, *nyama ya-lipongo ni mwana m'mimba*, an animal with young; *mapongo*, plu.

Lipuka, **ku**, to be ill in one's limbs,

ne's body; *za-ndi-lipula ri-be nazo mpamvu*, the itch ill all over, I have no ecause of it.
lo, a kind of carved iron er for guns.
or **maputo**, 'provoking' (*ku*

soft, loose—see **Lipiti**; as ping, loose limbs, as a dead e, &c.
, ku, TO BE SOFT, LOOSE. , **Lipiti**.
TO CRY, WEEP, SOUND, as nimal's 'cry,' of any sound'; NT, need, as *i-lira malonda* ny basket wants sale, I ll my basket: it is never 'to cry out,' which is

a-lira, the child is crying. *a-sa-lire*, *a-ka-lira nyama ka*, the leaves must not rack, or the game will be ff (*chi-kalira nyama i-bvu-* rom *ku kala*, perhaps the jump out). *Chimanga chi-eka kwache*). *Madzi a-sia* he water becomes calm. *monjo*, the pot sounds well new. *Fisi a-lira, nyalugwe, go u-ka-lira nkondo i-dza-ti-* f a tree speaks, war will it. *Ntibwitibwi zi-lira*, the ound. *Chamkoko a-lira; ra; uta u-lira; ng'oma i-*

to make, to sound. *A-u-o apa a-u-lirikira*, he makes t up here, he makes it roar. *i-chi-lirikira moto, antu a-to chikuni*, to make the log *i-lirikira nkwangwa ntengo*, ie axe sound on the tree, to strength. *Ku-lirikira ku-lirikira kasu*, to make the sing out, to hoe with vehe- l make the hoe sound. *Ma-irika uje*, the mourning was -so. *Kantu ko-lirika*, some- rable; also in a sense not to ed, and *liritsa* also.
se to sound. *Ku-liza nko-* snore; *liza madzi*, splash *i-liza ngoli, chisakasa*, he sounds the *ngoli* fiddle, or the *chisa-kasa*.

lira, in the sense of want. *Nyika zi-lira ku-zi-m'birira*, the *nyika* nuts want diving for. *Muntu sa-nga-nke yeka, a-lira mnzache a-tsagana naye*, the person can't go himself, he wants his companion to accompany him. *Mazira a-lira mpango, nkuku-zi zi-lira kasu*, I 'want' a belt 'for' the eggs, a hoe for these fowls.

[*Maliro*, a mourning; *ulize, mlizo, mliridwe, chirisirisi*, crying, &c. See **Maliro**.]

Liraka, tongue. See **Lilume**.
Liramulo, command. See **Lilamulo**.
Lirapa, a kind of creeper; plu. *malapa*.
Liri-; for words beginning thus, see also **lili-**; for *lirikira*, see *lira*.
Liro- and **Liru-**; see **Lilo-** and **Lilu-**.
Lisao, small-shot; plu. *malisao*.
Lisero, a shallow basket = *lichero*, *q.v.*
Lisimbwa, very small-sized beads = *usimbwa*.
Lisipa, a disease, *litsipa*.
Lisokedwe, manner of sewing, as *masokedwe*.
Litari, length, *m'li-tari mwache*.
Liti? WHEN? *a-na-nka liti?* when did he go? where is *kuti? Liti* also means 'which?' of the *la* class.
Litindi, refusal to permit, troublesome (?).
Litiwo, a plait or roll of tobacco; plu. *malitiwo* or *matiwo*; *fodia wa litiwo wo-zinga mkata*; *litiwo la fodia* (*tiwa*, to plait).
Litoma, A SPOT; plu. *matoma*.
Litseketso, or *matseketso*, laughing, mockery; also *chitseketso*, or *chiseketso*.
Litsilo, DIRT or filth of the body; *nsaru ya-da ni litsilo*, the cloth is dirty from being worn, black with dirt: *litsilo la pa tupi*; plu. *malitsilo*.
Litsipa, swelling of the temple vein; perhaps of the other veins also.
Litsiro, dirt. See **Litsilo**.
Litso, THE END OR POINT OF A BOW; plu. *matso, matso a uta*.
Liu, WORD, VOICE, as **mau**; *liu lache, mau ache*.

Liuje, that thing yonder, of the *la* class.

Liula, ku, to bend up, lift up, take up something adhering to something else, as *dikula*.

Liula mtanda wa nsima wa pamwamba, to lift off the top lump of *nsima* porridge. *Ku-liula mwala*, to lift off the stone. *Liula diwa la madote*, lift up the clay-fall of the trap. *Liula chipaka, ku sunza ku kazika pena*, lift off the stand, to carry it and put it elsewhere. *Liula mtolo*, lift off the burden. **Liula chindu**, TO BEGIN THE ROOF, by sticking the bamboo rafters into the central *chikunje*.

liuka, -utsa, -udwa; also **liulula**.

Liula, the bend up of a verandah roof; *liula lache, maliula ache*.

Liula, a kind of fruit, the size of a plum, with stone; plu. *maula;* the tree, *muula*.

Liunda, or **bunda**, the young of large birds—*e.g.*, of a pigeon; plu. *maunda*.

Liunga, A HEAD-DRESS, made of bamboo head circle with feathers fixed in: *ntenga za mfumbwe a-esa maunga*, they use fluffy feathers to make head-dresses.

Liwala, I., A SPOT; plu. *mawala*, or *mala* (double *a*); *nsaru nja mala mala*, or *manga manga* (the same long *a*, double), spotted or coloured cloth; also *ya mipyololo*, in lines, *ya misozi*, in spots.

Liwala, II., A THRESHING-FLOOR; plu. *maliwala; maliwala a-kala woyanika, pena pa-ku-lima-lima pena pa tengo, a-anika-po mbeu zao*, the places for threshing nuts or grain are spread out, sometimes where they hoe, sometimes in the bush, they spread out there their grain.

Liwalo, a joint, a piece of meat, or fowl.

Liwamba, the scale of a serpent or fish; plu. **mamba** (long double *a*), SCALES.

Liwel-; see **liwer-**.

Liwanje, grass like *linkoche;* good for food, *na-masula na-kunta* (*madea a-kwi-amba*) *na-sinja nsima*, they loosen the husk, and beat it and pound it to make *nsima*.

Liwengwa, A POWDER-HORN; *nyanga ya ng'ombe yo-kwapatidwa*, a cow's horn slung round one's shoulder; *lamba la chikopa*, or *kutu la njobwa*, a belt made of skin, or elephant's ear; *a-i-tsupula chikopa cha ng'ombe*, they skin off a belt of cow-hide.

Liwera, mercury.

Liwili, and **liwiri**, two, a pair, of the *la* class; *tonje liwiri*, two threads, or a double thread; *a-sekereza ni mpongo tonje liwiri, a-pisa liwiri, na-solola nsungwi na-pa mponje, na-kungula, na-yala lo-gundira nalo*, they close with an *mpongo* stick the double set of threads, they pass the double threads through and then pull out the bamboo, and thus make a fringe, and roll it and spread it out, the hemming thread with it.

Liwilo, and **Liwiro**, SPEED; running, a race; *liwilo lache*, his swift running. *Liwilo li-na-psya*, the race was ready; *a-enda ndi maliwilo*, they go swiftly; *ku enda ndi liwilo* or *mwa liwilo*, to go swiftly; *liwilo la chipembere*, the speed of the rhinoceros; *ti-tamanga liwiro*, we run a race.

Liwisi, GREENNESS; of the *la* class; *la-li-wisi*, green.

Liwongo, A FAULT, a crime; A CAUSE of quarrel, of finding fault; hence also = BECAUSE, as *chifukwa* and *kawamba;* plu. *maliwongo*. The person who is in debt, or has a quarrel with one, or is one's enemy, is **wamaliwongo**, plu. *amaliwongo*, which therefore comes to mean ordinarily ENEMIES.

[*Chifukwa chache ninji = liwongo lache ninji = kamba wache ninji.*

Derivation—*ngongole* means a debt, as *mangawa;* the Yao is *ligongo*,—in all of which, as in *liwongo*, the root is *ngo* and cognate with *nga*.]

Lo has the meaning of direction, hence arrangements entering into, as *longa, londa, lola, lowa, loza*, &c.; also in combination with other consonants, soft, as *lopota;* also *lodza*.

-lo, this or that, suffixed to noun: *ku pola bala-lo*, that wound to heal up.

Loa, ku, to enter. See **Lowa**.

Lobodo, and verb **lobodoka**, to be soft, loosely jointed in limb; also as a fowl over-boiled. See **Lipiti**. *Wa-*

m'malungo wo-lokodoka lobodo, wo-zizira zi, loose-limbed and weak.

Lodza, ku, TO BEWITCH; to kill a person with secret (superstitious) medicine, not by poison but sorcery; hence used for misfortune of any kind, *nda-lodzwa lero*, I am unfortunate to-day; *mfiti zi-lodza anzao*, the *mfiti* bewitch other people.

lodzera, -etsa, -eka, -edwa; *malodza*, bewitchment, misfortune.

[Account of the finding out of a bewitchment (*mfiti*) case, by the witch-finder (*mabisalila*).—*Dzuwa limodzi a-ka-bvina m'Ndirande. Pansi po-uma-uma po-ponda-ponda antu kale, ndimo a-na-kalira pompo, ndimo a-na-mbochula maina a mfiti-zo, a-ti Kachitsa ndi mfiti* (another also, and two women in this case), *ndimo a-da-funsa antu, kuti, Kodi mu-m'dziwa Kachitsa ndi anzache? ndimo a-da-ti, Si-ti-m'dziwai, dzina la Kachitsa la ku m'manda komwe, la-kumzi kuno ndi uje* ——, *ndimo a-tenga mfuti ku-ka-omba mbali wache wa mtu a-na-fa-yo, mo-tsekera kuti ta-i-ona mfiti, ndimo Mabisalila a-ka-kumba pa mbali pa mwala ndiko ku tenga madzi ku tsira pomwe, madzi na-uma maanga kakate na-gumula chigumi a-ma-chi-tsira madzi cho m'pa-solo loka chinyanga cha-chi-tari mpinjiri zi-na-li momo, ndimo a-na-i-ponya kwa antu na-tamangira ku piri na-kumba pa-komo pa chipuo pa kale na-bvumbulutsa chikunje cha dzala ndi chikunje cha mano na-ponya komwe ku-na-li antu, antu na-tawa: antu aja a-na-vumbula mfiti.* One day there was a witch-finding dance on Ndirande Hill. The ground was very hard from being trodden down before; there sat the Mabisalila and pronounced the names of those *mfiti*, saying, Kachitsa is an *mfiti* (as well as other three), and asked the people, Do you know Kachitsa and his companions? and they said, We do not know him. The name of Kachitsa (says the Mabisalila) is the name he is called by at the grave (where they are supposed to eat the human flesh), his village name is So-and-so—and they take a gun to shoot the very brother of the man who died, rejoicing that they have at length discovered the *mfiti*; then the Mabisalila dug at the side of a rock, and took water to pour it on there, and when the water dried up very quickly and detached the earth from the side of the place where she dug, she drew forth a long horn with cut pieces of wood inside of it (the 'medicine' used by the *mfiti*, supposed) and threw it among the people, who rushed away to the hill (in terror), and then she dug up the ground of an old mud-seat and brought to light a little parcel of human fingers and a parcel of teeth, and threw these also among the people, who fled in like manner. The people in this gathering were said to have discovered the *mfiti* (or person who, by secret medicine-power purchased from some one possessor of the unlawful knowledge, had slain his brother for the purpose of feasting with his supposed inhuman companions upon the human flesh thus obtained).]

Loka, itself, of the *la* class: *pfundo la chuka loka*, the boil burst itself; *tsiku loka-lo*, that day itself.

Lokola, ku, TO START, as *dzidzimuka*. *Amache a sewera ndi anao ndiko ku chola katsekera na-m'tosa kumbuyo, kuti, ti-wone ngati u-da-dia papala ka mwana; mwana ndiko ku lokola a-da-dia.* The mother plays with her child, breaks off a piece of grass and pokes it with it in his back, or, say, strokes it up and down the spine to see (in fun) if, as she says, he has eaten up the baby's gruel, and if he gives a start it is a sign that he has done so.

lokoka, -otsa, -odwa.

[It is also =*lukula, likula, dikula*, and also *jigula*, meaning to bring up one's food (as a cow) and chew it over again.]

Lola, ku, TO LET, ALLOW, CONSENT; yield; *wo-lola* or *wo-mvera* = obedient; of a woman to yield consent to marriage, as also *bvomera*.

Lolera ine ndi-nke, let me go; also *vomerera ine ndi-muke*. *Wo-sa-lola*, or *wo-sa-bvomera*, or *wo-sa-mvera*, disobedient. *Chisamvali chija cha-lowera m'mitima mwatu, a-ka-ka-lola* (or *bvomera*) *u-dza-ndi-uze ndi-dza-tenga mbvi ndi-ka-m'ninka*, that lovely woman has entered into my heart, if she will not consent to wed with me, you will come and tell me: I shall take an arrow and give it to her (? to kill me). *A-tuma mtenga kuti kandi-funsire nkazi-yo ngati a-ti-ka-lole* (or *bvomere*) *u-dza-ndi-uze*, he sends a messenger to say go and ask for me that woman, if she will consent, come and tell me. *Mwana uyu u-ka-m'tuma ngo-lola*, if you send this child, he goes willingly. *Chaka chino ya-lola ku-dza mbvula zimanga za-lola ine imza msala*, this year the rain was willing to come, and the maize came freely. *Kwa m'lola mwazi kuno*, this place suits his health.

Lomba, ku, to pray, worship; *tsiku la Mulungu ti-lombe Mulungu* = *popera; a-li-ku-amba ku-lomba Mulungu*, to begin worship. It may possibly be the same as *omba*, from the sound of the service of God; but *lombola* and *ombola*, to ransom, will both give

omba for *lomba*, and yet at the same time add a fuller meaning to *lomba* than merely sound, say 'conduct worship.'

Lombo, a kind of vegetable; *masamba a-lombo*.

Lombola, ku, TO RANSOM = **ombola**, *q.v.*, and *dombola*.

Lomwe, the same, that very thing, of the *la* class: *lomwe-li, lomwe-lo*.

Londa, ku, TO FOLLOW, TO PURSUE; as in the phrase *ku tsata malonda*, to go to buy or sell. *Ku-londa njira*, to follow the path; *ku-londa nyama ya-ku-laswa*, to follow up a wounded animal; *ku-londa za-malonda*, to go to buy or sell.

Ku-m'tsatira mnzako pambuyo ndi-u-pita u-ang'ana mapazi ache kuti u-m'komane, to follow after another man on before, as one goes one looks at his footsteps to make up to him. *Garu wa-ku-londa-londa, a-londa mbu-yache*, the dog follows well, it follows its master. *Antu a-ku-tawa a-londa pomwe*, they follow the fugitives thereupon. *Ku-chenjera kwache kwa londeka*, it is very clever in pursuit. *Ku-londa miranda*, to pursue one's case. *Umbala wa-londeka*, the theft was found out. *Wo-londa* = pursuer; also = a watchman. *Ti-londe kwawa-li ku-tsogolo-ko ku-li dambo la-li-kulu, ku-li-ko kunsi kwache-ko ku-li tamanda la madzi*, let us follow this ravine, before us there is a huge plain, at the bottom of which there is a pool of water.

londetsa, to pursue after quickly, &c.; *londeka*, to be arranged well, to follow well, in good order.

londola, ku, TO FOLLOW UP; *londola njira*, follow up the path; *londola wa-ku-tawa*, to follow up the fugitive; *londola mpeni wa-ku-tayika*, to seek for a knife one has lost; *ku-londola una wa mbewa*, to follow up the mouse-hole; *mtsinje wo-londoka bwino lomwe*, a stream which can easily be followed up.

londotsa, -odwa, -oka.

Longa, ku, TO PUT TO, ARRANGE, put into, put one thing upon the top of another; also **ku longera** = TO ASK, *i.e.*, to 'put a question to' one; then **longerera**, to ask for, to press for payment of debt, importune, follow up.

Ku longa manja m'tumba (= *ku pisa*), to put one's hands into a bag. *Longa mtsichi m'dzenje, longa lifuu m'nsupa ya mafuta*, to put a post into a hole, a bundle of 'waste' into an oil-phial. *Nda-longa mwendo wanga m'matope*, I put my foot into mud. *Ka-ndi-longere chimanga m'mtanga*, go and put the maize into the basket for me. *Ti-longe katundu m'ngalawa-mo*, let us put the burden into the canoe. *Ku-longa njerwa*, to build bricks.

longera; longeka, longetsa (to put firmly in, &c.) *A-longera* or *lonjera kwa mfumu*, he asks help from the chief, does obeisance to the chief (= *lamba*). *A-longera mangawa*, he presses for payment of his debt. *U-ndi-lonjerezetsa.*

[Synonyms—*sanjika*, to lay something on the top of another; *dandalika*, lay things side by side in a line; *tika*, put; *enjetsa*, add to; also heard *lonjera* = *chedwa*.]

Longezana, ku, and *longesana*, to be reconciled, to greet one another; *lonjezanitsa*, to reconcile; *ta-longezana tsopano*, we are now friends (*antu awiri a-tetana, wina a-tenga kantu na-ku-patsa mnzache, wina-nso na-tenga kantu na-ka-patsa mnzache*, two people quarrel, and one of them takes something to give it to the other, and the other does the same); also *longizana*.

longesa, ku, TO TELL; *wa-ndi-gonéka*, or *wa-ndi-longeza*.

Longo! *diso longo longo*, of the eye of an animal caught in a trap, perhaps piteous, and following one's actions.

Longola, ku, and **lonzola**, perhaps for *longolola* or *lonjera*; *ta-amba kale ku longola* or *lonzola*, we began a long time ago to quarrel, or to wait (?).

Longolola, ku, TO MAKE A NOISE, QUARREL, TALK LOUDLY; to talk much; also to remind one frequently about a debt.

A-li-ku-longolola ndi ndeu, ndi moa, ndi malonda, they are talking loudly in quarrel, or over beer, or in barter (*pokoso lomwe a-yankula antu*, that noise which people make in speaking).

longoloza; also **longoza**, *longozotsa*, *longozodwa*; *longololera*, *-etsa*, *-edwa*. *A-ndi-longoloza ndi mangawa*; *u-sa-ndi-longoloze*, he duns me about my debts; do not trouble me with that noise, talking, &c. *U-sa-ndi-longoze*, or *u-sa-ndi-sokoze*. *A-ka-kaputa antu na-dza pa-mzi pano na-dza-ti-longozeretsa*, if he provokes a quarrel with people, and they come to the village here, they will bring a noise of talking and quarrelling about our ears.

[From *longa*, to ask, tell, put to; *longola*, the reversive, *longolola*, *longoza*, &c., to tell off, speak loud or much, to quarrel. *Pokoso*, noise, also *sokoso*, are synonymous.]

Longosola, ku, TO ARRANGE, RELATE; also *tongosola*, *dongosola*; to state or put a case well, as *fotokoza*, and *werenga*; also to arrange the men in a caravan in their respective houses, arrange loads (*ku longosolera alendo m'nyumba zo-gona*; *katundu wanga ngo-longosoka m'nyumba muno*).

Longosola tonje, *li-ta-sokonekera*, unravel the thread, if it has got entangled. *Longosola matsitsi a maliro*, *ku-a-sunga bwino lomwe*, to keep one's hair well arranged and long (uncut) during the mourning. *Longosola njira*, *ku-i-tsata bwino o-sa-i-mvaza-i*, to find out the way easily, without missing it. *Longosola mirandu*, *ku-a-sunga mau bwino o-sa-mvaza ena*, *ndimo u-chi-bwera u-chi-ka-nena momwe a-na-ku-uzira-ni o-sa-sempanitsa mau*, to recount the facts of a case, to so keep one's words as not to say anything irrelevant, and when you return to say exactly what they told you with overlapping or repetition. *Ku-longosola magulu a antu a kale*, to tell about the tribes of people one knows long ago. *Longosotsetsa icho*, *wa-uza antu a-longosole icho*, make the people arrange this properly. *Mirandu yo-longosoka ya-bwino*, or *bwino*.

longosotsa, -odwa.

Longwa, to be put to, put into; *a-longwa m'ngalawa chirongwe*, he paid the fare. *Chirongwe* or *chirongo*—sometimes the word for 'fare' is derived from this word (the passive of **longa**, to put to, put into), and means the price of going into the boat.

Lonjera, ku, for **longera**, *q.v.*, to put into; also as the Yao word, TO WAIT FOR.

Malo a-ku-lonjera, a place for waiting. *Ndi-ka-lonjera* (=*tsotsa*) *masiku atatu*, when I shall have waited for three days. *U-ndi-lonjerezetsa ku-tari*, you make me stay far away. *A-na-ndi-lonjeretsa pa-njira ndi uje=che-dwetsa*, he made me late by waiting for him by the way.

Lonjerera mangawa, *ku-umirira mangawa*, to ask about, be asking about a debt. *Lonjerere mirandu*, *kuti mirandu ija ti-ku-nena liti*, ask about the case, when it will be. *Lonjerera malonda*, ask about barter. *Ndi-lonjerera uje a-na-bwereka changa kale*, *sa-na-ndi-bwezera-i*, I am asking him about that thing I lent him long ago, he has not returned it.

lonjereretsa, -edwa, -eka.

Lonjezana — see **Longezana, ku**—to be at peace: *antu a-ti tieni ti-ka-lekane nkondo na-patsana kantu na-ti si-ti-dza menya-nso*, people say, come let us stop fighting, and they give each other presents, and say we shall not fight again.

Lonse, all; of *la* class; *lonse-lo*: *dziko lonse*, all the country.

Lonzola, ku, ask, tell. See **Longola.**

Loola, ku, to disappear, go away. See **Lowola.**

Lopa, ku, TO BE WEAK, SOFT, FLEXIBLE, as of cloth; be loose; be cowardly, afraid; of a dance, be without spirit; to linger; of *nsima* porridge, to be soft.

Kamu lina la-lopa, the other side is afraid; *kamu la anzatu li-na-li zi! a-ka-ngo-ntuntumira*, the other side was 'no good,' had no strength, or was afraid—say in play. *Masewera a-lopa*, the dance 'flagged.' *Pala la-lopa*, or *la-i-to-lopa*, or *li-ri nje*, the gruel is soft. *Nkondo ya-lopa*, *ya-zizira*, *mo-opa mwa manta*, the enemy faints and fails. *Nsima ya-lopa*, *i-ri zi! i-ri tepe tepe*, the porridge is soft (like gruel).

lopera, -etsa, -edwa—see also **Lopoto** and **Lopotoka**, or **Lobodoka**, which is the same word.

Lopa (noun), the darkness or flexi-

bility of thin blue cloth, *lopa wache, lopa ili;* also the blue colour which, when the cloth is washed, stains the water: *lopa la nsaru ya-ku-da li-biriwitsa nsaru ina, li-biriwitsa madzi a-ku-suka nsaru imeneyo,* the blue dye of the blue cloth darkens other calico, it dyes the water in which it is washed; *nsaru ya madzi* is also blue cloth, *nsaru ya guni* is thick dark cloth.

Lopoto, WEAK, SOFT, LOOSE; adv. of—

Lopotoka, to be loose, as loose stone, as the joints of a fowl overboiled, &c. See **Lobodoka.**

Losa, ku, TO DIVINE, as *lota; mbalame i-losa mvula,* also *ya-lota mvula,* the bird prophesies about rain.

Manchinchi a-losa maliro, a-losera mtu maliro, the owl predicts death, presages to some person loss by death. *Njala tiye tiye, i-losa mbvula, ya-ona nyengo ya mbvula ka-fupi,* famine come! it foretells rain, it sees the rainy season near.

losetsa, -edwa, -eka.

Losola, ku, TO LOOSEN, UNRAVEL: *ku losola katundu,* to undo a burden; *losola chingwe,* unwind the string; *losola malungo, malungo a-chita zi!* one's 'joints are loosed' (*u-ka-mva kuti mbali wako wa-fa malungo a-losoka*); *losola tonje,* to take out the stitches; *a-pita na-losola mbeu zache,* goes through his garden and pulls up his plants; *losola mfundo,* open a boil; *mtolo, nkuni, ku losola,* to loose a bundle, firewood, &c.; also *ku* **losola tsenga,** TO UNRAVEL a mystery.

losoka, losotsa, losodwa.

Lota, ku, TO DREAM, TO DIVINE, TO GUESS; also *losa; ku-lota atulo paka-ti posiku,* to dream dreams in the night; *sokonombwe a-lota nyengo,* the *sokonombwe* (a kind of grasshopper or cricket), divines the coming seasons.

lotera, -etsa, -edwa, -eka, -ana.

[The following are a very few of the dream-superstitions, which very much resemble some of our own, and have just as little or as great hold of the native mind as they have of our own.

Ta-lotana; nda-lota mnzanga, ndi-cheza naye, nayenso a-ti nda-lota mnzanga, u-ta-muona, we dream about each other; I dreamt of my friend, that I talked with him, and he also said, I dreamt about my friend: (that dream means that) you will see him. *U-ma-lota anu nda-ku-kankira ku pedi, dzuwa lina u-lota ndi u-uluka, umene-wo wa-ti ndi moyo si-fa msanga,* whenever people dream about being pushed over a precipice, or some other day you dream you are flying, that kind of dream is a good dream, you won't die soon. *U-ta-lota u-la-gwa m'madzi ndi-u-mwa madzi, ndiko ku-fa, ndiwo moyo umeneo,* when you dream about falling into the water, or about drinking water, or about dying, all these are good dreams. *Ku-lota ngalawa i-ri m'madzi i-ri-ku-yenda ndiwo maliro umeneo,* to dream about a canoe in the water going is a death. *U-ka-lota njoka zi-ri nkata zinge zingwe ndizo dzingwe zimeneo, ndiko ku dziwa kuti wina a-mangidwa,* if you dream of snakes coiled up and intertwined, they mean cords, and one knows then that somebody is bound. *Mmene u-to-dzi-enda usiku u-peza mikango i-ri-ku-dza ku-gwira, i-ta-ku-gwira u-ka-fa, ndiwo moyo umeneo,* when you dream of walking at night and you meet lions coming to seize you, and they do, and it is all up with you, that is a good dream.

Dreams seem to 'go by contraries' and similarities very much as they do at home.

Ndota and *malota,* from this verb, are divination, wisdom, dreams.]

Lotere, thus, such, of the *la* class; *loterepa, loterepano, loterepo,* **lotero,** *loteropo.*

Lotoka, ku, to go forth with eager haste, to strive, or to purchase, to be eager. Chikunda, *pomoka;* = *wa mtima wa msonto.*

Lowa, ku, TO DISAPPEAR INTO; go into the bush, into the house; TO ENTER; to pass away, pass in; *ku lowa ufumu,* to succeed in sovereignty. *Ku lowa m'nyumba, ku lowa m'tengo, lowa m'njira,* to enter a house, the bush, a path: *ku* **lowesa** *m'kola,* to put it into the pen, goat-house, fowl-house, &c.; **ku-lowerera,** euphemistic for 'to die,' just as *sochera, sokonekera,* but it also means to go astray, miss one's way: *dzuwa li-lowa,* the sun sets.

Njira ya-lowa uku, this road leads—*i.e.,* disappears—in this direction. *Ti-sia njira yatu ti-lowerera,* we leave our path, we have lost our way. *Ko-ti-lowe iti njira?* which path do we take? *Madzi a-lowa pfumbi,* dust is blowing into the drinking-water. *Pa-lowa nyama,* the game is off. *Mtsinge wa-lowera uku,* the stream disappears, leads, in this direction. *Panda ndo-so-lowekai, po-sa-pita mta-*

ndai pa mpata pache, the forked stick won't go in, the cross-bar won't fit into the fork. *Chitsekero cha nsupa cha-lowa m'nsupa momwe*, the cork of the bottle has gone into the bottle. *Nchenzi ya-lowa pa-tengo apa*, the *nchenzi* rat disappeared into the underwood here. *Ku - lowa m'dole kwi!* to be deep in the ground, as an embedded stone. *Mau a-lowana-lowana*, the words are at cross purposes. *Mbali wanga, umo a-da-fa, ndi cha-mwana uyu, zo-lowa ndi maso za mnyumba, mpwache a-ka-lowa m'mdzi wa mnjirache*, my brother died here, this one is a child, and enters by proxy into the headship; the younger brother enters into the village headship of his elder brother.

lowetsa, -edwa, -eka; lowereretsa, lowereru, &c.

Lowe, A WET PLACE, in the ground, in the *dambo* plain, on the floor: *ku chita lowe, madzi a-chita lowe, madzi a-chita lowe na-turuka pansi*, the water from below is coming up and forming a damp place. *Malowe a-buka pansi mwe!* the damp oozes out from the floor. *Ndi lowe, madzi a-ngo-ti buli!* it is a damp place, the water comes out unexpectedly.

Lowoka and **lowola, ku,** TO GO OFF or AWAY; *lowola, lowotsa*, to take away: of a woman marrying to another village; in ordinary cases the husband marries into the wife's village, but circumstances alter this custom, such as a chief's or headman's marriage. *Nkazi wa-looka, a-tsata mwamna wache; nkazi wa-lowoka*, the woman has gone away, she goes after her husband. *Ku tenga nkazi ku nka naye kwanu, nkazi uyu ndi-la-ka-lowola dziko la kwa uje*, to take a wife and bring her to your home, this woman I brought out of the country of such a person.

Loza, ku, TO POINT TOWARDS, point in the direction of.

Mleme wa-loza pansi, the bat hangs with its head pointed downwards. *A-loza apa*, he lies with his head here. *Ngalawa mnso wache u-loza pa dumvi*, the canoe's head points towards the river sedge. *Utsi u-loza ku dziko komwe kuti ku-nke nkondo, a-angala-angala na-tenta matsatsa na-choka na-lowa komwe kwa-lowa nkondo ya chiromo*, the smoke points to the country whither the war must go, they dance their war-dance, and burn their camps, and off they go thither to meet the war in separate detachments. *U-sa-ndi-loze munye; u-ndi-lozeranji chala?* don't point your finger at me. *Zi-loza (mfuti) cha-ku-mbali*, point your guns to the side. *Ku loza kunsi, munsi*, &c.; as *ku sonya* and *sonyeza*. **Lozere, -etsa, -edwa.**

[The derivation of *lowa, lowola*, and *loza* seems to be the *lo* of direction or arrangement, as *londa, longa, londola, longosola*, &c.: *lowola* is, of course, the reversive of *lowa*, or the reverso-extensive, as *longola* and *longosola* of *longa; lodza* may also come from direction towards, in divination, dreams, misfortune; *lombola* is of course from a different root, being =*ombola* and *dombola*, while *lobodoka* depends for its root idea rather upon the *bo-* and *do-* in conjunction with the *lo-*, than upon any simple composition of *lo-* itself, as in *losa* with the common verbal *z*, as one easily sees from *lubudu, lipiti*, &c., being the same word.]

Lu seems to bear the idea of precision, grip, as in *luma*, to bite; *lula*, to catch; *luka*, to weave; *lunga*, to go straight to; *lunza*, to join,—and these are, of course, the natural verbals of *lu* as root: other words, such as *luluta*, to utter the *tungululu; lulutsa, lula*, and *lusula*, to boil; *lukuta*, of people passing,—depend upon the reduplication or other sounds for their meaning. It is thus nearer *li*, than *le*, or *lo*, or *la*.

lu-, initial, is often found as *li*, from the close relations between *i* and *u*.

-lu, =*li-u*=*li-ku*.

Luba, a kind of grass, with closely intertwined roots, but few stalks.

Lubudu, soft; and verb **ku lubuduka,** TO BE SOFT, as *lobodoka*, &c., as soft ashes of garden-heaps, as of anything cooked or ripe, *nyemba za-psya lubudu, nsaru ya lubudu*, soft cloth: **lubudula, -utsa, -udwa.**

Lubsya, as *lumpsya*, to miss seeing anything—*e.g.*, when one is looking for the game at a distance and it rises up just at one's feet, to miss something which is close at hand, as in looking round the house for any-

thing which turns out to be close at hand (*ku ang'ana mtali mtali o-sa-ona cha pa fupi msanga*). *Lubsya lubsya lache ndi ku ona nyama zi-m'pita*, his missing anything (*lubsya*) is, say, to see game which passes him; also as a verb, *ku lubsya lubsya nyama.*

Lubvi, DEATH; *Chibisa a-da-bwera ku lubvi*, 'Chibisa' came back from the dead.

Lubvu, INTENTION, of the *la* class; *lubvu lache, a-chita malubvu ao; kafalubvu*, literally that which dies, or seems to die, on purpose—namely, several species of beetle.

Ludzu, THIRST; of the *la* class; *a-li ndi ludzu*, he is thirsty; *ku pa ludzu*, to quench one's thirst; *monga ludzu li-ta-ku-gwira ku dzuwa, u-funsa ngati madzi a-li-po pang'ono, patseni ndi-pe ludzu*, as when you get thirsty with the sun's heat, and you ask if there is a little water, saying, give me some that I may quench my thirst: *ku pa ludzu m'ku-mwa madzi pang'ono u-ta-sowa ambiri*, to quench one's thirst by drinking a little water when one has not very much water to drink.

Luira, to ask, beg. See **Luwira.**

Lujanga, a ramrod. See **Lijanga.**

Luka, ku, TO WEAVE, also *ruka;* to weave cloth, mats, hats, a web, string; to plait, make a fish-basket, *ku ruka mono; ku ruka made*, to plait the strands; *ku ruku chapewa*, to weave the plaits of a straw hat; *ku ruka mitanga, mitungwi, mfumba, makangala*, to weave various baskets, sleeping-mat, hurdle.

lukira, -itsa, -idwa, -ika, -ana.

[Account of weaving, with the technical names of the various stages and operations:—*Ku esa mitanda*, to make the frame for the cloth (it consists of four posts set in the ground, with *mitanda* cross-bars set on them)—*a-mangira ni zichiri*, they fasten it with wooden pegs—*ku yala tonje* or *ku yala mtanda*, to set the threads on the frame; it takes three or four bobbins (*njinga*) full. *Ku funga*, to lock the alternate threads on a bamboo stick (*ufungo u-li-ni nzeru*, it is an ingenious device). *Ku fekula*, to lower the alternate threads (*lofungwa li-nka pansi*, the threads bound to the bamboo descend). *Mtete* or *mpindo*, the shuttle, a long bamboo with thread wound round the end, is passed between the upper and lower sets of thread. After passing it through, the cross thread that has just passed through is beaten and pressed close up to the rest, *panga* being the name of the smooth bamboo stick with which they do it (*lo-kona nalo, li-tsendereke tonje*, beat and press). After this the other set of threads go down (*sinda*), and they are scratched with a sharpened bamboo to make them separate easily.

A-ka-ta-ku-omba a-sekeresa ni mpongo tonje liwiri: a-pisa liwiri: na-solola nsungwe: na-pa mponje: na-kungula, na-yala lo-gundira nalo, when they finish weaving the cloth they fasten two threads with a third added (*mpongo*), then take out the bamboo and make a fringe, and take it off the frame and spread it hemmed with the double thread. *A-chotsa ufungo na-solola na bolola ufungo, ndiye a-ngotenga tonje liwiri na-ngo-pisa made amodzi omwe, ndimo made o-malizira a-kala pa mpongo chifukwa ufungo wa-choka umeneo, u-chititsa made, ndimo made a-ngo-kale pa modzi pomwe, na-ngo-chotsa mitanda na-komerasa pe dzuwa na-suka-suka.*]

Lukula, ku, to chew over again; also *dikula, likula, jigula.*

Lukuta, also **lukutula, ku**, and adv. **lukutu**; to sound *lukutu!* as of many people passing, or women pounding: *ku enda lukutu lukutu usiku*, to walk with the noise of one's footsteps heard at night; *mididi ya-i-lukuta*, the tread or tramp is heard; *akazi na-sinja pa mtondo, u-mva kuti lukutu, akazi a-li-ku-lukutitsa mtondo*, the women pound at the *mtondo*, grain mortar, and you hear the sound of *lukutu!* the women are making the mortar sound with their consecutive strokes; *nyama zi-ri-ku-pita zi-ri lukutu lukutu*, the herd is passing with a trampling sound.

Lula, ku, TO BE SKILFUL, do skilfully, as one who SHOOTS WITHOUT MISSING, as a fish-basket which catches its fish well (*mono ngo-lula*)—*e.g., manja a-lula, manja ache ngolula, sa-ponya* = his hands aim well and do not miss; *mibvi yo-lula, a-ka-i-ponya ndi-gwa pa tupi pa nyama*, the arrows are sure, if they throw them they fall on the body of the animal; *mfuti njo-lula*, the gun is sure, effective; also *uta*, &c.: *ululu*, poison.

II. To be gentle, quiet, soft; to be in good condition; as *mponda yanga njo-lula, yo-lama*, my gourd is smooth and whole; *mankwala a-lula a-li-ndi mpamvu zache*, the medicine has its effective qualities; *moa wa-lula-u*,

wa-koma-u, the beer is in good condition; *kantu ko-lula n'ko-tsechemera*, anything said to be *ku-lula* is sweet, normal, good; *a-lulitsa moa, a-panga moa wa bwino*, they boil beer well, make it good; *chiperepere chi-lula*, the sweet beer is good; *nzimbe zo-lula, zikota*, &c., the sweet cane is good; *u-lulira pomwe pa bala*, it quietens the pain of the wound; *mankwala a-lulira pa bala*, the medicine soothes the sore; *li-ta-wawa-wawa pa-li-ku-lula pa-to-tontola*, if the wound pains it becomes easy, the pain subsides (*ku-tontola kwache ndiko ku lula*), *pa-sanduka chikokokoko*, it becomes a wound healed over; *ku koma kwache = ku lula*, of *moa*, of *nzimbe*, &c.

III. It also means to froth, to boil, as beer in making; hence *moa wa-lula* and *ku-lulitsa moa*, may also mean to make the beer boil.

[The derivation is *lu*, as in *luma*, to bite, *lula* being the reversive, and also the reverso-extensive. In one sentence the skill expressed in the word seems to pass from the person into the instrument—*mwazi wache ngo-lula, chifukwa a-lasa nyama ya-fera pompo*, his blood is permeative and effective, because he wounds the game and it dies thereupon (with the force and skill of the archer); also *a-ocha moto moto u-nka-nkabe wa-lula manja*, they set fire (to the bush), the fire goes and goes and gets out of hand.]

Lulime, the tongue. See **Lilime**, also *lilumi*.

Lulu and **luluka, ku**, TO BE LIGHT, as a burden, &c. See **Leruka** and **Leru**.

Luluta, ku, TO UTTER THE SOUND called *ntungululu*, on the return of men from war or hunting, or on any other exciting occasion. The sound is produced by vibrations of the tongue intermitting the cry or whistle by the lips. *A-lulutira nyama i-kafa; a-lulutira namwali a-ka-gwa m'tsimba; amna a-lulutira a-ka-bwera ku nkondo*, they sound the cry (*ku-omba ntungululu*) on the killing of game, in questions of social interest, and men on their return from war sound it as well as the women.

Lulutsa, ku, TO BOIL AND THROW AWAY THE FIRST WATER — *e.g.*, of certain kinds of fish, of cassava root, of *chitedze* bean, of old meat, minnows, &c., as potatoes are treated in civilised countries.

Chitedze changa cho-lulutsa cha-zizi, my beans have the bitter water thrown away: *zi-ka-tontola ku-wawa kwache zi-zizira*, when their bitterness is taken away they are *zizi*, gentle and good.

[The derivation is evidently that of *lula*, perhaps a sort of reversive of *luma*, where the idea at the root is gentleness, cessation of sharpness or bitterness, as *kusumuka*.]

Luma, ku, TO BITE, TO STING; to 'take a bite,' as of one who cuts a little bit of the meat his first shot has just killed, throws it on the fire, and eats it, that his fellow-hunters may eat also; *a-***lumira** *malopa* or *miropa*; also *lawira miropa*; of sharp pain, to gripe, to pinch: also to begin the setting of the threads in weaving: *lumika* = 'cup'; *lumaniza*, join.

Mu-ndi-luma-luma apa, the pain is very sharp just in here. *Mpalu a-lumire nyama*, let the skilled hunter first taste the meat. *A-lumwa ndi njoka*, he is bitten with a snake: *wa-lumwa ndi garu. Ku-i-puta, ni-luma*, if provoked they (the ants) bite. *Njuchi i-luma ndi mbola yache*, bees sting with their sting. *Ku-luma ndi mano ache*, to bite with one's teeth. *Ng'ona a-luma; ku-a-puta mabvu a-luma.*

lumira, -ika, -itsa, -idwa, -ana: *lumitsa garu*, to 'set the dog on.'

lumika means 'TO CUP'; it is the same word.

[Cupping (*ku-lumika*) is performed with a cup *msuku*, from which the air is drawn with the mouth.

Lunza, to tie, is from the same root *lu*.]

Lumaniza, ku, from the same verb *luma*, TO JOIN TOGETHER two pieces of wood at the ends, make them bite: also **lumikiza**, *lumanitsa, lumitsana*.

Lumbe, the night-jar; with long wing-feathers; *mizimbi ya mpongo ngati atambala*, its long feathers like the feathers of a cock.

Lumbira, ku, TO MENTION, SPEAK OF, TO SWEAR, to speak of the spirits in offering sacrifice; to name the dead; to swear by the grave or by the dead: also to name persons not

dead, to speak of them, to 'ask after,' and hence, as *laula*, to be pointed out, named, or called by any outside occurrence, or by another person. It also means to 'open' as a boil, as an ant-hill when the winged ants come out, &c., as *chulu changa cha-lumbira za-dza inswa zi-ri-ku-turuka*, my ant-hill has swarmed, and the winged ants have come, they are coming out.

A-lumbira ndi ku nena si-nda-bai, he swears he didn't steal. *Pamene a-ma-nka nipo a-ma-chula Mulungu*, when they go they mention the name of God. *A-lumbira ngana, a-ma-chula ngana*, they swear so-and-so.

lumbirira, lumbirika, lumbitsa, -idwa; **lumbika** = *chulidwa*, also **lumbikiza** = *fanikiza*. See **Lumbiza**, below.

[It seems to be almost parallel in at least two of its meanings with *chula*, which means to mention, and also to open a boil, the idea (reversive) being quite simply derived from the normal *cha;* this brings *lumbira* into relation with the other words in *lu, luma, lula*, &c., but also extends the connection of *lu*, catch, arrange, to cognate relationships with *cha* and *chu*.]

Lumbiza, ku, and **lumbikiza,** TO MENTION, TO LIKEN; as *esetsa, erekeza, faniza.*

Mu-li kantu kena, a-mba-lumbiza uje, there is something else which is the equivalent of that. *Pa-li kantu kena a-ma-ka-lumbiza kuti kameneko nkako*, there is something else which they may make the equivalent of yours and say that is yours. *A-na-lumbikiza kuti nzombwe uyo ndi uje*, he made that boy like So-and-so—*i.e.*, he thought he was somebody else.

Lumenya, ku, to run away, said with scorn. See **Limenya.** It is possible the word may be simply *ku-li-menya* (*liwilo* understood), to make speed to get away.

Lumika, ku, 'TO CUP'; an operation performed by the native physician frequently, besides blood-letting from the temple veins and other places.

Lumikiza, ku, TO JOIN, as boards of wood; to 'set' a bone; to join one thing to another, *e.g.*, *nsungwi, mpasa, chikopa ndi china kuti chi-kule; lumikizana, -ira, -itsa.*

[These are derived of course from *ku luma*, to bite; *luma lumika*, the state of biting; *lumikiza*, to put into the state of biting or joining on to.]

Lumo, A RAZOR, of the *la* class; plu. **malumo.**

[The razor used for shaving the head is about 3 or 4 inches long, shaped rather like a spade, the edge being about an inch wide. It is wonderful how sharp the natives can make their instruments.]

Lumpa, ku, TO JUMP; to jump across, jump over; escape suddenly away; of cooked porridge, *nsima ya-lumpa moto* = the porridge is badly cooked, unequally fired.

A-lumpa njira, he crosses the path; *mtsinje, mbuna*, &c. *A-ndi-lumpira ine*, it springs on me. *Ku-lumpa-lumpa*, to hoe badly, to miss bits here and there. *Ku-lumpa njoka yonse i-ta-gona minimini! tu! chakali!* to leap from the snake as one comes upon it lying on the ground, all in a flutter! jumping! coming down on the ground any way! *Pamene wa-temera mankwala awa a mfuti zipolopolo kuti zi-nga-ma-ku-lasai, koma u-sa-dza-tumpe t'umba kapena mtanda wa-ku-gona; u-ka-dza-tumpa zimenezo pamene u-ta-dza-ku-ombera mfuti, zipolopolo zi-dza-ku-pyoza*, you have cut this gun-medicine for bullets that they may not wound you, but you must not leap over a mound or a cross-beam lying on the ground; if you do leap over these when the gun goes off at you, the bullets will pierce you then. It is also *tumpa, q.v.*

Lumukwa.

Lundamira, ku, to wound successively, as in hunting; *lundama: ya-lundamidwa ndi zipolopolo zitatu*, it was wounded thus with three bullets.

Lunda, a species of gourd; bitter, not eaten; but cups are made of it; plu. *alunda.*

Lundu, A CHIEF; plu. *alundu:* also *mkulu, mfumu.*

Lunga! straight, adverb of—

Lungama, ku, TO BE STRAIGHT; also *lunjika;* with *lungamitsa, lungamika*, to make straight, &c.

Lungamitsa mau, to correct, to speak correctly; *ku lungamitsa kantu* = *ku konza kantu*, to make a thing

right. *Mtengo uo wo-lungama*, that straight tree. *Mirandu yo-lungama = yo lonosoka*, cases well put. *Si-mu-lungamitsa mirandu, mu-ngo-nena pa chabe, si-mvekai*, you don't put the case clearly, you don't speak to the point, you speak irrelevantly, it is not understood. *Ku-lungamika mau chi! lunga! Njira yo-lungama*, a path straight to a place. *Mivi ya-lunjika pa moya*, or *lungama*, the arrows go straight to the heart. *Ngwa lunga, wa lunga lunga*, they are straight. *Mubvi wo ongoka lunga, mtengo wo-ima bwino chi! lunga!*

It also comes to mean just, right, *ku enda mo-lungama* = to walk straight, *ku-nena mo-lungama*, to speak straight. Adv. also *lungame*.

lungika, lungitsa. See **Lunjika.**

Lungudza, ku, of the taste of salt or of other feelings 'going through' one, 'creeping'; *mchere u-lungudza u-ndi-guguda mtima*, the salt holds my heart tight; *ku-waiwa m'tupi monse, ku mva malungo onse a-tyoka-tyoka ni mchere*, to feel the bitter taste all through one's body, to feel one's limbs all 'creepy' with the salt.

Lunguzi, a thorn-tree; plu. *alunguzi*.

Luni, a kind of vegetable used for *ndiwo* relish with *nsima* porridge; plu. *aluni*.

Lunjese, Yao for the red leaves in the early rains.

Lunjika, ku, TO BE STRAIGHT; and adverb *lunji*; as *lungama* and *lunga*: it is also *dunji*, as *a-nka-mdunji*, he goes straight, *a-lunjika lunji!*

Mbvi wa-lunjika pomwe nda tanda, the arrow went straight to where I aimed. *Njira ya-ku-lunjika*, a straight path. *Ya-lunjika pa mudzi*, it came right out at the village. *Ng'ona wa-lunjika pano*, or *wa-tanda pano*, the crocodile made straight for here. *A-to-tsata mo-lunjika zitunzi-tunzi za antu*, (the crocodile) makes straight for the image and shadow of the people (upon the water). *Nkondo ya-lunjika pano*, the war came straight here. **Ku-lunjikana**, TO BE OPPOSITE (in all senses of the word). *A-nka* **ndunji**, *a-lunjika* **lunji**.

Lunta, WISDOM, wit, sense; *uyu ngwa lunta lambiri*, this person is very clever: *lunta la ku-dziwa ku-manga nyumba*, wisdom to know how to build a house: *a-kumbukira lunta la mtima*, he has the wise courtesy to recognise strangers, and treat them as their rank deserves, &c.

Lunza, ku, TO TIE; to connect, tie together; TO TIE A KNOT; it does not mean to join pieces of wood as *lunjika* does, though the root is evidently the same as in *luma, lungama, lunjika*.

Lunza mpfundo, tie a knot; *chi-ngwe, chilambe, nkundi*, string, creeper; *nkundi*, root fibres; *lunza* **mlunzo** *wa chimanga, u-pita nu-kazinga m'njira-mu*, tie a bunch of maize, you go and roast them on the journey; *lunza zi-kosi pa tengo*, tie little grass bunches in the bush; *lunza nduta*.

Lunzu, and verb **lunzuka, ku**, TO RIGHT OFF AND AWAY; as, say, when one is angry and goes off in a huff, or angrily, without turning back although called; as war going right away out of the country, the Egyptian locusts, a hawk which sweeps down and goes right off (*nkondo ya-lunzuka, mankabai wa-lunzuka*); also **lunzula, lunzutsa, lunzudwa**; *wa-m'lunzutsa mnzache*, he sent the other right away.

[It seems the reversive of **lunza**, and quite bears the meaning out.]

Lupande, A YARD; plu. *malupande*; of the *la* class.

Lupanga, A KNIFE, A SWORD; plu. *malupanga*, of the *la* class; in Yao it means a spear.

Lupaso, A GONG; of the *la* class. There are sort of metal gongs, apparently from India, introduced into the country.

Lupsya, BURNT BUSH; also *lumbsya*; plu. *malupsya*, of the *la* class; *pa-tapsya kale*, where it has been burned; *kungulupsya*, the black motes of burnt grass that fly about during the bush-fires.

[The bush begins to burn every here and there in the end of July: the grass is dry, however, and the fires are largest, in September and October. The burning commences from chance fires in the bush, lit by passers-by, or the bush is set fire to intentionally, for the sake of hunting field-mice, of which there

are a great number and variety, and *nchenzi*; or perhaps the fires originate at a village and spread by the wind. The larger twigs and bits of branches continue frequently burning for some time, and keep up the bush-fire when once it has been lit. On the edge of an advancing bush-fire, hawks and all sorts of birds are seen hovering; innumerable grasshoppers and insects of all kinds go flying before it. It does not proceed very rapidly—one can easily run from the flame; but in a wind and in favourable circumstances, the fire advances with great swiftness—in fact it is very difficult to get out of the way—leaping up in sheets of flame to the tops of the trees. The air is quite sultry, and the horizon misty all round with the smoke and soot particles, and a sensible difference in temperature is experienced. Immediately after the heavier fires come showers of rain, accompanied by dangerous lightning-flashes: this is called the *kokalupsya* rains. The natives begin to plant their maize, and the bush, which has before this begun (on the returning sun's heat, and with the deeper water of the last rains) to sprout in the most lovely and brilliant shades of tertiary colours, now assumes deeper and stronger tertiary reds and greens. The grass begins to sprout all over amid the blackened clumps, and the charred straw is quickly washed away by the thunder-plumps. The bush is said to be shut or twilighted when the grass is long, but one can see great distances when the grass is burned. The trees seem to live through the flames, though, if the grass is high, their fresh leaves are very much shrivelled. This fact may possibly account for their dwarfed stature; but more probably the heat acts as a by no means fatal or even really harmful check, the small stature meaning that the trees are but of twelve or twenty years' growth.

Mo-tsala masuo masuo, there being left tufts of half-burnt grass. *A-lima pa lupsya*, they hoe in the burnt bush.]

Lupsya, ku, or **lubsya**; *u-sa-lubsye nyama zi-ri-ku-dza apo*, ? startle.

Lusa, ku, TO BE GREEDY OF GETTING; greedy for catching, as a leopard (*nyalugwe wa-lusa, a-ka-mbagwira ziweto*, the leopard is *wo-lusa*, a greedy catcher, when it keeps coming and catching the neats); as any other beast (*chirombo cha-lusa*); as a thief (*mbala ya-lusa*).

Nkondo ya-ti-lusira ife pa pfuko patu pano, the war keeps coming and carrying off our tribe. *Mankabai wa-lusidwa ku nkuku*, the hawk was attracted frequently to the fowls. *Njoka zi-ka-ma-luma-luma antu kawiri, a-nena kuti, njoka za-lusa tsopano*, if the snakes bite people frequently, they say the snakes are busy at it just now. *Antu a-lusira chuma ku uka ku-ka-tengetsa ka iri kawiri*, the people are greedy of their beads, going to get them (and look at them) frequently.

lusitsa, -idwa, -ira, -ika.

Lusere, small size, dwarfishness; or *kalusere*, also *ukancherere*; of grain, &c.

Luso, WISDOM, cleverness; experience; of the *la* class. *Ku-tetsa luso*, to be at one's wits' end. *Na-ta-fika pa luso*, till they (the chickens) grow big enough, *luso la-ku-tawa chinkwambi*, to run away from the hawk. *Muntu a-ka-ti na-sewera-sewera a-kakula a-dziwa luso la-ku-lima*, a person plays at games when he is young, when he grows up he learns how to hoe. See also **Nzeru, Lunta, Lilukwa.**

Lusula, ku, I., TO BOIL OR COOK BEER. See also **Lula.**

[*A-li-ku-pika moa, a-li-ku-pika pala lache ku-yambira kwa moa*, she is cooking beer, she is cooking the *pala* gruel (which is used for giving thickness and body to the beer), the first steps in the making of the beer. *A-kata-ku-pika ndiko ku-u-leka kaye ku-gona masiku a-ku-werengeka, a-ka-ta-ku-pika ndiye ku-lusula; ndiwo mlusu wa-tsechemera u-ku-mwa m'ku-gona masiku atatu, ena ndiko ku-tsira chimera (dzuwa limeneli ndi chale) a-ta-u-tereka pomwe ndiye ku-gonera na-ta-peinya uriku omweo*, when they have finished the brewing of the beer they let it stand, say for a few days; when they have brewed it, it is then they *lusula*, pour it out; then the *mlusu* is sweet, and you drink it on the third day; some pour in the malt (on that day it is called *chale*), and set it on the fire, and wait one day, and strain it in the evening; *ndiye ku mwa mateka kaye mawa msana ndiye ku mwa moa msa*, in the morning he perhaps drinks half cups of beer, but at noon full cups.]

lusutsa, lusudwa, lusuka.

Lusula, ku, II., in the phrase *ku lusula minzu*, to make the first tyings of the hair in making curls.

[The only way an African can make his hair grow long and wavy, is by tying little bunches round with thread, and winding it further and further as the hair grows longer. *Ku-teka minzu* is the usual phrase for the whole operation of curl-tying, but *lusula* applies to the first stage. The result is a long and savage mop of long wavy hair, which gives a wild aspect to the face; it thus reaches sometimes to a man's shoulders.

Ndi-nka kunja a-ka-ndi-lusule minzu yanga, I go outside, that they may curl my hair.]

Lusula, ku, III., to break off. See **Lutsula** (a little below).

la, ku, TO LOOSEN, =*losola ; ku atundu,* to untie a burden.

a small spear for throwing, id thin ; *ngamo* is the large pear for spearing.

, ku, to break off ; *lutsu,* adv.,

ula, ku, TO BREAK OFF, as *dut*ith which it is probably the *ku lutsula nyama pang'ono,* to f a little piece of meat ; *ku-lutsu*we or *kankwende, kabwazi,* &c., k off a little piece of string cloth, or *bwazi* cloth : it means t off by pulling, not by break-*Ida-ka-dutsula ka-mtengo kwe !* y break off a small tree, pulling *Nsomba ya-lutsula,* the fish (under the water).

ka, -utsa ; lutsira, -ika, -idwa, dv. *lutsu.*

robably simply the same as *dutsula* id, the *l* and *d* being very closely

ms—*kadzvika* is a bigger breaking *ka* is to get off ; *lusula* and *masula,* e.]

o, *po sewera garu,* frolic of

death — see **Lubvi ; luvu,** n—see **Lubvu.**

ra, ku, TO ASK FOR, BEG ; to wait with one's eyes in hopes ng some : *ku-luwira moa, ku-hakudia.*

wira nsima, a-ta-ona ntalo i-ri pa moto, ndiko ku-lindira kuti i-ka-peye ndi-die nao, to look for *nsima* porridge, if one sees a cooking-pot by the fire, and waits, saying when it is ready, I may eat with them. *Ku-pita ndu-luwira ka-dea m'makomo mwa antu,* to go and beg a little *dea* husk or bran at people's doors.

luwiritsa, -ika, -idwa, -ana.

[It may be derived from *lwa !* or *luwa !* meaning one's eyes wide open.]

Luzi, STRING ; of the *la* class, plu. *maluzi :* it is commonly the under bark of the acacia, which is stripped off and rolled into large bundles of most useful tying material ; but the word is also used for string and thread. It is used in tying the rafters of the hut, tying on the bamboos, the wall and roof thatch of grass ; it is rolled and plaited to bear heavy weights, and comes in for almost any kind of tying or pulling : sometimes huge creepers are used, say, for dragging canoes, but bark would almost do. It is soaked in water till required.

Luzu, thirst. See **Ludzu.**

Lwa ! or also **luwa !** *maso lwa !* eyes OPEN WIDE ; either of a person with naturally large protruding eyes, or of the expression of anger in which the eyes dilate. *Nyama i-ta-koledwa mu msampa maso a-tuzuka lwa !* if an animal is caught in a trap, its eyes protrude so, *lwa !*

Lya, skiffing, rubbing. See **Lia.**

M

ays a large part in the forma-Mang'anja words. It is for rt part the labio-nasalising of onsonants. The syllables of guage are always open ; it is e easy to write down all the simple syllables, *pa, tsa,* &c. ; these consonants again can be l by being nasalised, *mpa,* c. Some take **n** in simple tion, as *nsa, nta,* but **n** cannot to nasalise the labials, *b, p,* while **m** can be used for its ial set and all the rest as

When **m** is the nasalising of the succeeding consonant it is not pronounced separately, but as close to the succeeding letter as possible. In some few cases **m** seems to be sounded by itself, as if it formed a syllable of its own, as in *mtu,* head (pronounced *m-tu*), *m-bwa,* dog (Yao word), *m-dzi,* village : it is just possible that these words really begin with two *m*'s, as *mnyamata* begins with a nasalised *n,* and certainly *mmene,* which gives the same sound as *m-tu,* begins with double *m.*

M is sometimes used as **n** for the

substantive verb 'to be,' as *pano mpa bwino*, it is good here; but it is pronounced like a simple nasalisation of the consonant following, and one is inclined to consider the nasalising itself the mode of expressing the substantive verb rather than that *m* is a rubbed down or softened *ndi* = is. Even *ndi* itself seems to be much more of a nasalised or modified *di*, the *di* being adverbial or radical—*e.g.*, *-di*= truly—than any clear formulating of a grammatical verbal idea.

M has its chief use as the initial of words of the *m-*, *mi-* class, and *m-*, *n-* collective class. In these it is purely a modifying nasal, and conveys the substantive idea of the verb, or adverb, or interjection, with which it is connected. Just as we find infinitivisation (*ku* and *u*), prefixing (*chi-*, for things; *na*, *ka*, &c., for living things), hardening of initial consonant, and all the plural ideas and ideas of magnitude prefixed to give substantive ideas, so nasalisation by *m* and *n* is used to do the same.

The difference between **m** and **n**, when the choice is free and the following letter does not compel (as, for instance, when a labial compels *m*, *pa*, *mpa*, not *npa*, which is impossible), is that *m* gives a clearer and more numerical idea, and accordingly has its plural *mi-*, while *n-* has a softer and more collective feel about it and takes no plural; as *mtengo*, tree; plu. *mitengo; nsomba*, fish or fishes, the numerical plural being marked by the use of *zi* following.

The vowels corresponding to *m* are *u* and *o;* while *i* and *e* accompany *n;* the set of consonants ruled by *m*—*p*, *ts*, *f*, *v*, *w;* those by *n*—*d*, *t*, *s*, *z*, *y*,—each with its corresponding *u* or *i* vowels; while *ng'* nasal rules *g*, *k*, *ch*, *j*. The labials are always nasalised by *m*, and *m* is sometimes used for fuller sound instead of *n* before the dentals, as *n* for *ng'* before the palatals.

In the dialects *m* changes with *b*, as *miza* = *biza*, &c.

In the singular of words in *mw*, the plural is in *my*, as *mwala*, stone; plu. *myala*.

M is sometimes extended to *mu*, as it may be in all its noun classes; also particularly, as in *muntu* or *mtu*, *mudzi* or *mdzi*, *mko* or *muko*.

There is a strange use of *m* in the phrase *a-li-m'ku-yamba*, 'he is beginning,' where the *m* seems to be substantive or equal to *ndi*, 'with.' It is the same form in *a-li-nku-dza*, 'he is coming'=he is in coming, or with coming, or he has or is and what he has or is with is coming: *a-li-nku-funa*, *a-li-nku mka*.

On the whole, therefore, **m** seems resolvable into the nasalising of the succeeding vowel in every case which we have noticed, and it is most probable that the *m* of the personal pronoun (see below) is a modification of the same idea. In fact, we seem to be again at the main idea of the language, where sounds are used in continual remembrance of their primary ideas in 'poetical' endeavour to convey thought in words, and that the use of formulated grammatical ideas is as far from this natural living growth as it is innate in our civilised and traditional forms of speech.

II. **M**, for **mu**, IN, preposition; as *m'nyumba-mo*, in the house; *a-li m'tulo*, he is asleep; *m'ku-nena*, in speaking.

III. **M**, the objective of the personal pronoun, HIM: it is also **mu**, as *ku-mu-itane iye*, go and call him; *mu-mu-uza iye*, tell him; *ku-m'pa*, *ku-m'pisa mpeni*, to kill him, to stab him. It is used with *iye* following to give emphasis, as *ku-ona iye*, or *ku-mu-ona*, or *ku-mu-ona-iye*, to see him.

[The various formations of nouns in **m** are as follows: *mpika*, a pot; *mchere*, salt; *mvula mbi*, heavy rain; *mdo*, hatred; *msewu*, a new road or boundary—see also **Ma** and **Mi**. The vowel at the end of the word is determined by the verb or part of the verb from which it is derived, and also from the meaning of the word formed—*e.g.*, words ending in **a** come from shortened root forms of verbs in *-ala*: in **i** from words in *-ima*, *-ira*, *-ika*, &c.; in **e** from words in *-eta*, *-era*, *-ema*, &c.; and so on: but also *mpunzitsi* or *mpunzitsa* is a teacher, while *mpunzitso* is teaching.]

Ma, the plural prefix of the *li* class, as *kasu*, a hoe, plu. *makasu*. It conveys the idea of quantity and magni-

.e, and is used as a plural of words m other languages, as *mabokosi*, :es ; *manyumba*, houses, by people amiliar with the language ; *mafu-*, chiefs, exceptional plural of *mfu-*. It is used in noun-making with ts and verbal forms to a practically imited extent: the only words of kind entered, however, are those ich we have heard made—*e.g.*, *maidwe*, nature ; *machokero*, excuse going away ; *makokota*, scrapings.

f. **-ma-**, a verbal particle, meaning ıtinuance, *a-ma-chita*, he always es, he is wont to do ; *a-ma-lira*, e keeps crying ; also *a-ma-ka-chita*, eps on going to.

Maale, marks of division, enmity ; when a friendship covenant is oken or a quarrel between people cognised : marks are made, words e spoken, a stick or arrow is broken d thrown down in token that friend-ip has ceased between them and at they are at enmity with one ıother.

A-ndi-lembera maale, he has vowed ımity to me. *Tie ti-lemberane maa-, ti-sa-dza-komane, u-sa-dza-pite ku udzi kwatu, ti-ka-dza-komane ti-dza-enyana*, let us confirm our quarrel, ıat we will not meet each other, nor ıall you come to our village, that if e do meet we will fight with one ıother. *A-tyolerana kamtengo kuti tengo uo muka nawo*, they break a ick between them, saying, that stick ıere, go away with it. *Mau amene ›o a-nenerana ndiwo maale amene, tengo umene a-tyolerana u-ngo-dziwi-ı kuti a-dziwe kuti ta-lemberana maa-akulu*, the words spoken are the *aale* (or covenant broken), the piece stick which they break is to let ıem clearly see that they make a big ıarrel and one confirmed.

Mabaaba, confirmed thieving, fre-ıent theft : from *ku ba*, to steal.

Mabadidwe, NATURE, DISPOSITION ; ıo *mabalidwe*. It is of common use, erived from *ku bala*, to bear, and ieans the nature with which any one born, hence the character or nature any person or thing.

Mabika, perhaps a brick set on the ground, as *maliwa, madiwa*, the brick of a mouse-trap, or bird-trap ; or perhaps, as *matiwa*, 'plaiting.'

Mabisalila, the discoverer of the supposed *mfiti* or witch who has used medicine power to kill and devour his fellow-men ; THE WITCH-FINDER.

[There is a noted witch-finder in the Yao country near the Shiré Highlands, a woman, young, and not particularly awe-inspiring, but called far and wide to dance and discover the supposed *mfiti* in any suspected village. When she goes to any village in the practice of her art, she generally stays for some time at the place with her coadjutors, learning all the talk of the place. During her stay people keep indoors in the evening, through natural fear of being fastened upon as *mfiti* should she meet with them in her nightly witch-quest. She pretends to have second-sight by means of medicine and charms, and that she is enabled thus to see the self-transforming witches. The witches are supposed to be able to render themselves invisible, to spirit themselves to whatever place they please as spirits and with powers of aerial locomotion. The *mabisalila* finds out their secret conference, notes the *mfiti*, and hears by what name they are addressed. When her inquiries are completed and she has collected her proofs, a large meeting is called by the big *mfinta* drum. Her difficulty now is to distinguish the person in his natural costume and shape whom she pretends she has seen at the sepulchral feast. Accordingly, she performs her weird dance to produce that sort of dervish elevation of organism common to all African dances. The people are worked up to a pitch of excitement together with her ; she rushes here and there, pulls this and that one about, 'smells' their hands for traces of the banquet odour, pretends to fail, pretends the person is not there, and at last pronounces the name she is supposed to have heard at the grave. No one responds. Then she says, So-and-so is known in the village by such-and-such a name. Proofs are forthcoming, the medicines used are thrown among the people, who scatter in fear. Then follow gifts and fiendish rejoicing that they have now discovered the *mfiti* and abolished him from their midst.]

Mabondo, corners or bends ; *mabondo mabondo:* from *bondo*, a knee, plu. *mabondo.*

Maboo *maboo*, holes : *tumba la maboo maboo* or *ziboo ziboo, lo-dibwa ndi chiswe*, a bag with holes, eaten by white ants ; heard also = bags.

Maboola, holes ; holes in the ears for ear-rings, *mpete za m'makutu ndizo za maboola*, ear-rings are fitted into the ear-holes ; *maboola mo-sambira mwa chizombwe*, holes (in the ears) for the dressing of the youths.

Maboti, species of black stork, very large, with heavy bill, flesh-coloured head, and long white legs.

Mabsulu, EMBRYO; *nyama ya mabsulu m'mimba*, *mbuzi ya mabsulu*, when killed and found with young.

Mabuka, ERUPTIONS, swellings, boils, which come of themselves, and are not directly traceable to external cause; *matuza o-turuka oka*, *si la moto*, *si la chiabwa kapena la chiwaula iai*; from *ku buka*, to burst out of itself.

Mabulasi, Yao, *masirwa*, addled eggs: entered under **Bulasi**.

Mabvalanguo, INNER SKIN, PARCHMENT; also *libvalanguo*: from *bvala*, to clothe; *nguo*, skin; and *ma-*, substantival formative prefix.

Mabvemera, also *mabvomera*, RESPONSE—*e.g.*, in a *mlandu* or discussion.

Mabviko, branches or leaves put in a jar to prevent the water spilling in being carried; also *libvikira*, *o-bviikira madzi*, leaves, &c., for dipping and carrying in the water, say, *nsonga za bango*, bango-reed tips. *Akazi a-tenga makwata a tsenjere na-bviikira madzi*, the women take broad leaves of *tsenjere* grass and steep them in the water for carrying.

[This is done in Africa as well as at home, and the effects of aggregated rhythm of motion are broken here, as there, by leaves from the spring-side.]

Mabvimba, LITTLE CHILDREN as in a big village, 'small fry,' 'youngsters'; also *mavimba*; sing. *bvimba*.

[It is possibly derived from *bvimba*=*bvina*, to dance about, from the irrepressibility of children, as *bvimbvinika*, &c., *ana a sekereza*; the word for other people who have grown up is *magagada*, *q.v.*, young men, all who have grown, while boys still growing would be *mabvimba*.]

Mabvu, WASPS; also hornets; the singular is *libvu*, but also *mabvu*, *mabvu amodzi*; *chisa chache cho-nga kalata*, its nest resembles paper; it is applied to the wasp and also to the hornet.

[The squashed young of the wasp are often rubbed on the fist to make the blow swell, *ku tka mabvu*. Chikunda, *masungo*.]

Mabvubwa, CLOTH OR BARK TEASED OUT, fluffy cloth; *wo-tsukira mfuti*, used for cleaning a gun; *mabvubwa a nsaru*, *mabvubwa a nkwende*, fluff of cloth or bark; *o-kazika apo m'nkuzi wa mpeko*, also placed in the hole in which the tinder-stick is twirled to produce fire, the bark-cloth catching readily.

Mabvukomola, a large black species of ichneumon fly; its sting is very bad; it builds a clay nest in which the caterpillars are placed and sealed, in which its eggs are deposited by its long ovipositor. Chikunda, *nyambyombyo*.

Mabvule, RAGS. See **Mansanza**, also **Mabvubwa** above.

Mabvumbula, discovery, from *bvumbula*, to uncover or reveal. The *Mabisalila* or witch-finder is also called *Mwabvumbula*, or *Mabvumbula*, which confirms the derivation of the word from the office of discovery (*kumba kuti a-bvumbula mfiti*).

Mabvume, or **Mabvome**, A CHORUS, response of those in singing who answer the soloists.

[African singing is very much a dialogue, the dramatic representation, in all engrossing excitement, of war, or ceremony, or acts of their daily eventful life: derivation, *bvomera*, to respond.]

Mabvwabwa, like *mabvubwa*, teased-out bark-cloth, &c., for cleaning a gun; it is wrapped round the end of a stick or the ramrod.

Mabwera, returning; also *mabwerera*, to be for returning: *u-sa-bwerera m'chimbali*.

Machapidwe, manner of paddling.

Machecheto, nibblings, crumbs, &c., scattered about from a rat's nibbling (*checheta*).

Machedwe, manner of being set, caught, named, &c., from *ku cha*, *q.v.*

Machedzana, *chaka cha machedzana*, the year before the year before last; also *cha madzana*, from *dzana*, the day before yesterday; it is also *makadzana*, where *ka* signifies of or about and makes the relationship into a separate noun, and *ma* extends that to cover a period: also *makedzana*; also—

Machedzulo, the year before last.

[Both of these refer to time some time back,

with no accurate specification of the exact year, just as *chaka chija*; and it may manifestly be used for spaces of time other than years.

A possible derivation, but one not confirmed, is *mache dzana*, Chipeta *make-a-dzana*, the mother of the time before last.]

Machende, the private members of the body: singular *chende*; also *machenda*.

[It is better to use the word *makala*, if necessary, which, as our word 'members,' refers to rather than expresses the idea. *Ndapeteke-wa ku makalo.*]

Machenjera, wisdom; *a-uza za machenjera*, *muntu wa machenjera*; from *ku chenjera*.

Machewana, a nurse or foster-mother; also applied to chiefs in relation to their people; *machewaana*, *amacheaana*.

Machika, a rough hurdle, mat, or bed. See **Chika** and **Kangala**.

Machila, PAYMENT OR RANSOM; see also **Chila**; = *malipo a mirandu*, *chintu chomwe chi-nyamulidwa kuti a-ka-lipira mirandu-yo*, *chintu cha-ku-ombolera munthu*, something to pay a *mlandu* or ransom a person.

Machila, a sedan-chair, a bath-chair, a portable hammock, a 'masheelah.'

Machimachima, faults, failures; 'a' thegither a' wrang.'

Machinjiri, ELEPHANTIASIS (somewhat common).

Machira—see **Machila** above; a ransom; the singular is rarely used; it is of the same root perhaps as *chira* and *chirika*; *ngomwe a tembetera munthu*.

Machitachita, doings, actions; many doings, or many sorts of doings, accomplishments, &c.

Macho, setting of a trap (*ku cha nsampa*); plucking of vegetables, fruits, &c. (*ku cha ndiwo*).

Machokachoka, scattering, going away; also = *matyokatyoka*, bending, waving, shaking, as dancers, as feathers, &c.; *ntenga zi-kudzuka zi-chita machokachoka*, the feathers are stripped off, they wave about.

Antu a-pamdzi a-na-choka machokachoka, *ntolontolo*, the people at the village went away, all of them going.

[The one is from *ku choka*, to depart; the other from *tyoka*, to be bent or broken.]

Machokero, the reason for going away; manner of going, also simply going.

Ndi machokero a pa bwalo, the last words at the *bwalo*, what a man says as he goes away; also the excuse for leaving one's creditor, as when he says 'I will return and pay,' and so gets off; also *chintu chimene chi-ti chi-ku-chotse*, to do something which will cause you to be sent away. *Pa machokero pa dzuwa*, at the going down, the turning of the sun, but best at the rising of the sun—*i.e.*, the leaving of the morning horizon hills.

Machombwa, fruits of *mchombwa*.

Machulidwe, verbal noun of *ku chula*; the opening of a boil, the naming of the dead, the manner of pronunciation, &c., according to the meaning of the verb.

[*A-mba-chula bwanji? Machulidwe ache a-mba-ti, a-mba-tenga mpeni wo-songoka m'nsonga na-u-nola pa mwala ni-ka-twa nsonga-yo kwambiri, na-poola pakati pa pfundo-po na-solola na-pfinya kwambiri, na-ma-pfinya m'mtu wache.* How do they open a boil? The manner of doing it is so—they take a pointed knife and sharpen it on a stone, and when the point is very sharp they pierce the middle of the boil with it and press it much, pressing as they do the head of the boil.]

Madana, hatred; from *ku dana*.

Madandaulidwe, complaints; from *ku dandaula*: *madandaulidwe a iye nga-kulu*.

Madanganyo, perplexing affairs; *madanganyo ache a-danganya ine chifukwa nkani yache-o ya-kantu*, he puzzles me with his perplexing words.

Made, THREADS WHICH ARE WOVEN OR INTERLACE; interlacing, plaiting; it also means the game of 'cat's cradle'; the singular *lide* is seldom if ever used.

Made pa oka, threads not close in weaving, loose: *made a-ima pa oka*. *A-sunta made*, they change the threads below with the threads above in weaving. *Made o-malizira a-kala pa mpongo*, the end threads make the selvage. *Ufungo a-chitilsa made*.

It also means strands of a rope, plaits of bamboo; *made a nsaru*, *made a nsengwa*, the threads of woven cloth, the strands of a basket made

and finished—*made a nkokwe*, strands of a grain-store; *made a chingwe*, *ngoza*, *nkosi*, &c.

Madea, HUSK, BRAN; what is thrown aside in making flour. In times of scarcity it is made into a coarse porridge, but commonly it is the ordinary food of fowls, goats, and pigeons in an African village; the bran of maize is sometimes used in lieu of soap for washing cloth—*a-kanta ndi madea*, they beat it with *madea*, bran. The singular is *dea*.

[In making flour, they have baskets into which the coarser bran and grain are thrown off; when the baskets get full it is called *mbale-mbale* or *zimbale-zimbale*, which comes to be an equivalent for bran. Other words for husk or bran are: *makoko* (real husk); *mankusu*, the grain left unhusked after the rest is beaten out; *mankuli*, mouldy *nsima*, or mouldy husk; *gaga*, chaff; *mankaka*, the first or most chaffy chaff; *chitaweya*, the last and most grainy husk. *Madea a tsinde*, the first or early husk; *madea a nsonga*, the last when the flour is last sifted. **Ku dukira** is to remain unhusked, as *mapira* grains to which the *nkope*, or skin, or *chikopa* adheres too closely.]

Mademvuke, CONCEIT, a woman's coy pride, or haughty conceit; it is from *demvuka*, which refers to the manner of walking.

[*Ameneyu a-demvuka bwanji? mademvuke ache nga kuti a-ka-ona antu na-weramira pansi ni antu o-sa-yinkula*, this person walks proudly for what reason? the reason or manner of her walking so is that when she sees people she bends her head to the ground without saluting them.

Madendekero, carrying on the head; from *ku dendekera*.

Maderero, covetousness; *ku derera*.

Madiadia, gluttony; *ku dia; uyu ngwa madiadia ndi ichi ndi ichi a-dia zonse, o-sa sanka, ngati nguluwe*, this one is a glutton with this and this, he eats all things like a pig without choosing.

Madiero, madierekeza, madierezo, &c., SLANDER.

[**Madiero** also means, as *machokero*, a means or pretext of obtaining food (*ku dia*), or eating, under false pretences. *A-usa mfumu ulendo wa-dza mfumu na-seka na-ti, Wa-u-ona iwe ulendo? iye a-ti, Inde, u-dza mamawa wagonera pakuti pakuti, na-tenga zakudia, na m'patsa iye msanga msanga; ulendo sa-dza-i mawa-nso ulendo sa-dza-i; mfumu a-ti, Uja ngo-nama, ulendo uja a-mba-nama kuti u-dza nanga umo ku-da u-sa-dza, ndimo a-choka akulu a-pa-bwalo pompo, ndimo a-ti ndi madiero a-pa-mpala, nafe ti-ka-enda ti-mba-chita dencho kuti ndi-patse zakudia*, he tells the chief that a travelling party has come, and the chief is glad and says, Did you see the caravan? he says, Yes, they are coming in the morning, they slept at such-and-such a place; and so he takes food and gives it to him quickly (for the strangers), but the caravan never comes, and next day also it does not come, and the chief says, It is all a fib about that caravan's coming—see here, it is now dark and they have not come; and so the head-men leave the *bwalo*, and they say that it is simply a dodge to get some food at the chief's, and we, when we go, can do the same thing, saying, Give me some food.]

Madika and **Madikama**, FLATNESS, of the roof or of the ground; *madikama apa*; from *dika* and *dikama*.

Madikidwe, waiting; settling of liquid: *madikidwe ache nga ku-yenda usiku mamawa ku-ka-cha na-ka-gona ku nyumba-kwa*, his waiting and walking all night make him when the day dawns sleep in his house: **madikiridwe**, watching, &c.; **madikirire**, reasons for waiting, &c.; **madiko**, settling, *madiko a madzi*.

Madiku, taking, say, a stone out of place, from *dikula: madiko* is from *dika*, to settle; also *madikuliro*, *madikulitso*, turning over or out of the way.

Madindo, or *malindo*, watching or waiting, from *ku linda*; the singular is *dindo* or *dindiro*—*wo-dindira dindiro* = watching at the little watch-house: *malindi*, is war permitted in one's own land, *q.v.*

Madirisiro, slandering; inciting one against another: *ku onjezera kuti a-i-pe*, going the length of counselling to kill him; *madiriziro ache a-mba-tani?* what does he say? (of one slandering or counselling against another); from *diriziri*.

Madodoma, stammering, awkwardness; from *dodoma*.

Madokolo, beating, of the pulse; from *dokola*.

Madudu or **Madudwa**, perhaps hard unripe fruits not coming to maturity: = *mpupwa*, *q.v.*; also the noise of *du du!* (*ku gundula mitama*), when one pounds the harder grains of flour in the course of making.

Madumbano, quarrelling; from *ku dumbana*.

lwalidwe, sickness, a 'case.'
lzazidwe, manner of filling; *:u dzaza.*
lzera, coming, excuse for com- :ason of coming for; **madzera-** coming from all sides, &c.; **ıre, madzero.** *A-chita madzera kuno, a-namizira mirandu popa- ıantu a-funa uko ku dziko*, he excuses for coming here, he up a lying story without any r, wanting to go there to such- ıch a part of the country.
lzi, WATER; it also is used for as *mwazi, nkaka, bere*, &c., are se used at different times; *ya madzi*, dark-blue cloth, from our; it is also used to indicate t number, like *dote—nja madzi ı dote* = they are innumerable, y many—*e.g.*, in describing an &c.; *ku madzi*, at the water, at ream, at the river, for the pur- of washing or drawing water: *ıdzi* is used with *ku ntunda* the water, at the land), to in- relative differences of height, *e.g.*, in the *rugæ* of a mat the joints of the bamboo

suntira ku madzi, to shift near ater. *M'zisa za ana a njuchi be madzi*, in the cells of the bees there is no honey. *Na- ikiza ni manja, madzi ache na- ı kape*, and press them down heir hands and the juice runs h the strainer. *Ku tunga madzi ıdzi*, to draw water at the ı or whatever the place is where get the water. *Ku-madzi* = *ku* = over the precipice (the dif- e of elevation being the idea). *nditsa mpasa m'madzi, u-mba- ı mo-tunda*, you have begun the s wrong with the low part, you urned the joints upside down, g the elevations and depressions me in properly, you should with the high part first.

lerivation seems to be the softness and contained in *zi*, as perhaps also in The Yao is *mezi* (= *ma-izi*), the Chu- *ıjí*, which all bear out the idea.]

dianga, a species of small bird.

Madzidzi, perhaps startling, or cold feeling 'down one's back': there is an owl called *kadzidzi*, either from startling or from its sitting quiet and still, *zi!*
Madzidzimudwe, fear, startling: *madzidzimudwe a kantu ako ndi wo- opsya.*
Madziwitso, information, &c.; from *dziwa.*
Madzodzobodwe, nibbling, from *dzo- dzobola*; also *madzodzobolero.*
Madzola, anointing, from *dzola*: **madzoledwe, madzorwa.**
Madzuka, uprising: *madzuka ache wo-dzuka yeka dzuko dzuko*, he gets up himself.
Madzulo, EVENING; *madzulo ano*, this evening, or *madzulo awa*; or *udzulo uno.* It is the twilight or sunset, before and after. *Pa-ku-nka ku mudzi madzulo mnzako a-dza-funsa, 'ku-mdzi kuti?'*—if in the evening you say you are going to the village, your companion will naturally ask, 'what village?' (seeing of course it is too late to go anywhere).
Madzutso, awakening; also *madzu- tswa.*
Maedzedwe, manner of fishing (*ku edza*).
Maedzekedwe, leaning, manner of leaning: *ta-onani mfuti iyi, maedzeke- dwe ache*, see how that gun is leaning: **maedzekero**, *kodi muja u-mba-nena ndi maedzekero a mfuti yako?* did you mean then that it was the place to put your gun?
Maele. See **Maere**, wonders.
Maembekezo, waiting (*embekeza*).
Maendedwe, gait, walking, &c. (*enda*): *maendedwe ache nga changu*, his manner of walking is hurried; *maendedwe ache nga chika*, he limps.
Maendero, reason for going, &c.
Maenje, plural of *dzenje*, a pit, a hole.
Maere, I., WONDERS; *ta-mva maere lero*, or *ta-ona maere lero*, we have seen or heard strange things to-day; perhaps from *ku era*, white.
II. *Muntu wa maere* = *muntu wo- simbwa*, A FAMILIAR PERSON; perhaps from *bere*, the breast, as one who has been brought up with one.

III. A SMALL GRAIN; a kind of spelt.

IV. Used as a noun of MULTITUDE; *antu a maere* or *maereere*, *nkondo ya maere*, *amang'ombe a maere*, *nyama za maere*, like *nkondo ya madzi* and *nkondo ya dote* or *ya madote*, a great multitude, whether of people, warriors, cattle, game: it is probably derived from *maere*, small grain.

V. BREASTS or milk; plural of *bere*.

Maferafera, L., HEAVY PUFFS OF TOBACCO; *pamene a-nya-koke fodia fe! dichi! kawirinso fe! dichi! na-ndu-kala kaliwo a-li pa kamwa na-ntuntumira naye fodia*, when a person smokes tobacco, drawing it, *fe!* swallowing it, *dichi!* doing it again, drawing and swallowing, sits with the pipe in his mouth, and shakes with the effects of the tobacco.

II. CURLED HAIR; hair tied up into curls.

Maferano, dying together: *antu na-menyana nkondo, ena sa-tawa, ena sa-tawa a-ndu-kumana pakati*, when men wage war and neither side runs away, and they meet in the middle, 'down fell they dead together.'

Mafua, stones for cooking; sing. *fua*.

Mafuladada, BOX ON THE EARS; sing. *fuladada* or *fudada*; sometimes sounded like *fladada*.

Mafulufuto, flapping about; or place where one flaps about; *malo ache a ku fulufuta*; also *mafulufutidwe*.

Mafundi, heat, warmth (*ku funda*).

Mafuta, FAT, OIL, BUTTER, lard, or any fatty or oily substance: *mafuta a chitowe, a nyama, a nsatsi, a ntsatsimanga*, &c.

Mafuta a-kala paviri, ena a-kala wo-dzola tupi, ena a-kudia, what is called *mafuta* is of two kinds, serves two purposes—one is for anointing the person, the other for food.

Mafutada and **mafutadia**, a blow with the palm of the hand, a 'box on the ears.' See **Mafuludada** above. *Ta-m'menya mafutada*.

Mafutefute, a swarm from the ant-hill (*chulu*); *a-kala pa-chulu na-uluka usiku, inswa zi-uluka usiku, zo-ninga pakati ngati mabvu, chinwe chache chiluma kwambiri*, they live in the ant-hill, and fly or swarm out in the day, the *inswa* fly or swarm out in the evening or at night; their 'workers' bite badly—*mafutefutenso a-luma*, the *mafutefute* also bite.

Magaano, division, dividing; *pa magaano pano*: (*ku gawa*).

Magada, on one's back, as *chigada* (from *gadama*).

Magagada or **Mgagada**, BOYS JUST GROWN, who have left the *kuka*, the mother's house, and live in a little house built for them close to.

Magala, 'A FARM'; *munda wamadzi wokulu*, a very large field belonging to one person: *mafumu ndiwo a-kaliwa ndi magala*, it is the chiefs specially who have the *magala*, or very large gardens.

Maganizo, thought, contemplation.

Magara. See **Magala**, a farm.

Magawagawa, a disease; small clusters of sores come out; *ena a-kala ku makalo ena a-kala m'kwapa*, some are in the legs, some in the arm-pits. It is perhaps due to *chindoko, ntenda ya-ku makala*, eruptions in the secret parts: also heard applied to leprosy with sores all over.

Magobogobo, the Chikunda WAY OF WEARING THE 'TEWERA,' long before and behind (*ku gobola tewera mwa Chikunda*). It is also equal to *mapokopoko—e.g.*, in a road which is dreadfully rough; LOOSE, not firmly knit, of limbs, *nkongono za magobogobo*.

Magodi, SOMETHING PUT ASIDE—*e.g.*, by a wife for her husband, say, BEER OR FOOD, that he may have it alone when the guests have gone away; *ku-ika magodi, moa wa magodi*, to put aside some food, beer put aside for one: it is a delicate attention on the wife's part, and, what is more, is most usually done.

Magodzolo, breaking off; *ku-tyola, ku pokonyola chikuni*, to break off firewood: also **magogodzoka** (from *godzola* and *gogodzola*).

Magogodi, SLANDER; also **ugogodi** (*gogodera*).

Magologodo, A MUSICAL INSTRUMENT,

of wooden bars cut to the sound ranged side by side; they are with a stick, a sort of drum- *mitengo ya mbwabwa*, there are s, made of the *mbwabwa* tree.

ndula zipandwa za mbwabwa ndiko ku tengo iwiri yeitari mwa mitanda ndiko chiri za-zi-fupi-zi-fupi za m'mtengo-mo, mitengo yo-balula-yo m'mipata yonse ya o, they cleave off flat slabs of *mbwa-*e, and make two long bits of wood r the foundation pieces, and put very gs of wood (in pairs) along these two f wood, and in the openings between s put the musical bars.]

ome, plank, block, log, table, ith its square or flat sides: **go-** the singular, *q.v.*, like *ziba-*

ongo, DEBT; also **mangawa**, is the more common Mang'anja *kapena mnzache ngwa mago-*

onyo, CORNERS, windings of a = *mangondia.*

orogodo—see **Magologodo**—a l instrument.

ua, THE NOISE OF MOURNING, = , as *ta-mva ku gua*, we heard ait of the mourning: (from the as *bvula.*)

udulira, a manner of dressing ch the cloth is so bound round to form a pouch at the waist; ut round close under the arm- overing (*gudulita*) one's whole ; a belt is tied round the and the upper portion can be s a pouch or receptacle: *ku agudulira.*

ndulu is the binding the dress in a ound one's waist.]

ulagula, buying for buying's *ugula*).

ule, a kind of dance.

ulire, price at which to buy, *da*).

ur-; for words beginning thus **gul-**.

walangwa, the fruit of the *ngwa* palm; sing. *ligwala-*

werero, THE SOURCE OF A RIVER, *ugwa*, the place from where the lls, as *matsiriro* is the conflu- flowing into the main stream.

Magwiragwira, working, seizing; from *ku gwira*, to catch, to take hold of, to work, &c.: *nko-sa-gwira antu magwiragwira*, it is not for working with in the various kinds of work in which men employ themselves: *ku munda ankondo sa-gwira antu magwiragwira, nga minda a-ku-chenjera*, in the garden the spoilers don't take great hauls of people, people at work in their gardens being too much on the alert.

Mai, MOTHER, or MY MOTHER, also **amai**, with the plural of reverence; also used as an exclamation of surprise or grief, *mai! mai!*

[*Mache*, his mother; *mako*, thy mother; *mao*, their mother, his or your mother in plural of reverence; but more commonly the polite plural forms *amache, amako, amanu, amatu, amao.*

Amai ang'ono is one's mother's sister, one's aunt; *mai mwamna, mache mwamna*, &c., one's uncle on one's mother's side; *amai* is also used for aunt in the way in which *mbali, tate*, &c., are used for relationships much wider than the words themselves express. It is also used sometimes in addressing a companion, *mai mbali ti-sa-chite izo*, but it is possibly in such cases merely an exclamation.]

Maika, EGGS (from *ku ika*, to lay); the ordinary word is *dzira, maira.*

Maiko, countries (plural of *dziko*).

Maina, names (plu. of *dzina*).

Maitaniro, pretext for calling, &c. (*itana*).

Majebo, cutting of notches round a stick (*jeba*, to notch).

Majerejede, the wing-case of a very large species of beetle, *nkumbutera.*

Majerejere, dark 'navy blue' beads.

Majiguliro, cud, vomit; that which is brought up again from the stomach, as a dog (*garu*) or a pigeon (*nkunda*), either to feed their young or to eat it up themselves; the word for vomit in the usual sense is *masanzo.*

[It is the verbal *-ira, -iro*, that gives the idea of a 'purpose for which' in the meaning of 'casting up' (*-ula* = up, reversive) contained in the verb.]

Maka, SURPASSING; **makamaka**, ESPECIALLY; exceeding; *ku puta amaka*, to provoke what you are not able to withstand, as *ku puta zirombo; ku palamula amaka*, 'to catch a Tartar'; of a person who excels his fel-

lows; *uyu ndi maka ndi mkabvu*, he is one who surpasses the rest, a 'hero in the fight,' &c.: **makani** = a contest.

Ti-manje pati? ndipo wina a-ti, 'maka maka apo,' where shall we tie it? and some one says 'better there.' *Kapena antu awiri a-chita mo-funsana, u-nga-kale nk'ango, zi-nga-kale ziani, a-to-eseza, maka maka nkango ndi wa-ku-opsya*, or suppose two people are discussing, say, about a lion or what other beasts they may, making comparison (one would say), it is especially the lion that is dreadful. *I-rada maka*, this was especially black. *Muntu wo-longoloza mnzache a-ta-m'tayira chache a-li nkabvu* or *maka*, a man who quarrels with his companion because he has thrown something of his away is *nkabvu* or *maka* (= one who has a case, and strong enough to enforce it, and thus a surpassing or dreadful man. The conception is quite universal).

Makabvi, CINDERS, 'SLAG,' ashes; that which separates from the ore in the smelting-furnace.

[It is most likely derived from *kabvira*, of water lapping against the side of the canoe, because of its appearance and separation from the metal.]

Makadzana, LONG AGO; three or four years ago, some time ago; from *dzana*, the day before yesterday.

Makagala, something STIFF or STRONG, as the bristles on a pig's back, bamboos, reeds; sing. *kagala*.

Nsungwi ya kagala, yo-kwima yo-limba, kagala lache lo-goma mpeni, a hard bamboo, ripe, firm, its firmness resisting the cutting of the knife. *Nsungwi ya makagala, bango la makagala*, bamboo or *bango* reed firm and strong. *Ubwea wa nkumba wa makagala wo-kala wo-kulu wo-kulu wo-werengeka*, the hair upon a pig's back, firm, strong, large, and easily counted.

Makala. See **Makalo**, below.

Makalapsa, tobacco half-burnt which remains in the pipe; *nkonda* = 'dottle'; *pulusa* = ashes.

Makali, natural rock-springs; *a-ngo-kala woka m'mwala*, they exist only in rock: it is also the name of a stream.

Makalidwe, NATURE, DISPOSITION; custom, habit, = *po-kala pache-po*; *u-fulu ndi makalidwe ache*, he is generous-hearted.

Makalo, the secret parts; euphemistic for *machende* (*mau a-ku-pipiritsa*, euphemistic; though words at first euphemistic wear out and become again too plain); used for both man and woman; it really means 'that which remains or is'—*i.e.*, is hidden.

Makamala, a couch, or what is spread under it, as *makangala*.

Makandekande, scratches (*kanda*).

Makanga, SALT EARTH. See **Kanga**.

Makangala, A ROUGH MAT OF REEDS, woven or tied with string; or made with soft bits of branch. It is also called *chika*.

[*A-dula bango la-li-wisi na-ng'amba ng'amba, na-pichiriza, chi-to-kala cha mada a-ngo-ewenya* (*umbudzi umbudza*) *na-li-ng'amba, na-luka zipondwa za mada*, they cut green *bango* reeds and split them up into shreds, and interweave the strands of whole reeds with them; if it be a *chipondwa* mat plaited they crush the reeds (by hammering them) and split them and weave the *chipondwa* mats of plaited work.

A mat (*mpasa*) is made of bamboo strips sewed together with a needle; an *mfumba* mat is made of plaited *mlasa* strips; a *chipondwa* mat is one made of firm longitudinal reeds or thin sticks, &c., interlaced at right angles by flexible broken reed-strips; a rough *makangala* or hurdle mat, also called *chika*, is made of rough pieces of longitudinal reed or wood roughly tied together.]

Makanganjiri, and **makanganyama**, INTENTNESS IN FOLLOWING A SPOOR; also **kanganjiri** and **ukanganjiri**; those who thus keep fast to the spoor are **akanganjiri**. Once heard = early morning, before daybreak.

[It is probably from *kanga*, in *kangana*, to hold fast anything, and *nyama* or *njiri*, game or boar; and both words seem to be the same. The meaning of 'early morn' may perhaps come from some side application of the word.]

Makani, I., A CONTEST; struggle, rivalry; in word or deed: *ku chita makani*.

II. REFUSAL; also **ukani**.

[The derivation is *kaniriza*, to strive, in the one case, and *kana*, to refuse, in the other.]

Makar-; for words beginning thus see **Makal-**.

Makasi, a new path.

Makata, a mess of cooked green beans, *zo-pikidwa ndi makowa omwe*, cooked with their husks on.

Makedzana and **makedzulo** — see **Makadzana**, &c.—some years ago.

Makochezi, or **makwechezi**, sticks and straws, and trailing flotage carried down a river in flood; also **likochezi**, plants with trailing growth upon the water: *makochezi a-tsama pa chitsa*, the weeds stick upon the snag (*koka* and *kweka*).

Makotakota, scrapings of clay in making a pot; also **makotokoto**.

[Earthenware vessels are made with the hand, without a 'wheel'; they are worked out of well-ground clay: a piece of stick always kept wet is used to smooth the outside surface, the scrapings of which are *makotakoto*.]

Makololo, PHLEGM, MUCUS from the nose; also **makololodwa** (from *kolola*).

Makomakoma, fighting, beating; a desire to fight; also beauty. In the one case it is pronounced *mak'omak'oma* (from *k'oma*, beat), in the other, *mako'mako'ma* (from *koma*, good).

Makombe, the fruit of the *mkombe* creeper.

Makomero, a little of a debt offered in payment for all.

Makomola, the long ends of a girdle tied round the waist and hanging down; also the tails of a *tewera*, long before and behind, *ku vala makomola*.

Makono, SEASON, year; THIS YEAR, THIS SEASON; *makono kwa-dza ntenda*, this year came sickness; also *makono awa* = this season, *makono aja a-napita-o*, that season past; *makono kuli madzi a chigumula*, this season the river has been in heavy flood.

Makopo, as **Makwati**, THE BROAD LEAVES OF MAIZE, &c.

Makowa, LEAVES or glumes ROUND THE HEAD OF MAIZE; sing. *kowa limodzi*; also leaves of *ntedza*, *nyemba*, *nsungwi*, *nzimbi*, which stick close to the stem.

Makudzulidwe, plucking, &c. (*kudzula*); also *makudzulo*.

Makukulula, RUNNING OFF OF A NOOSE; *kwekwe la makukulula* = a noose.

Makumbutulo, also *makumbutulidwe*, *makumbutulitsa*, &c., the taking off of anything adherent—*e.g.*, *ku kumbutula chitsulo cha mtobvu*, to take off leaded tin (*kumbutula*).

Makuochera, a kiln, place for burning, *e.g.*, bricks: *a-manga makuochera njirwa*.

Makupulidwe, ease, &c., of plucking (*kupula*).

Makwata, THE BROAD LEAVES OF GRASS, maize, banana, cassava, &c.: *a-lunza ni makwata ache*, they tie the cobs together with the broad base cob-leaves: it most likely comes from the *kwa* or *kwalala*, &c., broad.

Makwatakwata, of one who marries in different places, but makes no permanent home: *ngwa kuta akazi* (= *a pita kwu akazi onse*), *sa-kala ni banja*, *a-li-be mbuto*, he has a plethora of wives in different places, remains in no one place, has no home.

Makwati, broad leaves, as above.

Makwaule, the husks or leaves of maize that close round the head; also *a nzimbe*, *a nzungwi*, *a bango*.

Makwechezi or **zikwechezi**. See **Makochezi**, also **Zikochezi**; stream straws and flotage.

Makwelelo, A LADDER; also **makwererero**, literally climbing, means of climbing; **makwerekwere**, HANDLES; literally lifting, raising, means of raising. *Kwerero* means one step, *kwerekwere*, one handle.

A-panga makwerero a-ku-kwera pa-ku-lowa ku nkokwe, they make a ladder for climbing when they go into the grain-store. *A-panga makwerero a pa chindindilo cha m'munda*, they make a ladder at the high watching-nests in the garden. *Mpika a-yanga-yanga ndi maluzi na-manga ndi chingwe cho-pota kwerekwere*, they net round a pot with string and bind it with twisted string for carrying. *Mapanda awiri mitengo ya makwerero inai*, two straight posts and four rounds of wood for the ladder.

[The grain-store is a basket woven of bamboo strips. It is from six to ten feet high. A conical roof of grass rests upon the top, which is pushed up by a pointed stick whenever the person desires to get the grain. A ladder (*makwerero*) stands permanently

against the *nkokwe*, and the person climbs up and gets the grain out.
The watch-towers in the gardens are built upon posts or up in trees, and are high enough to overlook the whole garden; they are reached by ladders made of two long sticks with rungs of branch or bamboo tied with bark.]

Makwinya, WRINKLES, of the skin; from *kwinya* or *kwinyata*, to wrinkle; also *manya*.
Njobvu i-ri ndi makwinya ku tako kwache, the elephant has folds of skin upon its rump. *Muntu a-li ndi makwinya ku maso, ku mimba*, &c., the person has wrinkles under his eyes, at his belly, &c.

Mala, ku, TO FINISH, better *marisa*, *q.v.*

Mala, II., HOLES OR NEST OF THE FIELD-MOUSE; such as *mpera, vumbe, nsonto, mpuku*, &c.; also *masa*, plu. of *chisa: mala amodzi*, one hole; *mala ambiri*, many.
III. For **maala**, *mabala*—as *manga* for *maanga, mawanga* and *mabanga*—wounds: *ntenda ya mala mala*, sickness with many sores, as *chindoko* among the Chikunda.

Malaia, a shirt. See **Malaya**.

Malaka, GILLS; of a fish; sing. *laka*, but plu. most common: it could be used also for the neck glands of a human being: also *malaki*.

Malaliko, summons (*lalika*).

Malamulo, commands, commandments (*lamula*).

Malapa, the root of a species of climbing plant, *zo-chirira njala*, in times of scarcity.

Malasao or **marasao**, also *malisao* [?], SHOT (perhaps from *ku lasa*, to wound; but doubtful).

Malawi, Yao for 'to-morrow'; Mang'anja, *mawa*.

Malawiro, reason, means, excuse for starting (*ku lawa*, to start upon a journey).

Malaya, a shirt; a coat; *malaya a ku myendo*, a long shirt, also trousers: *malaia a ku lowa*, a long shirt.

Malekano, the parting of the paths; cross-roads, or *mapambano*.

Malemalema, fatigue; toil; going and resting by turns; *malemalema a chabe*, fruitless labour; also an excuse for not working.

Malemba, PATTERN; *nsaru ya malemba*, handkerchief with a pattern or check: *malembalemba*, trails, marks of cutting, &c.

Malenda, anything gluey, viscid (from *ku lenda*); it is applied to birth-water, hence not in common use from its associations.

Malenga,

Malengedwe, creation (*ku lenga*, to create).

Malenze, SOMETHING ADDED TO A BARGAIN for goodwill; also rags, *nsaru ya malenze, chikopa cha malenze*.

Maleu, or **malewo**, the avoidance of missiles; *ku ponya maleu*, to throw missiles in fun or for practice, that one may learn to avoid them—*i.e.*, to throw for the avoidance of them.

Malimalima, hoeing all over, many hoeing in their different gardens; *mpanje ndi za malimalima*.

Malimba, a kind of dance, *a-li-ku-bvina malimba;* also plu. of *dimba* for *madimba*, as in the sentence, *ka-oneni m'malimba ngati zimanga za-cha*, see if the maize is ripe in the soil by the stream-side (*m'madimba = m'minda ya madzi*); also perhaps = refuse for burning.

Malimo, THE STEERSMAN in a canoe.

Malimwe, THE DRY SEASON; it is the *mpakasa*, the season when the leaves fall.

[*A-ka-dza malimwe ndi antu a-mba-enda ngo-kalira ku mwa moa, na-ti, tsopano ku-li-be nchito zo-lima, koma za chabe za nyumba, ena a-swa mpanje m'malimwe*, when the dry season comes people walk abroad and sit and drink beer, saying, at present there is no hoeing to do, only odds and ends of work about the house—some break up the new hoeing-ground in the dry season.]

Malindi, SUMMONS (on the principle of *lalika* and *goneka*, which mean to call a man by making him wait); also = secret instructions against a man; also = WAR PERMITTED by a chief of a country against people IN HIS OWN COUNTRY; also = WAITING (*linda*).
Uyu amene a-nka ku-ka-ona anzache amagongo ngati a-fatsa, the one who comes to see if his neighbours with whom he has a quarrel are in a friendly state of mind = *wa malindi;* also *uyu amene a-pita na-goneka anzache*, he

who goes and calls his companions. The person who summons is *wa-malindi*, or *mlindi*.

Malindo, waiting.

Malinga, L., PERHAPS, suppose, specially, if.

Malinga ine ndi-ka-nka ndi-ka-bwera mawa, if I were to go I should return to-morrow. *Malinga iwe u-ka-nka ku uje u-ka-tani ku-nena kwache cho-ti chakuti chakuti*, suppose you go, how will you deliver So-and-so, that person's, speech? *Malinga kuti mvula i-ka-dza ti-dza-bsala msanga*, if it be that rain comes we shall sow quickly. *Malinga ife ti-ka-nka uko ti-bvumbwa*, should we go there, we shall be wet with rain; *malinga ife ti-funa ku nka*, supposing we want to go. *Antu a-patsa mwa ku-anjanitsa, a-patsa malinga wina mwendo wina mwendo*, if people give for friendship's sake, they give, say, a leg to one, a leg to another.

II. EQUALITY; also a piece of work, probably from its being measured out (*ku linga*).

Malingwere, a species of MOUSE, large = *mpera*.

Malinyero, A SAILOR; a Portuguese word, the same as our 'mariner': it is not a plu. in *ma*.

Malipo, PAYMENT, wages, ransom; also *malipiro* (*ku lipa*, to pay).

Malira, shouting, crying: *a chita malira a midzi ndi midzi, ana ako a chita ubve m'minda mwatu*, there is a great shouting between the villages, one saying, your children are spoiling our gardens.

Maliragudu, a kind of ANT, dark red (*a-fana ndi midzodzo*), resembling the *midzodzo*; the sing. is *liliragudu*. *Kamu la nyerere loka, nyerere za-zing'ono, maliragudu a misinku pang'ono, ku-badwa ndiye ku-modzi, a-siana misinku*, a swarm only of *nyerere*, small ants; the *nyerere* are very small, the *maliragudu* are largish, —they differ only in size.

Maliro, A BOUNDARY; limit, march.

Maliro, MOURNING; *ku ika maliro* = to bury, to finish the funeral services, which often take many days.

Antu a maliro na-pika moa wa adzukulu, the mourners cook beer for the relations who bury the deceased. *A-ta maliro a-meta mduliro*, when they finish the mourning they shave their heads. *Maliro a-ta tsompano*, the mourning is now over. *M'malironso a-tsira ufa ku mtu na-bvala miraza*, in the mourning also they pour flour upon their head and put on grass bands (in token of grief). *Maliro ache a-nka patari*, the rumour of his death was heard far and near.

[Derivation—*ku-lira*, to cry.

Muntu a-ka-fa a-ka-gona masiku asanu ndanka-ku-mu-ika nda-bwera ku mudzi; adzukulu ndiko ku gwetsa nyumba, a-ka-ta-ku-gwetsa nyumba ndiko ku-gonekera myezi iwiri ndakumbukira-be za maliro-zo, amene a-na-fedwa o-sa-gwira-gwira-nso kantu o-sa-funa-nso zo-ti a-ka-kwatire-nso; pamene i-ta-pita myezi iwiriyo adzukulu ndi onse ameneo a-ku-fedwa ndi akulu ndiye ku-nka pa masiye-po na-gona pompo ku-li masewera na-lira dzuwa la-kuti moa wa-psya mawa ti-mwa ndilo limenelo ambiri acheza masewera mawa ku-cha ndiko ku-mwa moa-o ku-li-nsima nda-pika pompo nkuku napa zambiri a-ku-bvina lo-bvina; a-ka-ta-kumwa moa pe, a-ka-kuta, wa-tsala nda-u-taya pompo, ndiko, ku-meta matsitsi na-kala ndi mipala na-pa mtumbira pa masie-po ndiko kuti maliro a-ta tsopano ku nena chete: a-ola matsitsi pa konde. When a person dies they keep 'wake' for five nights after they have buried him, and then return to the village; the *adzukulu*, the relations who bury the person, knock the house down, and after waiting for two months call the mourning again to mind, of the one who died, without engaging in any employment, and without desiring that the relict should marry again; when these two months are past, the burying-relations and all the relations of the deceased, together with the head-men, go to the deserted house and sleep there; there is a mourning dance, and they mourn on the day on which the beer is brewed; they say, to-morrow we shall drink it, and on that day many watch all night at the dance, and on the following morning drink the beer: there is *nsima* porridge, and those engaged in the dancing kill and cook a great number of fowls. When they have finished the beer and are satisfied, what remains is thrown away, and then they shave their heads quite bare, and dig mounds at the deserted (*masie*) house, saying that the mourning is now ended and speaking in low tones: they carry off the hair from the verandah.

Ku ponda pa manda pa ku ika muntu, a-kwirira ndi dote pang'ono, ndiko ku ponda, nataira lambiri na-kwiriratu; mkulu a-lemba pa dziko, as to pounding down the earth in burying, they cover with a little earth, then pound it down, then pour in much and cover it up fully; the head-man marks out the place.

Whenever a person's death is known, the death-wail is raised, which goes on incessantly the whole day or the whole night. Flour

or earth is poured upon the head, all ornaments taken off, grass plaits bound upon their arms and heads; the clothing is meagre and soiled, so that one hardly recognises them; guns are fired, and the lamentation rises and falls in a high, weird, rapidly-spoken plaint, dying into a dirge-like wail. It is about the most hopeless picture one can see, and the excitement, if not the sorrow, seems to be most genuine. One need hardly say that sorrow is just as real among these so-called savage nations as among civilised; the only difference seems to one to be, that sorrow consciously borne for the whole earth partakes of the hope indeed, but of the increased bitterness of the sufferings of Christ: there is a ministry of suffering and sorrow, but this postulates the innate human equality of the heathen with the nations of civilisation. Graves are kept and honoured, especially those of the chiefs, which are often in the middle of the village. The spirit is supposed to linger still about the place of its sovereignty, and so indeed is the influence of the chief's memory expressed and understood; but the *masie* house is allowed to tumble down, probably from the idea that the causes of the death of the departed (specially supposed *mfiti* bewitchment) might cause the death of others sleeping there unguarded. Those who mourn build up the verandahs and live there during the days of mourning, the body lying in the house or buried in the burying-ground. See **Manda**, grave.]

Malirole, and **maliroliro**, GUM, exudation from the acacia and other trees. It is used for sticking the bit of india-rubber in the centre of the drum, in the making of arrows and other things.

Malisira, ku, to finish. See **Marisa**.

Malo, PLACE, ROOM; *patsani malo*, give room; *pa-kule malo*, make plenty of room; a place where one sleeps, a place where anything is kept, an animal's hole, *e.g.*, a mole's hole (*malo a mbwalo mbwalo*, a place where it is all inside and concealed); *ndi-funa malo o-pita ndi-enda-enda*, I want room where I can go and walk about; *pa-chepe malo, bwezani*, draw it in, make the place smaller.

Malobvu, SPITTLE OR FROTH; *malobvu a m'kamwa tobvu la ponse pena*, it is called *malobvu* if it be spittle, *tobvu* if it be froth or foam anywhere else.

Malodza, tidings of the death of any one; EVIL TIDINGS; bewitchment, or evil fortune brought about by such supposed hidden means.

Mu-ka-mu-uze malodza, or *mka-mu-uze maliro*, go and tell him the news (the bad news). *Nda-laulika ndi-ka-mva malodza kunzi*, I have heard words of which the import is death, I shall hear of some misfortune at the village.

[If a person meets you by the way and quarrels without any cause (*a-ka-mva malodza ku mudzi*), you will hear of some misfortune at the village. If one meets a chameleon, or a snake crosses the path, or some kinds of ants are seen, he turns back from his journey. There are several signs of misfortune, and one is said to be (*laulidwa*) notified from the unseen world of the occurrence.]

Malombo, dizziness, staggering; the 'staggers.'

Malonda, BARTER, merchandise; anything bought or sold; that which one brings to follow (*londa*) or purchase what he may want: *ku gula malonda* = to buy merchandise.

Malonda a-ta ndi maso, m'kamwa mu-ngo-nena za chabe, kuti chakuti chakuti enjezani enjezani, mwini a-nenaso za chabe kuti iai si-ndi-funa ku enjeza na-ona zache zi-ta-kwanira ndi malondao, the exchange is complete, the goods are equal, and one sees they are, but you go on saying they are nothing, that it should be so-and-so, add on, add on; the owner on the other hand also says 'it is nothing,' saying, no, I am not willing to add anything more, he sees that his price is quite the equivalent of the purchase. *Malonda a-leperana*, they cannot come to terms.

Malondalonda, following after, from *ku londa*, to follow.

Malonje, what is given for reconciliation.

[From *lonjeza* and *lonjezana; a-ku-dana adiko ku-a-patsa kantu kuti a-diere pamodzi*, when those who have quarrelled give something that they may eat together.]

Malopa, THE FIRST TASTE of the flesh of an animal which one has killed in hunting.

[When game is killed, such as a buck or buffalo, the one whose bullet killed is the one to whom it is supposed to belong, and who is for the time exalted into the leader of the eating of it. He cuts off a portion, say of the liver, throws it on the fire, and eats it: thereafter the others may fall to. It is a distinct ceremony in every case, but obviously if the man be of little consideration he does it with less pomp than a greater man.

It seemingly contains the same idea as *chilope*, and **wa-malopa** can even mean a man who, having killed another, is wild and haggard from the effects of murder. The verb *ku lopa*

means to be soft or sinking, and the word *malopa* most probably comes from the effect the slaying a beast has upon the slayer. The eating of the piece of flesh removes the spirit or blood from the man, and therefore from his companions; one who kills another smears himself with the blood, or disembowels the victim, or dances a wild dance, to throw off the madness.

A-chita mo-chotsa malopa ndi kudia kwacheko, they get rid of the effect by eating the meat of it. *Malopa a nyama, mwini wache a-lawe cha-mwazi antu onse a-sa-na-i-lawe*, the owner himself takes the first taste for the sake of the blood (**cha mwazi**, THE BLOOD OF LIFE), when as yet nobody else has tasted. *Wa-malopa—a-ta-pa mnzache antu a-ta-mu-ona, a-ti, ngwa malopa, a-li ndi mwazi wa mnzache a-li ndi zirope*, when a person kills another, people who see him say, he is possessed, he is mad, he has the blood of another upon him. See also **Mlopa, Mwazi**, also = *mgazi*.

One feels that there is in this so-called heathendom or savagedom a much clearer appreciation of the facts of experience than in civilised lands. Where is the nineteenth-century man who expiates slaughter of beasts for food as he ought to?]

Malota, DREAMS; from *ku lota*, to dream; *ndota*, wisdom or instinct is also used for a dream—it is the same word. See **Lota**.

Malou, maize two feet high.

Malowero, entrance, disappearance, setting of the sun, &c.; *dzuwa la-pita ku malowero;* from *ku lowa*, to enter.

Malowo, way out, way of escape, way to go; *ti-one malowo lero*, we shall see some way of escape to-day.

Maluli. See **Maluri**.

Maluma, A JOINT, A SPLICE; the ends of string of grass, say, of a wristband to be spliced, *pa maluma pache; maluma a chala, a nkwinjiri, a mpete, a kasu*, the joint of a finger (where the bits join or bite, *ku luma*), of a bracelet, a ring, the splicing of a hoe. *Maluma ndi po-komanizira*, the splice or *maluma* is where the ends meet.

Malunga, the twitching of the nerves from fear, &c.

Malungo, THE JOINTS, THE LIMBS of the body; the limbs as compared with the body itself. Also FEVER, *ndadwala malungo*. The Yao is *chiiru*.

Malunji, also **madunji**, that which hits or meets by chance; from *ku lunjika; wa-chita malunji ndi mnzache*, as of two who hit at the same time (*a-lasira pamodzi*); *ku-enda malunji*, to go straight to a place, *pa mudzi mwa!* straight to the village; also in finding anything (*ku tola kantu malunji*) or in hitting anything (*ku lasa kantu malunji*), to go straight to it by chance, *mubvi wa-nka mwa malunji*, the arrow went straight or by accident to the mark.

Maluri, SKILL IN AIMING, catching, &c.; *wa-maluli*, an archer; *maluli a-ku-lasa*, good aim.

Mamasa, and **limasa**, spotted leprosy.

Mamata, ku, I., TO SQUAT AND JUMP as a frog, to jump from a crouching posture; also of some insects.

Chule a-li-ku-mamatira, namtusi, &c., the frog is squatting.

II. Also **mamatala**, TO SIT AS A HEN upon her eggs, *nkuku ya-mamatira mazira ache*, the fowl sits upon her eggs; *nkuku ya-***mamatala** *pa ana* or *pa mazira*, the hen has gone to hatch her brood, or sit upon her eggs; also to 'sit' (*Scotticè*) as a kettle; *ku kala* **mata**!

III. To PLASTER ON; *bembereze a-mamata madote kumwamba, na-ka-tenga ana m'tengo na-ika momo a-sandutsa mbozi ana*, the ichneumon-fly smears and builds clay nests upon the wall above, and goes to take its young from the bush and puts them inside, it changes caterpillars into its young (of course this is in allusion to the method in which it, by its long ovipositor, deposits its young in the body of the caterpillar it captures, and which it seals up hermetically in the clay nests it builds sticking out beautifully plastered from the wall): **mamatira**, TO STICK ON.

Mpira ya-mamatira pa ng'oma, the piece of india-rubber is stuck on the drum-head; *a-li-ku-mamatitsa mpira pa ng'oma*.

It also means to fasten with glue, *ku-patikiza ndi za-ku-nanda;* and **mamatula** means to take it off again; *ku mamatula dote*, to take off a bit of adhesive mud; also **mamatulula**. The adverb is *mamatu*.

[Nos. I. and II. are really the same, and even *mamata* = to plaster, in certain cases may be the same too; to stick the little piece of

india-rubber on the drum is to squat it on, and the way in which an ichneumon-fly's nest sticks to the wall conveys the same idea. It is probably connected with *bwatama*. See **Mata**.]

mamatira, -itsa, -ika, -idwa; mamatsa, -aka, -adwa.

Mamatala—see above.

Mamatula—see above.

Mamawa, EARLY IN THE MORNING (*proi*); *njala nja mamawa*, hunger-time is in the very early morning.

[*Mawa* = to-morrow; *m'mawa* = in the morning; *mamawa* = the early morning, probably simply the plural of *mawa*; and *m'mamawa*, in the early morning; one has also heard *mamamawa*, but it is scarcely Mang'anja.]

Mamba, I., THE COBRA; plu. *amamba; amamba a-luma a-labvulira mate* or *malobvu ache*, cobras bite and instil their spittle or poison—*i.e.*, the poison from their fangs.

Mamba, II., SCALES; *mamba a nsomba*, scales of a fish, &c.; the sing. is *limamba*.

The *a* in *mamba*, a snake, is short; the *a* in *mamba*, scales, is long, like double *a*, as if the word had been contracted from *mawamba*, as *manga* from *mabanga*.

It also means, III., a white growth on the skin, a sort of slight skin-disease, which looks as if one had been dusted with flour.

Mambala, the grass stumps or STALKS LEFT AFTER THE BUSH IS BURNT; bits of leaf, grass, bush left untouched by the fire. *Tsekera la mambala*, a single stalk of unburnt grass passed over by the fire; *udzu wo-psya-psya a-tsala mambala*, grass burnt all over, there remain *mambala*, the bits left here and there unburnt; *zomwe zi-tsala tengo li-ka-psya, tsekera lomwe la-li-wisi li-tsala tengo li-ka-psya*, what remains when the bush is burnt, for instance the green long stalks of *tsekera* grass.

[It is most probably derived from *wamba*, to toast or scorch; a sing., *limbala*, is also used, but is rather Yao.]

Mame, DEW; sing. *lume*.

Mamina, MUCUS OF THE NOSE, from *ku mina*, to blow or clear the nose.

Mamkwala, medicine. See **Mankwala**.

Mana, ku, TO BE 'HARD,' STINGY, 'near'; to grudge, be greedy of: *a-ti-mana ife nyama*, he won't give us any meat.

Mfumu uje wo-mana, the chief, that one, the greedy one. *Mnzako a-tadza-ku-ku-pempa fodia u-nena, kuti fodia ndi-ri-be ine, fodia u-li naye, u-m'mana mnzako*, suppose your neighbour begs tobacco and you say, tobacco I have none, and all the time you have, you (do it because you) grudge it him. *Wa-ti-manira manyazi*, he won't give it us for fear he will be ashamed, say, when his other friends come and ask him for some. *Wo-sabwerekekai ndiye wo-mana*, one who does not readily lend his things is a *wo-mana* (niggardly) person.

manitsa, -itsitsa, -idwa, -ana, -ika.

Manandi, GLUE, gum, SLIME, slime of a snail; anything sticky (from *ku nanda*).

Manchichi, or **manchinchi**, a species of large owl.

[Many superstitions gather round the owl, *a-laula maliro, na-lira mu mlengo pa ku-fa kwa antu*, it foretells a mourning, and utters its cry in the tree when a person dies. *Kadzidzi* and *linsule* are other kinds of owl. All of them are associated with the supposed *mfiti*, as is also the fox. When a fox cries, war is at hand; if a rabbit cross the path in a certain fashion, there are kidnappers waiting by the path. The voice of the *manchichi* is *teka, teka! kubvu, kubvu!*]

Manda, THE GRAVE; also **muanda, muwanda**, and **mwanda** (the *a* is long); *manda amodzi*, one grave; *manda ambiri*, many graves; *ku manda!* by the grave! a common form of oath or strong asseveration; *ku taya ku manda, ku bsyala, ku-ika m'manda*, or simply *ku ika*, are various ways of expressing burial.

Ku chotsa udzu m'mbali, ku-lima-lima kuti u-ka-fika moto u-dza-lowa m'manda, ku **lambulira** *manda*, to take away the grass from round the edge, to hoe about it, for fear that, when the fire comes it may enter the grave, *i.e.*, the spot sacred to the deceased, to hoe round the grave (*lambulira*). *Antu a-li ni nzeru zi-da-chima zo-bwera ku-manda*, people are clever, but to come back from the

puzzles them, they cannot come from the dead; also = cleverer if a person were to come back the dead.

aring by the grave is very common; it general form of which swearing by this at dead person is the particular—*e.g.*, eparted chief, by one's relations. It is swearing evilly *at* a person. See also).

vation, probably *ku wanda*, to level the **chiwanda** is a ghost, A SPIRIT; also la.]

nde, plu. of *bande*, tracks in the ; also **maande** and **mawande**; rass trodden down (*wanda*), as a herd of elephants passes over, band of men on the war-path; **iandewande.**

ona mawandewande or *mande-a nyama*, see the spoor of the ; *pa-li mawande pano, apale a-enya-po*, there are game-tracks he boys beat up.

ndolo, UNRIPE GROUND-NUTS; *a wo-sa-kwimai, mtedza wa ma-ntedza zo-sa-kwimai; ndolo ya imodzi*, one *ndolo* nut.

derived from *dodola*, to insult by nar- or reminding one of one's childhood, *dodola lero; ntedza* nuts are white and d juicy and sweet.]

ndondodzedwe, pushing a child h one's hand gently as a mother

nduwi, green ground-nuts—see **ndo** above; the word is more on among the Chikunda.

nenanena, speaking, much speak- gossip, mere words, &c.; also **no, manenero**, &c., from *ku nena.*

nga, I., SPOTS, STRIPES, varie- colours, as in handkerchief, or animal's skin; **banga**, the sing., ripe; plu. *mabanga, mawanga, a: manga-manga*, spots, stripes; = spots. *Njobvu ya manga*, a ed elephant.

nga, II., A PLACE WHERE RICHES FROM, as *ku Chuambo* (at Quili- , *ku Blantyre; a-ku-gombe a-ti a-li ku Chawa*, the River tribes at riches come from the Yao; *yonse i-ri ndi chuma, maina ao anga*, all the villages which riches bear the name *manga; kuno ku England ndi manga muno*, here in England is the place of wealth (*manga*).

Manga, ku, III., TO BIND, to tie (but to tie two pieces of string is better *lunza*); **ku manga nyumba** = TO BUILD A HOUSE, because all the huts are built of posts with bamboo reeds and grass 'tied' on to them; but the phrase could be used for a brick-house by custom just as well; it is also used in dress, *ku manga mpumbulu*, to roll one's calico into a bunch round one's waist; *ku m'manga mlandu* = to involve him in a *mlandu; ku manga udzu mtolo*, and *m'ntolo nte-dza, zimanga, nzimbe*, to bind grass into a bundle, ground-nuts, maize, or sugar-cane; also *ku manga mudzi* = to build a village, and even *antu sa-na-mangae dziko*, the people have not built or succeeded in living and in-creasing in their country, they have 'built' their commonwealth.

Ku manga chindwi, to make a roof; *ku manga mtolo wa bango*, to make up a bundle of *bango* reeds; *ku manga nyama m'funja*, to tie up meat into a small parcel; *ku manga mtu u-pweteka*, to tie a tight band round one's head when one has a headache; *ku manga chitseko, nkokwe, kama, guta*, to make a door (of reeds or grass, generally tied with bamboo), a grain-store (generally woven, but *manga* the general word), a bedstead, a fence (chiefly of planted trees). *Ku manga mlandu, ngawa*, to involve in quarrel, debt, &c.; *ku manga* (or *ku nena, ku chita*) *unkoswe*, to perform the duties of advocate. *Ku mangira nyambo m'mono*, to fasten a bait in the fish-trap. *Dziko langana si-ra-na-mangi-dwae, sa-na-mangae, sa-na-churuka m'dziko, njo sa-manga* such-and-such a country is not occupied, they have not succeeded in establishing them-selves in it, nor have they increased in the land. *Mudzi wa uje su-na-ma-ngai* (*dziko langana si-li-na-mangai*), the village of So-and-so was not built: *mudzi wa uje a manga*, the village of So-and-so they build—*i.e., mudzi wa uje u-li-be antu ambiri*, the village of So-and-so is thinly peopled. *Dziko*

*la uje lo-sa-***mangai**? is the country of that (such-and-such) a person sparsely peopled? *lo-***manga** *limenelo*, it is POPULOUS. *U-nyoza za chabe*, your sneer is worthless.

Mang'a, CRACKS, FISSURES; as *mindala;* cracks in the ground, in a tree, in a root—*e.g.*, cassava-root.

Mbatata ya-swa mang'a, the potatoes are broken into fissures and clefts. *Chinangwa cha-swa mang'a, a-li pwi! mang'a a-li pwi! pansi*, the cassava-root is cracked all over, the fissures are *pwi!* (cracked) all along the ground. *Kantu ka-tukula dote, dote li-ng'ambika pi pi pi! ameneo ndi manga*, if something raises up the earth, the earth cracks in all directions, these are *mang'a*. *Njoka zi-swa mang'a pansi*, the snake makes cracks in the ground; *boa, mbeu*, &c., mushrooms raise up and crack the soil above them, *chilazi, mbatata*, &c., *zi swa mang'a pansi.*

[Derivation—*ng'amba*, to cleave. *Mindala* are generally cracks in wood, fissures in rock, &c.; *mang'a*, splits in the ground.]

Mangaka, a kind of dance.

Mangana—*la-mangana udio* (or *la-mangana ubve*) *su-nga-li-te-ku-li-longosola* (or *solola*, or *tombosola*), also *la kolana kolana*, it is all entangled, all 'in a mess,' you can't unravel it at all. *Ku mangana mangana*, or *posana posana; tonje la-mangana-mangana*, the thread is wound round and round. *Chitedze cha-mangana-mangana*, the *chitedze* (with its itchy bean-pods) winds and interlaces all about. **Chomangira**, a belt, tie, BAND; *chimango*, 'TIES' of kin.

Mangawa, DEBTS, cause of quarrel; *ngawa*, the singular, something owed: *mnzako wa mangawa*, your neighbour who is your creditor; *wa mangawa*, a debtor or creditor according to the way one looks at it; *mangawa ache*, or *ngawa zache.*

A-dia mangawa, he incurs debt. *Ku lipira mangawa*, to pay one's debt. *Ku manga mangawa*, to put one in debt. *Nda ombokwa kwa mangawa anga*, I was set free from my debt.

Mangirira, to bind. See **Manga.**

Mang'ombe, A CHORUS IN SINGING; *a-mang'ombe*, those who answer in chorus; *ku tsira mang'ombe* or *ku tsira mabvume*, to reply in chorus. See **Imba.**

Mangu-mangu, quickly; from *mangupa*, to hasten, adv. of—

Mangupa, ku, TO HASTEN: *mangupa mangupa m'ku-nena*, hasten in your speech; *a-mangupa ku-chita, ku-gwira nchito yache, ku-tamanga*, he hastens in his work, in doing his work—*ku-tamanga* is synonymous.

mangupira, -itsa, -idwa, -ika.

Mangwana, TO-MORROW, = *mawa* and *malawi* (Yao).

Mangwindi, a kind of dance.

Manika, ku, TO HANG; as *pachika; manika pa mpanda-po nyama-yo*, hang up the meat upon the fence; *manika tsango la chimanga, luzi-lo*, hang up the bunch of maize, that string. *Manika mpira u-sa-gwete, manika, u-sa-ponya mo-gwetsai, u-sa-ponya cha-u-tsitsa* (or *cha mutsi*), *ponya cho-***manyika**, 'KEEP UP' the ball, don't 'let it down,' keep it up, don't throw it so as to make it fall, so as to make it descend, throw it so as to keep it up. The more common Mang'anja word is *pachika*, *manika* is more Chikunda.

Manja, HANDS. See **Dzanja.**

Manja, plu. of *banja*, a house, *q.v.*

Manjira, for *mangira*, to bind for.

Mankabai and **nankabai**, *q.v.*, A LARGE HAWK.

Mankaka, cucumbers—see **Mnkaka**; also HUSK, chaff, *mankaka* = *madea a nsonga.* See **Madea.**

Mankiro, reasons, means of going; as *madzero*, of coming (*ku-nka*, to go).

Mankokwe, GRAIN (*mapira*) SPRINGING UP WITHOUT BEING SOWN; because it belongs to a harvest which is already in the grain-store.

Mankupi, the MOULD on *nsima* porridge, &c., when old; also perhaps husk, as *mankusu*, grain unhusked; also **nkufi**, *nkufi zache*, as well as *mankufi ache.*

[*Madea, makoko, mankusu, mankufi, magega, mankaka*, all words for husk, chaff; also *chitaweya*, which is husk with much of the grain in it. See **Madea.**]

Mankusu, the HUSK, of wheat, rice, illet; also THE GRAINS TO WHICH IE HUSK CLOSELY ADHERES, so that ey remain amongst the husk. *Mapira o-sa-choka m'makoa-mo, apira a mankusu; a-ka-peta mankundimo a-tsala mankusu mapira napula-mo*, when they sift the husk, e *mankusu* remains behind, and they ther out with the hand only the ain itself. *Makoko a mapira ndiwo ankusu*, the husk of millet is called *ankusu; mankusu a sankuka mapira-ra a-nka kwa oka mankusu a-nka wa oka*, when the husk is sifted, hat is grain indeed goes by itself id the husk goes by itself.

Mankwala, MEDICINE: *mankwala a-biri*, many kinds of medicine; *ku ira mankwala*, to pour out the medine at the foot of the tree when the ire is complete. *Mankwala ena a-i-mwa, ena a-ku-vumula nao ena o-mera*, some medicines are for drinkg, others for the extracting of rows, &c., from wounds, others for itting. *Sing'anga a-tenga mankwala i-ka-chiza nao antu*, the doctor takes edicine and cures people with it. ee **Pundabwi** also.

[There are a large number of medicines, nsisting for the most part of plants, and of ves and barks and roots of trees; they e generally pounded and decocted, and are unk in considerable quantities. Poisons e mostly used as poisons, either for arrows .g., *kombe*, strophanthus), or ordeal (*e.g.*, *wabvi*, poison, which is the bark of a tree), e fatal action being called the *ululu* of e poison.

The barks in common use are astringent, d are used, it seems, chiefly as ordinary rgatives. There are known, however, drugs producing vomiting and inducing premare labour. Charcoal is used for painting unds and ulcers with a black thick paste; is is guarded by a piece of gourd-shell, atly cut, with holes by means of which ings fasten it to the legs; clean leaves also used as dressing. Ulcers are extremely mmon, owing probably to bad diet and glect; there are severe caustic medicines ed in some instances for painting them.

The weasel is said to heal its kith and kin, en bitten, it may chance, by a snake, with certain kind of root, and observant men ow and apply the same root. In cases of uralgia or rheumatism, blood-letting is frentlу resorted to with a cup (*ku lumika*) de for the purpose. Boils are opened (*ku ibula*) and are carefully treated; smallpox tules are let out with a thorn, and the body is protected with banana-leaves. For a headache, a person ties a band tight round his head, and similar bands round other parts seem to perform like office.

Affections of the chest and throat are treated by inhaling the steam decocted from various barks; and the body is similarly steamed (*lifukisi*).

Besides cupping, bleeding from the temple is frequently resorted to, and for rheumatic affections lines of cutting like tattooing are sometimes made. Before serious trouble the doctors (*sing'anga*) are very helpless, though their ingenuity and resource are not inconsiderable compared with the resources of civilisation even in the last century, and certainly not inhumane.

But the chief strength of medicine lies in semi-superstition. Little bits of wood, with supposed peculiar efficacy, are strung in the headache head-band, or round the wrist or ankle. Medicine horns are buried in the house or garden against thieves, or hung up on sticks to warn as well as guard. The camp on a journey is guarded every night by medicine, and a sick person wears numerous charms for his recovery. Real medicine is mixed up inseparably with superstitious cures, perhaps as good a distinction as any being that external diseases need real remedies, while invisible pains (except plain stomach pains, &c.) call for occult power; but there is no incantation, nothing of what is called a fetish, and no exorcism or anything of that kind.

It is when medicine comes into the spheres of relationship and jurisprudence that harm is wrought and its extravagance chiefly seen.

The *mfiti* is supposed to be able to buy evil medicines (there are supposed dealers in medicines for evil purposes, as there are the ordinary doctors who possess their secret knowledge of the various drugs), and with these to accomplish the death of a person whose end he may compass. Either by throwing the medicine at him, or by burying and hiding it against him, he is supposed to attain his end; some medicines and diseases taking effect at short distances—*e.g.*, when buried beneath a tree and one gets the disease by touching the tree, or at long distances, as when one man by medicine can bring a tribe to wage war against another.

The *mwabvi* poison may be considered a powerful medicine for ordeal discoveries.

There are medicines for hunting, which are charms hung round the gun or worn on the person to give sureness of aim; there are medicines for war, medicines which render one bullet-proof, as the Der Freischütz hunter, or as Chibisa, who stood firm upon his ant-heap, while his men fell round him, shouting his war-song, until one who knew the secret of a sand-bullet brought him down. There are medicines for attractiveness, sort of love-potions (*chisomo*), medicines for a safe journey, and medicines for whatever may be by medicine guarded.

Medicine power plays its part in the camp-fire or *bwalo* stories, as when the rabbit waved his bottle round his head his enemies fell. Nowhere, however, is there found the thick

darkness which one is taught to look for—in fact the darkness is no more impenetrable than it is in civilised lands, and the same desideratum has its full effect, namely, a true man to needy man.]

Mano, teeth. See **Dzino**.

Mansanza, RAGS: *nsaru ya-ku-ta*, worn-out cloth; *nsaru ya mabvule*, rags, also *nsaru ya bvule bvule*, or *ya mabvubwa*, tatters, cloth used for cleaning guns, &c., no longer fit for wear.

Manta, FEAR: *a-chita manta*, he is afraid; *manta a-na-m'gwira iye*, fear took hold upon him: *mano a-chita manta*, as in eating *bwemba*, which sets the teeth on edge: *wa-manta*, a coward; *ngwa manta*, he is a coward.

Mantenda, great sickness; also *matenda*; the simple word is *ntenda*.

Mantente, fear, trembling.

[It is possible that *manta*, *ntenda*, may come from the same root as *ntentemera*, shake.]

Mantongo, SLEEP-DUST, in the corners of the eyes.

Manunda, 'HIGH SHOULDERS,' or a hump-back; *pa-msana pa-mtu ngwa manunda*, his shoulders are humped: *ku tumbama* is the verb.

Manya, WRINKLES; *nkalamba a-li ndi ku maso kwa manya*, the old man has wrinkled eyes; *manya wede!* wrinkles of the skin hanging loose, *matumba matumba a m'tupi*, 'baggy' skin.

[Derivation—see **Manyazi**.]

Manyazi, SHAME; *ku chita manyazi*, to be ashamed, *ku tenga manyazi*; *ku chititsa manyazi*, to make ashamed. See also **Mnyazi**.

[Derivation—*ku nyala*, to wrinkle up; also *manya*, wrinkles.]

Manyembe, one's SHOULDERS at the back; shoulders also *mapuzi* and *mapewa*; high shoulders, *manunda*.

Manyenje, the mane of an animal. See **Nyenje**.

Manyera, a kind of grass, eaten.

Manyika—see **Manika**, to hang.

Manyonyowa, crouching. See **Manyunyuwa**.

Manyumba, a large house; also a plu. of *nyumba*; *ku lowa manyumba* = to enter the chieftainship.

Manyunyuwa, THE POSTURE OF SITTING ON ONE'S HEELS; *a kala manyunyuwa* or *misuwa*.

Manzere, THE LEFT HAND; *dzanja la manzere dzanja la manja*, the right hand.

Manzi—see **Mmanzi**—the name of a stream.

Mao, I.—see **Mau**—words.

Mao, II., mother; **mao wa nsuwa**, THE QUEEN-ANT.

Maopaopa, fears; *ku opa*, to fear.

Mapaapa, killing—*e.g.*, of a country which 'eats up' its inhabitants; *ku pa*, to kill.

Mapalasi, STONES IN THE BED OF A STREAM, so called from the water rushing against them and making them smooth and clean (*pala*); *madzi a mpwempwe*, water rushing as round and over stones: the rush is not the rush of the rapids, but of stones seen here and there or underneath so as to show their presence: it thus comes to be applied to a rough bit of stream.

Mapali, layers of curls; *matsitsi a mapali, wina na-gwa pa nzache*, one lying over its neighbour. **Mapali** fragments of a gourd-cup or earthen jar.

Mapaliro, scrapings of clay in making a pot or jar; also **makokoto**: (*ku pala*, to scrape).

Mapalo, MARROW-BONES, the large bones of an animal; can also be used for a shoulder or haunch of meat; but it is also used for bones in general, as when one says about a very thin animal, *ya tsala mapolo oka*, it has nothing left of it but bones, when the ribs and shoulder and haunch show through the skin.

Mapalopalo, shavings, scrapings (*ku pala*, to scrape); also = *mapalo*, as above.

Mapando, THE FRONT TEETH, the two upper and two under; *pando* is the sing.; *chimanga cha mapando mapando*, maize with grains of large size here and there.

Mapangano, an AGREEMENT, treaty (*ku pangana*, to transact).

Ku senza mapangano ndi ku lunzira mfundo, to carry away an agreement with one, say, to come back at a cer-

; the person going away
enza figuratively used) the
, *i.e.*, is bound by it, and
a string (*lunzira mfundo*) to
time.

idwe, form, 'make' (*ku pa-*
ake).

; for words beginning thus
-.

papempa, begging (*ku pe-*
eg).

pero, asking, means of beg-
ise for asking; it is a good
PRAYERS.

no, where two roads meet
a, *pera*, *perana*, to kill, hit,
eting together).

manga, GREEN MAIZE; also
ondoko; it is the common
maize in Chikunda, *chima-*
g an offensive meaning; it
iced often *mapiramanga*.

, BANDY LEGS, *myendo ya*
natewe, bending of the legs;
myendo, bent legs).

, yams. See **Peta**.

, shoulders. See **Pewa**.

, overturning (*pikula*).

black or very dark beads,

SORGHUM, MILLET; perhaps
non in the River plains than
s.

le into *nsima* porridge and *pala*
used for making *moa* beer, just
t is eaten green like maize. The
takes off the feathery chaff, which
throat very much, and the grain
sun to open, as the husk adheres
to the grain.
stalk of millet; *pesi*, the stalk;
eds; *tsuche* and *ngala*, the head;
nsale, the early sweet stalk. *Ku*
ache, the opening of the husk
ka msanga); they plant in the
mapira which they pull in the
dzala m'dzinja mapira onse a-cha

ecies of the grain are as follows
nko, *chipule*, *dembera*, *kagolo*, *ka-*
ire or *mapira a chikopa cha mka-*
er the various words.]

kuku, a fruit with watery
t like *mapira*.

, holding fast to a thing,
ss (*pira*).

black beads; names of
ome of them Yao to begin
with, as this, *nkanda wa-ku-da* being the plainer Mang'anja.

Mapokopoko, STEEPNESS OF DESCENT; from the verb *ku kopeka*, to be steep, like a precipice; *mapoko* is the precipice descent; *mapokopoko*, as of a road all 'ups and downs,' 'dreadfully' steep. **Magobogobo** is also used for a road of this description, referring perhaps to its loose unevenness: *ku-opsya kwache kwa ku-ang'ana-po, be!* dreadful to look down.

Mapondera, THE POUNDER OF THE **mwabvi** POISON, in cases of trial by ordeal.

[His is an established business; he knows all about the amount to administer and the way of administration. A small mortar made of wood, like a small mortar for pounding grain, and a wooden pestle to match guarded from the splashing of the liquid by a shade fixed on to it, are his implements. He pounds the bark with water at the time and place of trial; and receives payment for his services.]

Mapsera, THE BURNT ASHES of a pipe; *fodia wa-ku-psya wa-ku-tsala*; also anything burnt or spoilt in cooking, *ndiwo zi-ka-psera u-ta-ona bsipsera bsache, a-nena mapsera awa*, if the *ndiwo* is burnt and you see the burnt remains, they call it *mapsera*.

Mapundi, INSOLENCE, RECKLESSNESS, DARING; *a-li ndi mapundi, a-li ndi ziwanda*, he is mad, he is reckless; also probably a fierce disregard of life.

Wa mapundi, one who wants to kill people, who is reckless. *Mapundi a-m'lemetsa*, his madness kills himself. *Muntu wo-petsa antu a-li m'chirope, a-li m'mapundi, mapundi a-m'gwira, wa-gwa m'mapundi*, a person who kills a great number of people is mad with the *chirope*, he is *m'mapundi, i.e.*, is madly reckless, he has got into the *mapundi* state. *Wa mapundi a-nka na-pera-pera-be anzache.*

[*Chirope* is the spirit of the slain; *chiwanda*, the spirit from the grave; *mapundi*, the spirit of the slayer himself.]

Mapunsitso, lessons in the ceremonies, &c. (*punza*).

Mapupu, lungs; sing. *pupu*.

Mapuzi, shoulders; sing. *puzi*.

Mara-; see **Mala-** for words beginning thus.

end; also to kill, 'finish him,' 'despatch it.'

Tiye ti-mariże, come let us finish. *Ndiye wo-marizira*, he is the youngest. *Na-dza mbuyache na-mariza*, and its master comes and finishes (*e.g.*, the training of the dog, when one has lent it for a bit to be trained). *Nyama i-ta-dzuka apo, i-marizeni, i-dzuka, i-petsa*, if the beast is getting up there (you say), 'finish for' him, he is getting up, kill him! *Marisa nchito*, finish the work. *Mbvula i-ri-ku-mariza*, the rain is finishing. *Ya-mariza nkondo*, the war is over: *a-mariza nkondo*, they end the war. *Nyengo ya njala ya-marizika*, the famine-time is over.

marizira, -itsa, -idwa, -ika.

Maro-; for words beginning thus see **Malo-**.

Maru-; for words beginning thus see **Malu-**.

Maruri, good aim. See **Maluri**.

Masa, NESTS OF RATS, MICE, also of birds (see **Chisa**); *e.g.*, of *mende, mpuku, nsonto*; sing. *lisa*, not used because *masa* refers to many holes together.

Masache, BROOMS; *nkondo ya masache* or *ya chienieni*, war in which men sweep off each other, civil war, *ya chi-eni-eni*: sing. *tsache*.

Masala, a sort of painless SKIN-DISEASE; it lasts a considerable time, and covers large portions of the skin

are various instruments of music, the *ng'oma*, or drum, chief in most *tasche*, *chitsukulumwa* *nakambe*, rattles, &c., for making a noise with on, sounding *yere yere! bviri bviri!*

is a great variety of dances; those or pleasure and with no ceremonial ms are very varied. *Chirewe* or *chi-chiponda* are danced with boys and men and women standing in a ring ling in and out (*pisana, pitana*) as a turn comes round; the chorus is with clapping of hands: perhaps *chi-* so called from the force of tread ith which it is danced, and *chirewe*, winding in and out (*ku lewa*). *Kato-* ance in which partners are chosen, lance goes on in the middle. In the dance, the one who beats the big es it at intervals and dances in the ouder clapping of hands fills up the between the *di! di!* of the huge is danced with great spirit. *Chitu-tererera* are gentle dances, with rement, and the cymbal tones are rattles bound to the feet or held 's head. *Mnjonda* and *gule* are older *gwindi* is a high clear rattle-dance. i is perfect, the rhythm of motion as e rhythm of music; the harmonies ery varied, are chiefly minor with tervals, but they express the poetry , war, hunt, journey, narration, keeping with the surroundings. acy of the rhythm has no parallel in usic, and the manner in which, say, ourning is produced by the heavy *di!* of the great bass-drum, with ceeding, broken by the responsive clapping of hands, then with the of the small *garanti* drum, and the deep hollow bass, and the ing circling of the dance, produces nsation only possible in Africa.

e a variety of musical instruments e drum (**ng'oma**, *q.v.*) which play in the events of native life. *Kali-chirumbu* is a small banjo, with its tened along a bent bow; the sound-at the end is held to one's chest, tring is beaten with one's hand. and *chichacha*, the one made with es and the other with tongues of re held in the hand and the tongues with the thumbs and forefinger; walks along the path playing to retty tinkling tune. The *lupaso* is ng, which goes before the caravan rney. *Ngoli* is played like a fiddle string, an ample sounding-shell, ow sound: it forms the feature in a nce by men dressed in skins, and ing gourd goes round to collect n the performance is over, like any nd. *Mpango* is a large rattle, as is *isakasa*, only that in the latter the tones are placed in *bango* reeds, strung together. The smaller *tasche*, of small gourd-shells; *chi-*, a dried fruit with natural stones; and *nakambe*, made of *kampe* grass woven with rattles inside.

Games also come under the head of *masewe-ra; chiwewe*—the string whirled round one's head with a weight at the end, over which, as it revolves, the others jump; the *nanguli*, or top; the *machombwa*, or game like draughts; the *mpira* ball; with numbers of little games, such as 'cat's cradle' (*made*), building houses (*masanje*), arrows (*nsewe*), and tricks of various kinds; *cha-gwa*, where one gives something to one to hide, and another, who goes out and hides his face, guesses to whom it is given, the game being set to rhythm by the beating of a musical piece of wood; *chuchu*, where a spiral is drawn on the ground, and holes made in the spiral, three stones are chosen and two are put in the holes, the people are divided into two bodies, and the stone belonging to each party is moved up according to the skill of that party in guessing who has the other stone—this third stone is put in the hands of one in one of the parties by a person who goes all round and pretends to give the stone to each. *Chipalapaso* is another game, a little like the former: there are ten holes and nine stones; one stands and fixes upon the stones, one goes away and guesses if in any particular hole there is a stone or not; *chipalapaso* he calls out, and the other answers, *mwana wa nkanga*, there is none! or *tola*, there is one, take it up; the one who guesses best has the game. *Zisimo za zimanga* are other games: tricks in which the number of grains in one hand are guessed after sleight of hand; the one who guesses eats the maize; grains of maize are made to disappear and come at pleasure, just as in tricks at home: *zisimo za zisonte* are tricks with string and maize-cobs, similar to the sleight of hand at home, and of great ingenuity.

The Ceremonies are always celebrated with dances. The *chinamwali*, or initiation of girls, and also of boys (also *unamwali*), corresponds to the *unyago* of the Yao tribe; only among the Mang'anja girls do not undergo it till they arrive at full age. The ceremony when a girl arrives at puberty is called *tsimba*; the *chisamba* is danced by women only (naked) at the birth of a first child. Other dances—*e.g.*, at circumcision—mark events in life.]

Masie, that which is left behind by the deceased; *nkazi wa masie*, 'relict'; *nyumba ya masie*, the house in which the person has died and which is allowed to fall to ruins; *nsaru ya masie*, the cloth-stuff and goods left by the deceased, which are torn up and hung at the grave or round the house, and which no one steals or takes; *ana a masie*, orphans and other children related to the deceased; *chuma cha masie*, the property of the deceased; *antu a pa masie*, the relations who come to the mourning; *dzina la ma-*

sie, the name of the deceased, which in the case of a head-man passes along with the headship (*nda-m'pisa dzina ilo; nda-ku-cha dzina*). *U-ka-sese m'masie mwa njira wako*, you must go and sweep in the house of your elder sister (deceased).

[See **Maliro** and **Manda** for an account of burial customs.

The one who succeeds a chief or head-man adopts his name and receives his property. In some cases the wives are buried and the slaves killed over the grave; but in others the brother or son who inherits receives them all; the relationships he has had before with them still holding good. Sometimes the *masie* house is burned, at other times it is built round and left to stand with the deceased inside; generally it is left to tumble down as it may.]

Masigwidi, or **masigwido**, 'MUMPS,' swelling of the maxillary glands; *a tupa masaya uku nganga uku nganga*, his cheeks swell hard and swollen on both sides.

[The following is one way of getting rid of this troublesome affection: *muntu a-ka-dwala masigwidi, a-nka ku nyumba ya wina madzulo na-omba manja pa komo nda-utsa eniache, po-bvomereza nao, mwini a-tenga masigwidi, mwini masigwidi a-tawa*, a person sick with 'mumps' goes to the house of another person in the evening and claps his hands in salutation and rouses the inmates. Upon their replying, the owner of the house takes 'mumps,' and the former owner of the 'mumps' makes off.

Ntsagwada is the lower jaw; and *masigwidi* is most likely just the same word.]

Masika, the season when the grain is stored and in plenty, *i.e.*, the dry season immediately after the rains: *zimanga, zintu zonse, zi-yamba ku-cha, mu-dia za m'minda ndiwo masika*, maize, all sorts of grain, begin to ripen, and you eat the produce of the harvest-fields, that is the *masika* season. See **Nyengo.**

Masiku, days, *tsiku.*

Masiye, relict. See **Masie.**

Maso, EYES; sing. *diso;* also SEEDS of plants, GRAINS of corn; *m'maso mwa nsungwi*, in the axil of the bamboo-leaf: *maso* also = *nkope.*

Wo-punduka maso, wo-pinya maso, wo-sweka maso wa-ku-pa maso, wa ku-ngu m'maso, BLIND. *Ku-dwala maso*, disease of the eyes: *a-li-ku-m'cheka maso*, his eyes are hurting him with sharp pain.

Maso lwa! or *maso luwa!* STARING EYES: *antu a-ku-fera ku-panda mbali wache a-tuzuka maso lwa!* one who dies without a friend to close his eyes has *maso lwa!* a fixed and staring look: *wina wa-ukali a-ta-ku-kalipira a-ku-turutsira maso lwa!* one who is fierce when he is angry glares with his eyes. *Moa wache wa-m'choka maso*, his wine has left him, gone out of his eyes. *A-m'da maso*, he looks darkly at him. *Uyu ngwa maso wa-ona nyama za-ku-tari*, he has sharp eyes, he sees game far away.

Masoka, MISFORTUNE; Yao for *atulo*, Mang'anja.

Masokedewe, manner of sewing (*ku soka*).

Masuku, a fruit. See **Tsuku.**

Masula, ku, TO LOOSEN, UNFASTEN; unbind; to loosen tying, unbind a person, undo a burden, untie a string; of grain to come out of its sheath; or of a leaf to unfold.

Mtolo wa nkuni wa-masudwa, the bundle of firewood is loosened. *Chikosi cha-masulidwa*, the strand is unplaited. *A-masula mitolo ya masdzu*, they take down the bundles of grass. *Tsopano ngalale zi-da-masidai*, now the heads of grass unfold from their sheath. *Mapira sa-na-masulai*, the millet is not yet unfolded. *Tsamba la-masuka limodzi*, the leaf is singly unfolded. *Bango la-masula*, the *bango* reed is rolled out. *A-da-zi-masula za mu mtima mwache*, he 'BRAKE HIS MIND' to. *Ndi-masule ine*, unloose me.

[It possibly comes from *manga;* a tempting derivation of which would be *manga, masgasa, mangasula, masula*, which is quite in form and good Mang'anja; but perhaps it is better to find both *manga* and *masula* different verbal forms from the same common root idea.

Synonyms are—*futukula*, to unfold; *tambasula*, to unravel; *funtula*, to unfasten; and many more of all sorts of meanings, where the *-ula* = UN-, as in *un-do*, brings the words under the common sway of UNDO; Mazaro, *zuzula.*]

masutsa, -ulitsa, -udwa, -ulitsana.

Masuswa, SITTING ON ONE'S HEELS. See **Manyunyuwa.**

Masweswe, BALDNESS OF THE TEMPLES; natural and also cut in little round patches over the ears: *dazi* is real baldness.

Mata, I., CROUCHING; *ku-kala mata* = *bwatama*, to crouch.

Mata, II., JUMPING as a frog, thump down! also **mati mati! matu matu!** verb *mamata*.

Mata, ku, III., TO PLASTER, as one plasters mud on a wall, or glue; as white ants in building their cells. There are also **damatira** and **mamatira**, which mean 'to stick to,' adhere to, connected with the same root; *matula*, to unplaster; *mamatula*, to take off what is sticking on; and *chimatiro*, plaster.

Chiswe chi-mata chulu or *chuunda*, the white ants plaster the ant-hill: *chiswe cha-mata mauna ao*. *A-mata chimatiro*, he plasters the mud on. *I-ta-booka tumba, u-nena nsima u-myate-po, apo pa-booka apo*, if the bag has holes in it, you say, plaster it there with *nsima*, it has a hole in it there. *Ku mata nyumba* or *m'nyumba, mbia ku-mata chimatiro*, to plaster a house, a pot, to plaster on plaster.

[*Mata* and *mamata* are quite different words, but they are connected, *mata* meaning to plaster, and *mamata* to put on with plaster; *myata* is probably a simple modification of *mata*, but *mya, myade*, mean smooth. The root idea of *mata* and those words related, one would suppose to be the adhering of something that can be seen on some flat surface, and this would connect it with the sitting and jumping of a frog and with *bwatama; myade* is quite a different word.

Damatira—at first one might think this was the past tense, *a-da-matira*, he did plaster, but it seems rather to be the same as *mamatira, a-damatira pa tupi na-gwira nkunguni*, he sticks it on to his person (a bundle of special leaves) and catches the *nkunguni*, also *iye a-damatira* (not *a-da-matira*, I think) *chimatiro matu matu*, he sticks on the plaster *matu!* It is used also for the sticking of birdlime with which *nyenje* are caught.]

Matako-asanu, a kind of plant, used as *ndiwo*.

Matalala, HAIL; also **matalira**; sing. *talala: pa-ku-gwa a-ti talala talala! mbwe mbwe mbwe!* in falling the hailstones *talala!* and scattered.

Matamangidwe, manner of running (*ku tamanga*).

Matanda, the cross or stretched strings in certain kinds of trap, &c., *ntanda* meaning a cross-stretched stick.

[The two pegs are *zichiri*; the cross-stick at the top of them, *kamtanitalika*; the noose hanging down between the pegs and leaving an opening like the two side-posts and lintel of a door, *kwekwe*; the open transparent netting which hangs over this space for the rabbit or mouse or small antelope to knock against without seeing it (for the trap is set over the path or trap and draws no attention) is attached to a little cross-stick which is set just below the top lintel. Then a tree is bent down, and to it is fastened with string the noose; a small bit of stick, *ka-mtengo ka matanda*, sets the trap by being fastened to the stick with the open mesh-work; when this trigger is pulled the trap goes off. The *zingwe za matanda* are the strings stretched across.]

Matanga, SAILS (*tanza*, to stretch, set; also *tanga*, as in *matangadza* following).

Matangadza, the legs tied together at a short distance, 'HOBBLED': *a-manga nkuku matangadza*, they tie the fowl's legs together so that it can't get far away. *A-m'manga matangaza*, they tie his legs: *akapolo a-ku-chimwa, kuti a-dzi-enda pang'ono mo-bwerera na-m'pindira manja ku mbuyo*, when slaves have done wrong, (they tie them up so) that they may walk just a little way and come back again, and they tie the hands (of one thus bound) behind his back.

Matapwiti, or **matapwito**, a kind of cucumber, *zonga mnkaka, zi-ri ndi minga pamwamba*, like *mnkaka* and *zipwete*, they are thorned or spined.

Matarara, hail. See **Matalala**.

Matasatasa, FLATS, LEVELS; *tasama*.

Matata, sticking on! adv. of *mamatala; chule a-kala matata, a-funa ku lumpa mata mata! mwana a-li matata ku bere*, the frog sits *matata*, about to jump *mata mata!* the child is held to the breast.

Matawiro, reasons for flight (*tawa*).

Matawo, the smooth parts between the knots of the cane: sing. *tawo*.

Mataya, THE EAVES of a house, *mataia-a-madzi* (*ku taya madzi*).

Mate, SPITTLE; *ku tsira mate*, to spit; *ngwa mate*, or *ngwa m'kamwa*, of one who 'harps harps' incessantly upon some one past thing.

Ku tsira mate pansi nze! to spit on the ground *nze!* (the sound of the spitting). *A-pemera mate pa-mtu pa mfumu*, they put spittle upon the head of the chief (in honour, say, when

in a war-dance, or when one has killed a lion the warrior who is dancing does so). *Garu a-ku-ua m'mjira, muntu a-m'tsirira mate* (or *pansi*) *ku m'tontoza mtima wa garu, garu a-ganiza kuti ndi mnansi*, if the dog barks at you by the way, the person spits upon the ground at the dog to quiet it, and the dog thinks he is a neighbour.

Mateba, unripe beans. See **Nteba**.

Matemba, MINNOWS; sing. *temba*; they are small in size, but hardly so small as minnows, perhaps the size of small parr; they are caught in fish-baskets, *ena a koka*, some by dragging.

Matero, the limits of a country; lowering one's voice at the end of speech; the conclusion of any business; *m'matero a mirandu, matero a dziko* (*ku ta, ku tera*, to finish).

Matete, VERY THIN NATIVE CLOTH, *nsaru ya matete, tonje lache la-li-ng'o-no-li-ng'ono*, thin cloth flexible with very fine thread.

Matewe, 'CURTSY,' bending of the legs (*tewama*) in salutation; also 'bandy'-legs.

Mati, I., INDEED, IS IT SO? in the phrase *inde mati!* yes indeed, yes please, yes of course; *mati iwe si zo-onai, inde nzo-ona*, is it not so that these things are true? yes, they are true.

Mati, II., mati, mati! pressing down with one's hand, or throwing on mud so that it sticks, **matira, matika.**

Matiti, FALLS, RAPIDS, from the noise *ku titima, q.v.*

Matiwatiwa, FLATS, the level top of a hill; *a-chiruka matiwa ache a piri*, the level portions of the hill are many.

Matokoso, poking. See **Mtokoso** and **Tokoso.**

Matomedwa, BETROTHMENT PLEDGE; also **matomera.**

Matondo, the very large fruit of the *mtondo* tree; it has six large seeds; *mkango u-tsata matondo kuti nao-nso u-dzi-ka-bulumunya*, the lion 'goes in for' *matondo* fruit to roll the stones in its mouth; see also **Msikidzi**; *chanda-kana-matondo*, the name of the season when food comes in.

Matondolo, strings or chains; *matondolo angati?* how many sets of chains? *tondolo la mbuzi, la mutu, chingwe cha ku mangira*, the string of a goat, chain of a man.

Matoo, the fruit of the *mtoo* tree.

Matope, MUD; plu. of *tope*; also Yao.

Matoto, spots, sing. *toto*, a spot.

Matsa, THE ENDS OF PLAITED BAMBOO, EAVES, as in a native door; *matsa a nkokwe*, the rim of the grain-store; *ku-linganiza* or *tendezera matsa*, to cut the ends straight, of a mat, a house, a door, &c.: *mataya* also eaves.

Matsatsa, sticks, firewood; sing. *tsatsa*; the real word for fuel is *nkuni.*

Matsirira, irrigation; *munda wa matsirira, maungu a matsirira*, a watered garden, pumpkins grown by irrigation; *dimba lo-andikira mu mtunda*, river-soil near to the firm bank.

[It is derived from *tsira*, to pour, as is also the following word, *matsiriro.*]

Matsiriro, THE 'CONFLUENCE' or junction of streams, where one stream pours (*tsira* and *tsirira*) into the other.

Matsitsi, HAIR, hairs; the sing. *tsitsi*, however, is often used for the whole hair of the head: *ndebvu*, a beard; *ubvea*, fur of an animal.

Matsitsimuko, recovering from a faint, &c.

Matsundi, going where one is not wanted; forcing one's company upon people again. The root has an objectionable signification, from which however the word itself is free.

Matsutso, disputings: *a-li m'matsutso, a-chita matsutso* (*ku tsutsa*).

Matu, unadhesive, loosened; of *matula*, to take off, as *matira* with *mati* is to stick on: also *nambula nambu.*

Matubai, EXCREMENT.

[*Za ubve*, all dirt; *utogolo* and *ndowe*, of goats, &c.; also *mchimba*, human excrement.]

Matula, ku, TO TAKE OFF WHAT IS ADHERING; also *mamatula* and *gambatula*; also *matukula*, to unplaster; adv. *matule matule.* See **Mata.**

Matumba, HEAPS, grass heaps hoed together for burning; maize is planted

in the heaps; the heaps are made also of burnt ash of trees cut down.

[*Matumba*, bags, the *t* is aspirated and the *u* flatter; *matumba*, heaps, the *t* is smooth and the *u* is a sharp *oo*, with the voice raised.]

Matutu, I., STAMMERING, HESITATING; *chibwibwi* is the word for real stammering, in which the words come out by jerks, as water out of a narrow-necked bottle, or bubbles in a pool: **matutu**, II., also means HEAPS IN A GARDEN, but the *t* is soft, the *t* in *matutu*, hesitancy in speech, being aspirated and almost like *th*.

Matutumbwa, a kind of fruit.

Matutungwa, fruit of the *mtutungwa*, a species of climbing-plant.

[*Mbeu zo-koma zo-pambana zonse, zo-fiira ngati malalanje, mbvalo-mo mu-li madzi ache ni ntanga zache; zi-kala za-ku-da zo-sa-psya, zi-ka-psya* (*m'malimwe*) *zi-kala zo-fiira*, a very fine fruit, better than all else, red like the orange, juicy and with seeds, dark when not ripe, but red when ripe in the dry season.]

Matyolo, breaking (*tyola*).

Mau, WORDS, a word, sound; speech, utterance; also a note; *mau a pansi*, whisper, also *mau a chapansi*, words spoken low; *mau a m'mwamba*, words spoken out; *ku leza mau*, to lower one's voice; *ku kweza mau*, to elevate one's voice; *mau ngo sasa*, hoarse voice; *wina mau ache a-tsatira na-tsata wo-imba*, one singer accompanies and answers the other.

Maubwemba, fruit of the *bwemba*.

Mauje, these things (referring to things already known or spoken about, but not at hand).

Mauka or **mabuka**, rash or breaking out, in very small children.

Maukidwe, and **mauchidwe**, mode of rising up.

Maula, a very large tree with fruit like *masuku*, a great favourite of the elephant.

Mauluulu, rain in the form of light sweeping mist; also light pieces of straw, &c., which burn quickly; from *ku uluka*, to fly (*mbvula yo uluka; mauluulu a-mapesi, a-ka-ika pa moto a-ndo-wauka kamodzi ka chabe na-zi-miratu*).

Maungu, pumpkins. See **Dzungu**.

Maunjire, the noise of a multitude.

Mautso, rousing up (*ku utsa, a-utsa antu*).

Mauwa, shaved sticks of bamboo, used in making baskets; THE SHAVINGS of bamboo which gather in bunches round the basket-weaver, *zomwe a-pala-zo*.

Mauzwa, commands (*uza*, to tell).

Mav-; for words beginning thus, see **Mabv-**: *e.g.*, *mavalanguo, mavemera, maviko, mavimba, mavubwe, mavumbulu, mavume*. See **Mabvalanguo**, &c.

Mavubwe or **mabvubwe**, SHREDS of cloth; *mavubwe a nkwende* or *a nsaru; a-ng'amba-ng'amba pang'ono-pang'ono i-sanduka mabvubwa oka*, they tear it up into little bits and it becomes only *mabvubwa*, as a 'handy' in an engine-room; *mansanza*.

Mawa, TO-MORROW, as we would say, I shall come in the morning, meaning, of course, next morning: *m'mawa*, in the morning—*i.e.*, this morning; *mamawa*, early morning, whether this or next.

Mawa wache, on the day following. *Mawa lino*, this morning. *Mawa loka loka*, only to-morrow. *Chaka cha mawa*, next year. *Ndi-lawira mawa*, or simply *ndi-lawira*, I set out to-morrow. *Mawa wache ku-dza-sonkana antu ambiri*, on the next day assemble many people. *M'mawa mwache*, on the following morning. *Mawa lache u-dza-ndi-pompano*, on the next day (after the event) you will find me here. *Nda-dia m'mawa*, I ate in the morning. *Ka-bwere mawa*, come back to-morrow.

Mawale, also **maale**, a stick broken in two as a kind of oath—*e.g.*, to show there is no falsehood, equivalent to 'may I die if I lie': *ku dula* or *dulirana mawale, u-ndi-dulire mawale*, a kind of oath or strong asseveration; also *ku lemba mawale*, you will die if —; *a-dulirana maale pa-ku-tetana na-funa-ku-menyana*, they cut the stick when they quarrel and are about to fight.

Mawawa, drizzle; *mbvula yeing'ono*, small rain.

Mawendo, and **mawendedwe**, manner of creeping (*wenda*).

Mawere, I., MILK, mother's milk; also the BREASTS; as *mabere* ([?] *ku era*); *nkaka*, animal's milk; *maziwa*, human milk.

Mawere, also a kind of small grain.

Mawisi, GREEN MAIZE.

Mayere — see also **Mawere** — milk, the breasts.

Maz-; for words beginning thus, see **Madz-**: *e.g.*, *mazazidwe*, *mazera* (*maziwa*, *mazichidwe*, *mazwa*—see below), *mazola*, *mazozobolero*, *mazuka*, *mazulo* —see instead, **Madzazidwe**, **Madzera**, &c.

Mazembe, a kind of gourd; the water is drunk.

Mazichidwe, also *mazikidwe*, piercing, spear-wounds, &c.; *ku-zika kwa nsichi*, the manner of putting in a post; *ku-zika kwa minga*, *mpeni*, &c., the prick of thorns, knife, &c.

Maziwa, MILK of woman, as *mawere*; but also used widely for milk of kine, &c., as *nkaka*, and juice of a plant or tree, as we say, the milk of the dandelion; *maziwa wo-yamwa mwana*, milk which a child sucks at the breast; *maziwa ache a mtengo*, the milk of a tree; *bere ndi tupi lache*, *bere* is the part of the body, the breast.

Mazwa, FEATHERS FOR ARROWS; sing. perhaps *lizwa*; *ntenga za mbalame*, made of the feathers of birds all round the arrow-end, not as ours with three or two wings, but with six or seven, and smaller than ours.

Mb is generally nasalised **b**; and, as *n* before labials, is very difficult of pronunciation; **mb** gathers under it all words which would otherwise begin with **nb**. Almost all the nouns beginning with *mb* belong to the *ya-za* class, except such as belong to the person class—*e.g.*, *mbali*, *abali*, brother; or those which are names of trees, *mbanga*, *mbewe*, *mbvunguti*, *mbwemba*; derivatives direct from verbs, *mbiso mibiso*, *mbuka mibuka*, *mbuli mibuli*, also *binzi*, a hunting-dog, *mibinzi*, *mbobo*, *mibobo*, a snake; some where the root is of the *ya* class, but where a person is intended — *e.g.*, *mbiri*, multitude; *ambiri*, many; *mboni*, witnessing; *amboni*, witnesses; *mbiri*, a coney, with a plu. also, *ambiri*; *mbuye*, lord; *ambuye*, masters: the latter might be more properly entered as *mmbuye*, *mmbiri*, *mmboni*.

Mba, I., verbal particle of continued time, *a-mba-ti*, they always say, or, are wont to say: *a-mba-chula bwanji?* how do they pronounce it? *a-mba-tani?* what are they saying? *ntambo i-mba-da ndi ku-funa-ku-dza mvula*, the clouds get black before rain.

II. One form of the substantive verb after words in the *a-* and *ma-* plu.; *awa mba bwino*, or *awa nga bwino*. It is also used independently as *mba ona* = *mku ona*, seeing, since, or when.

III. Adv., FIRM, FAST: *nda-u-lasa mtengo mba!* I hit the tree firm; *mubvi wa-lowa wa-gwira*, the arrow entered and held fast; *wa-ndi-luma wina mba!* somebody bit me *mba!* tight, firm; *ku-manga mba!* to bind fast; *ku manga nyumba* **mba mba mba!** to build (and tie) the house quickly and firmly, also *nkokwe*, *chindu*, &c.; *mbvi u-na-ndi-gwera pa-fupi mba!* the arrow hit at my feet *mba*, fast, sticking in the ground. When an arrow hits a stone it is *je! mubvi wa-lasa mwala je!* when a stone hits any object it is *ga!*

Mbadwa, NATIVE, plu. *abadwa*; also *mnansi*, as *uyu ndi mbadwa wa pompano*, he is a native of this place; plu. also *zimbadwa*. *Ndine mbadwa* or *ndine mnansi*, I belong to this place; *ndife anansi*: also home-born slaves, country-born people (*ku bala*).

Mbala, I., A THIEF.

Awa ndi mbala, a-dza-ngu-ku-pani antu, si-m'dza-onai wo-ku-lirani inu, these are thieves, (if you are a thief, and) if people come to kill you, you won't have any one to mourn for you. *U-sa-ma-ti mbalai, mbala nza mlamu wache, u-ma-ti mchenje-mchemo*, don't say (he is) a thief, even although the theft is from your brother-in-law (or friend), you simply create cause for quarrel and noise—*i.e.*, even though he have stolen from a friend of yours, don't go and call him a thief, you just get into a row for nothing—of *ya-za* class.

)ne who separates from the —*e.g.*, a goat always running some other craal. *Mbuzi njo i-choka m'kamu wa anzache ni-li-i-ba*, that goat is a vagrant, ays hives off from its com-s, and steals elsewhere. *Mu-u ndi mbala*, that person is a nd—of *ya-za* class.

A SCORCHED PLACE on one's om sitting too near the fire; l skin of a healed wound before s black again. *A-ota-be a-ota-ye mbala*, if they sit continu-ound the fire, it must cause

Masiku onse ndu-wota moto zi-tukusira nzi-a-mbo-turukira biriwiri! if you sit every day fire, blisters are near the , and they will just come out in re places). *Mbala za pa tupi*, on the body (not burns in cloth thing else)—of *ya-za* class.

ation—**mbala**, a thief, perhaps from m of *ku ba*, if *ku ba* itself has the root atch, get; **mbala**, a vagrant, from *alaluka*, *baluka*, &c.; **mbala**, a wound, *uka* perhaps, being the red skin when comes off.]

lala, scattering; also *butubala*-th of the *wa* class (*balala*, scat-.

lambandu, of one coming SUD-OUT INTO 'THE OPEN'—*e.g.*, the bush, as a wild beast;

lambanduka, ku, to come out ie open: *chirombo cha-dza-njo-we ndi-ma-lima mbalambandu!* ld beast came out with a rush I was hoeing.

lansenga, a kind of CROCODILE, white; *ku tuwa*, *ku onekera ku-hite* seen from a distance. It the name of a species of cha-.

lasuku, A BOTTLE; also *mbara-*nd *mpalasuku*.

le, I., A BROTHER (the *m* is pro-d separately, *m-bale* in *mbale*, , the *m* is run into the *b*—*i.e.*, nasalises the *b*, *mba*).

a wide relationship. **Njirache** is his other, **mpwache**, his younger brother, re is no word properly for elder or , when the distinction is not made or known, except **mbale**. It, however, does much wider service, and includes cousin, friend, and answers to all RELATIONSHIP OF EQUALITY, **chibale** and **ubale** expressing that relationship in the abstract. When one desires to express acquaintanceship or friendship, one uses **samwali**; if merely companionship, as 'fellow,' 'neighbour,' or almost, in fact, 'other,' even though that other be an enemy, is meant, then the word is **mnzache**; real 'friendship' compact is **bwenzi** (*bwenzi lache*); **mkonzi** and **mkweni** are 'friends' in the way of friendly service and mutuality, and *mkweni* can be used playfully to an inferior; **mlamu**, a brother-in-law, has also a wide application to all friendship 'struck' or acquired, and **nkoswe** is an advocate, a friend who speaks for one at a *mlandu*; **mlongo** *wache* is a brother related to a sister. Words for love are *ku konda*, *ku anja*; *chibwenzi*, *chisamwali*, *chianjano*; the relationship is generally expressed *chi* and *u*—*e.g.*, *chirongo*, *ulongo*, brother-and-sister-hood of either by either.

Wo-badwa pa pfuko langa ndi mbale, one born of my own tribe is a brother. *Pfuko*, *gulu*, are words for one's tribe or race; *banja* is the same house or family; *mtundu*, wider, the same connections, and *kamu*, the same 'set.'

Derivation—*ku bala*, to bear.]

Mbale, II., A PLATE; an earthen vessel of shallow dimension; also the pan of a gun; *mbale ya dote*, an earthenware plate, *yo-umbwa ndi dongo*, moulded with black clay; *mbali yo-fiira njo-to-paka ni kundwe*, *a-tola na-ocha*, a red plate is painted with red oxide, they find and burn it; it is made ready by smoothing it with stone, they smooth it with a smoothing-stone. *Mbidzi* is a wooden platter.

Mbali, III., EDGE, SIDE, RIM; also **m'mbali**, IV., = WITHIN, inside—*i.e.*, probably within the rim, *mbwalo*; **pa-mbali** *pache*, at his side, its side, &c.; *pa-mbali pa moto* (or *ya moto*), at the side of the fire; also *pa-mbale pa moto* = the 'pan' of a flint-lock gun; *ku mbali ya madzulo*, to the left side, to the left hand, *ku mbali ya mawa*, to the right hand; *ku nena mo-lungama wo-sa-nena ku mbali*, to speak to the point not irrelevantly; *ku mbali yina*, to the other side; it belongs to the *ya-za* class. Other words for edge are, *mguma*, *pembe*, *pepete*, *nkombe*, *mkombero*, *mkao*, *mkwasa*.

Mbaliwali, what IS HARD AND SPLITS—*e.g.*, bamboos for building

a house (*nsungwi zo-ng'amba zo-mangira nyumba a-zi-itanitsa mbaliwali, mbaliwali za miwanga*, split bamboos for building a house are called *mbaliwali*, split pieces for holding together the bundles): also hard splitting wood—*e.g.*, firewood (*mbaliwali zi-riku-teteka pa moto, nkuni zo-teteka*, the hard splitty wood is cracking on the fire: also of hard dry porridge or meat uncooked, *nsima ya mbaliwali* (*i-limba pa mero po-meza*, it is hard to swallow): derivation—*walika, waluka*, to split.

[Bamboos are split up through the middle in building a hut, and the split layers are laid on opposite to each other, the one outside, the other inside, and tied through; they thus hold the grass bundles firm between them, they themselves being fastened to the posts of the house.]

Mbalu, SPLITTING, tendency to split; brittleness; *mbalu mbalu*, splitting up into fibres, as bamboo, of firewood splitting into splinters, or as sticks broken across; of iron which splits into layers or lamina from over-burning; of words or speaking, unequal, hoarse.

Nkuni za mbalu mbalu; nsungwi ndiyo ya mbalu mbalu; chitsulo cha mbalu—*e.g.*, of a bad hoe. *Mbalu ya mtengo*, a split in a tree. *Mbalu ya msinde*, a split in a sweet cane. *Chikuni cha mbalu chi-walikira mwambiri*, a big piece of splitty wood splits very much. *Mbalu yache i-ri apa*, its brittleness is here. *Mau a mbalu mbalu, a-sasa pa mmero ndi ku imba, mau ache a-balukana a-nka mbalu mbalu*, words of uneven pronunciation, he is hoarse with singing, his words are of uneven tone or strength of pronunciation; *mau ache na-turuka twe!* they come out, some too loud, others too low, not of even emphasis: *mau a mbalu ngo-veruka*.

Mbambamba, FULL, SWELLED—*e.g.*, of an animal which has eaten enough, of a person; of the swelling, say, of a dead animal in the bush.

Mbambanta, also of **mbambanda**, of thick, heavy walking, as when one has swollen feet; with no firm tread, but with skin like rubber, or one's feet sore; *muntu wo-duka-duka zala zonse ndi kate a-enda mbambanda*, a person with all his toes off with leprosy walks *mbambanda*.

Mbanda, I., a broad HEAD-BAND OF BEADS: the patterns are most tastefully worked.

Mbanda, II., heavily pressed tread; firm but soft step; the heavy beat of the *mpiningo* drum: *mbanda yache*.

Antu a-ku-enda usiku ku-ka-lasa anzao, a-enda mbanda, a-paka nibvi yao ndi ulembe, people who creep along under cover of the night to shoot others unawares, go noiselessly, they smear their arrows with poison. *Mpiningo i-lira mbanda mbanda mbanda, inanso yeing'ono i-ti ga! ga! ga! ina ku! ku! ku!* the *mpiningo* drum sounds heavily *mbanda!* another smaller drum sounds *ga!* another *ku!*

Mbande, a roll or ball of tobacco: also a ball of wax; *ku omba mbande ya fodia*, to make up a roll of tobacco; also *mpumpu za fodia*, a ball of tobacco; (*mbande ya* —).

Mu-ta-i-tema mbande, when you cut a bit of the tobacco-roll. *Zi-undidwa ngati mpira*, they are worked together like india-rubber.

Mbande, a porch or verandah, as *kumbi*, shed; *bande* of the *la* class is also a porch; and *m'bande*, as *m'konde*, would mean in the verandah, though one has heard *mbande wa-* of the *wa-ya-* class.

Mbanga, a species of bean-tree; *kunja kwache ko yera*, with a white bark; of the *wa* class.

Mbaniro, TONGS; also *mbano;* of the *ya-za* class. It is also the long sticks or a single cleft bamboo put on two sides of a load and tied so as to pinch the load between: the load is more easily taken up, or set down, or rested on the ground or against a tree.

[*Yomwe a-panira zimanga, maungu, nyama za m'tengo*, that with which they enclose (*ku pana*, to grip with tongs) bunches of maize, or long stickfuls of pumpkins, or meat slain in the bush. *A-panira nkuu m'mbano*, they catch hold of the brass wire in the cleft of the tongs.

Bundles of pumpkins are made up in long lines of six or seven, with sticks on either side, tied across, and both ends tied close:

of salt, rice, grain, are treated likewise, ticks tending to make the soft woven leaf or bark-cloth bags firm, as well as ig the purpose of convenient setting and taking up. Meat is carried in les thus made up, and even rats or field- are strung in sticks though they are d merely in the hand; but such small s are called generally *mpani*. Leaves be used as pincers or tongs, two bits of , or two sticks of wood; and all things thus pinch or grip are called *mbaniro*, o, and sometimes *mpani*: *a-pana misese ibaniro, misese-yo u-da-i-zenenga ku mba-o*, they fix strips of meat with the *mba-* you wrapped these strips of meat in the

A smith in working iron uses his (*mbaniro*), and quenches the wood in .

derivation is *ku pana*, to fix, perhaps with the idea of *ku pa*: *mpani* is the for fixing meat or fish, &c., at the fire, ll bit of wood or bamboo; but the others, *iro*, *mbano*, and *mbaniro*, are used for r burdens. The difference between *mba-* d *mbaniro* is that *mbano* fixes, and *mba-* s 'for' fixing.]

banyu, SWELLING, *mbanyu uli uli!* dead animal in the bush; of a on lying asleep, 'hunched' up.

bar-; for words beginning thus, **Mbal-**: *e.g.*, *mbara*, see **Mbala**.

barasuku, A BOTTLE; also *palasu-parasuku*, *falasuku*; from the nguese.

batata, POTATO; THE 'SWEET TO,' a species of convolvulus (of the *ya* class).

bbaya, also **-mbali**, a suffix mean- 'KIND OF'; *chemberembaya*, st a full-grown woman; **chida-ya**, that which is not quite fully t *chida* itself is—*i.e.*, a kind of pon.

bawa, a species of bird.

bawala, THE ANTELOPE; the com- antelope; the name can also be generically.

e koodoo, *mpalapala*; the prongbock short curved horns, *ngondo*; the water- *nakodzwe*; the small antelope or gazelle, ; the large antelope gnu, *nyumbu*. old bulls of the herd are called *mtiitima spoto*.]

baza, A BAG made of fan-palm ; a bag for thread; for salt, , rice; it is made of the *mlaza* .

baza ya mlaza wa chinkwamba a-rukira a-mo tonje, the bag made of the opened f the palm they weave to put thread or n in; *mbaza ya mchere, a-rukitsa ndi mlaza wene wene*, the bag for salt they weave with full-matured *mlaza*; *mbaza ya-tonje a-ruka ndi mlazi wo-sa-ng'amba awasi*, the bag for carrying thread they weave of palm-leaf in which the fan has not yet split into its various leaves.]

Mbazika, A MIDWIFE, one who aids in bearing: *ninga sing'anga*, of some such standing as a doctor. There are female doctors as well as men, only women help at delivery (*ku bala*).

Mbazio, an earthenware plate (*ya* class).

Mbe, WHITE, CLEAR, OPEN, LIGHT; *mbembe* and *mbembembe*, faint early dawn.

Dambo li-ri mbe! the *dambo* plain is open, free from trees. *Kwa-cha, kunja ku-li mbe*, it has dawned, outside it is clear. *Mbe! ku-li-be mvula*, clear, the rain past. *Ku-yera mbe!* to be white; *ufa u-li mbe*, the flour is white. *I-ka-chita pang'ono mbembe, i-sa-da-yeretse, ya-chezuka*, if it is a little light, not yet quite light, it is rosy dawn. *Nkanga i-ri maanga ma-anga, mwina mbembembe, mwina bibi bibi*, the guinea-fowl is spotted, some spots white, others black. *Ku mtima kwache ku-li mbe, a-i-to-ganiza za iye yeka*, he is 'clear-headed,' or clear-hearted and free; *ku kondwa nzeru zache*.

[Derivation probably the same root idea as *ku era*, to be white, as *mb-edza* from *edza*.]

Mbedza, A FISH-HOOK; *ku edza*, to fish with hook.

[*Zi-pangidwa ndi nkwinjiri, a-i-tinula nkwinjiri ndiko ku-i-peresa pa mwala*, fish-hooks are made with iron wire, they open out the bracelet, and sharpen it on a stone.]

Mbel-; for words beginning thus, see **Mber-**: *mbeli*—see **Mberi**.

Mbemberezo, THE ICHNEUMON-FLY; plu. *abemberezi*; *a-unda nyumba zao ku paso*, they found and fix their clay-house to the rafters; *mbembereze a-tenga mbozi na-ka-sanduta ana*, the fly takes caterpillars and turns them into children.

[The clay nests of the ichneumon-fly are seen on the walls of the huts, where they work undisturbed. The holes are filled each with its caterpillar or grub, in which are deposited its eggs from its long ovipositor; the holes are hermetically sealed, and the

wonder in native eyes is accomplished of caterpillars turning into ichneumon-grubs. So called from its hum.]

Mbendera, or **bandera,** A FLAG; *ya* class; a Portuguese word.

Mbengo, A SMALL IRON FLAT SPOON, with a head like a spatula slightly curved up and thin; the whole is about 8 inches long, the handle of the same piece, the blade perhaps three inches long. It is used for taking snuff, also for cleaning the nose: *a-tapa nayo fodia, na-sikisa nayo fodia, na-tapa ndi dzala fodia-yo na-m'nunka* or *koka,* they portion off a small piece of tobacco with the spatula and crumble it with it, and take a pinch in the fingers and snuff it up, draw it up; *a-chotsa mamina ndi mbengo,* they take away nose mucus with the *mbengo:* of the *ya* class.

Mbenya, a gap. See **Mpenya.**

Mbera, COWRIES; *timbera* (diminutive), cowries, 'bits of' cowries (*Scotticè*); also applied to a species of large bead (*ya* class).

Mberembaya, better **chemberembaya,** a woman who is nearly *chembere,* who has borne her complement of children. See **-mbaya.**

Mberemba, A BASKET WITH WORKED RIM; little spills of cane (*minjere ya misinde, ya mapira,* or *ya nsenjere*) are worked into the rim of the *nsengwa* basket, making alternate white and black.

Nsengwa ya mberemba, yo-lemba ya zikota ni nsenjere, a small *nsengwa* basket with worked rim, worked with a marked pattern by strips of sweet cane-rind: *a-ika minjere yo-cheka ya mapesi m'mkombero mwache,* they put strips cut and peeled off from the stalks in its rim.

Mberembendu, and **ku mberenduka,** OUT INTO THE OPEN, to come out into the open; *ku turukira po-yera;* TO TURN OVER, AS A CANOE, also of a basket. For *mberembenduka* = to come out into the open; also **meremetuka, ku,** *mwa!*

Kantu ko-bisala ko-sa-onekera kunja-ko, ka-turuka ka-mberembenduka, anything hidden not seen outside, when it comes out into the open, is said to *mberembenduka. Chirombo cho-kala po-wirira,* a beast lurking in the rough underwood, *muntu a-ta-bisalira mnzache a-mberembendukira po-yera,* a person who hides to give his companion a start, comes thus out of his hiding-place; *chirombo cha-dza-ti-turukira ife mberembendu. Pfupa lo-onekera po-yera mberembendu,* a bone that shows through. *Alendo a-mba-lambandukira po-yera pa bwalo,* the strangers appear out in an open place, or at the *bwalo* court.

[One almost thinks that *era, ala,* are in this word *mberembandu* or *mbalambandu* united, the ideas of white and open and spread being in Mang'anja so closely united; hence *mbere* and *chembere, bere* and *bala,* are one in form and seem also to be one in meaning; also *maere, mawere,* &c., all from the original root contained in *mbe,* white, open, perhaps even *e,* yes. *Mbere* in *mberengulu* and *mberentimberenti,* has the same signification of visibility, clearness.]

Mberengulu, the CLEAR VISION with which a chief in the *bwalo* can conduct much and intricate business at one and the same time; answering now this man, now that; pooh-poohing something else because he sees round and round about it: as Napoleon dictated his letters, or as chess-players play several games at once.

[Derivation — *mbere* as above, and *mk,* clearness of grasp, the *-ngu-* is formative, as *-ula,* extenso-reversive, as in our phrase 'thinking it out,' in this case seeing it through and through.]

Mberentimberenti, shining through, SHOWING THROUGH, as in thin clothing the form of the person is seen through, as in a door where one can see the spaces between the reeds, and what is behind it.

Nsaru yache wa bvala-yo tupi li-ri mberente-mberente, ku-onekera kunja, the cloth which he has put on shows the body through it. *Chitseko chi-ri mberente-mberente, ku-onekera mipata yache,* the door shows through, the spaces between the reeds show light through. *Chimanga chi-ri mberente-mberente m'kokwe, ntedza,* &c., the maize shows through the grain-basket.

Mbereswa, winged ants of a different kind from the white ant, which

are called *inswa;* hence CRUMBS, fragments, TRIFLES, toys.

Ndi-ikira ana mbereswa zanga za ananga, I put some bits in the bag for my children. *Mbereswa zi-uluka ngati inswa, nantusi a-dia izo*, the *mbereswa* fly like winged white ants, the toad eats them.

[One of the native songs goes thus: *Nantusi wa kutanji? na-kuta mbereswa; chi-ri m'tumba nchiani? ndi mbereswa zimene nda-ikira ana anga*, what has the toad eaten? he has eaten *mbereswa* (flying ants) and is satisfied; and what is it that is in the bag? it is *mbereswa* (bits of food) which I have put there for my little children. The play of words is on the double meaning of *mbereswa* and the likeness of the toad, fat with eating, to the skin bag stuffed with what the father is carrying for his children, as well as other things.]

Mberi, and **mbeli** = *mbale*, brother; it is the Chipeta form, *mberi wao.*

Mbesa, THE BUFFALO-BIRD; its cry is *che! ya-za.*

Mbeta, A SINGLE UNMARRIED PERSON; either man or woman, chiefly woman; *mbeta yei kazi, mbeta za-zikazi*, a single, unmarried female, or females; *mbeta ya mwamuna*, a single man; also *mwamna wa mbeta, nkazi wa mbeta.* It refers either to a person who has never married (*mkazi wo-sa-kwatibwai*) or one whose husband is dead (*wa mbeta uyu, mwamnache a-na-fa*), but the proper word for WIDOW is **nkazi wa masie**, a woman the wife of the one departed. It may be used for a temporary living alone, of a woman whose husband is not with her; but it is generally used of a person who lives without a husband.

[Another mode of expressing a bachelor is *ngwa m'bwalo, a-li-m'bwalo*, he sleeps in the open—*e.g.*, dormitory: *gojo*, sometimes translated 'bachelor,' is not so, it is an impotent person. The derivation is *weta*, as in *ku weta tabuzi.*

A-nka pa bwalo pa-li akulu pamzi pano, ndiwa-mvera-po mbeta ndi-funa mu-za-ndi-kwate, he goes to the *bwalo* assemblage-place, where are the heads of the village here, (and says) I heard that there was an unmarried woman there, I want you to marry me to her.]

Mbeu, I., SEED, and sometimes FRUIT; but the fruit of trees is *chipatso;* it means also sprouting plants, plants which have been sown; metaphorically 'seed' in the Biblical sense of descendants, offspring; *mbeu* *mbeu*, various kinds, as *mitundu mitundu*, &c.

Mbeu za ng'ombe, kinds of cattle. *Mbeu i-tsala ndi mkazi*, seed remains (in the village) with the woman. *Mtundu wa uje u-da-a-siira mbeu nkazi*, his race left its hope of descendants in a woman. *Nkuku zanga zina-ta-ku-fa la-tsala tadzi ndi tambala wache, zomwe-zo ndi mbeu zi-swana*, my fowls have all died off, there remain a hen and its cock, these are, as it were, the seed they bear young. *Nkazi a-ka-bala mwana ndi mbeu chifukwa kuti mwana-yo a-na-ka-bala mwana mnzachenso*, if a woman bear a child, that is seed, because that child again will in turn bear a child neighbour to the first. *Mbeu za nyama za-ta a-zi-yalutsa*, the race of animals has died out, they clear them off. *Mitengo yache ya mbatata ndiyo a-ika mbeu*, they plant potatoes from the stems of the plant. *Mbeu za zimanga, za mponda, za maungu*, maize seed, gourd and pumpkin seed. *Mkazi a-ka-bala mwana ndiko kuti mbumba ya antu i-ri-ku-dzera-dzera*, if a woman bear a child, it is to say that there is hope of the increase of the people.

It is thus used for THE POSSESSION, ESTABLISHING, CONTINUITY, OF THE PEOPLE OF A FAMILY, a village, or a tribe; and thus for children, DESCENDANTS; *u-li-ku-ipitsira mbeu yatu*, you are degenerating our tribe, as the *mbidzi* (zebras) said to the *kalulu* (rabbit) when he married into their people.

[In the continuity of a race *mbeu* means 'seed,' descendants: *monga antu a-ta a-tsala mkazi mmodzi, antu a-ka-dza pamzi-po a-nena, iwe ndipo u-li ni mbeu wa-fo-pulumutsa nkazi mmodzi, nkazi a-li ndi mbeu, a-ka-bala mwana a-ka-bwereza-nso na anao a-bala ana ansao a-ngo-peza mbeu ya-bwerera antu*, as if the people were finished and there remains just one woman, people come to the village and say (to the man), you have seed to continue the race in this one woman, the woman has seed; if she bear a child, and again bears others, and their children bear children, and neighbours, they then find that seed has indeed returned to the people.

Mwamna a-ka-ika mbeu kwa eni, the man produced descendants in that strange village. *Mtundu wa uje u-da-siira mbeu nkazi*, that person's tribe, or a man of that person's tribe

or the tribe of that man in his person), left descendants with a woman—*i.e.*, when he left, his children remained with their mother, who herself remained with her people.]

Mbeu, II., SMALL INSECTS of the cockroach and bug tribes; as also *mpemvu*; but *mbeu* is used to cover those insects in great numbers about a house or village and harmless.

[The flea is *utitiri*; the bug, *nkunguni* and *ntsikidzi*; grasshoppers and locusts, *zitete*; flies, *nchenche*; the various separate insects have separate names, but the common insects that fly about and creep about are *mbeu*, perhaps because of their number, as *uttiri* from *ti ti ti! zitete* from *teteka*: *zirombo* or *tilombo* is the name for all not used for food. *Zitete* is on the whole the best word for insects.]

Mbewa, A MOUSE, field-mouse, rat; the common rat is *koswe*, and each variety has its own name, but *mbewa* is the generic name.

[The mouse makes a hole (*una*) leading to its *pfunka* or clay-built chamber, in which are its nests (*musa*); the very young are called *usepa*; two other passages branch off to other *pfunka* cells, and others to within a thin lamina of earth from the surface. It then returns, fills up the mouth of the hole with fresh earth (so they say) to keep snakes out; the thin layer of earth is a means of escape (see **Ndull**), for it easily breaks through while the hole is not seen from the surface. *Chifule* is the loose earth with which a mouse shuts up its hole. Other mice make their nests in the green grass (*mbewa zina zi-panga chisa mu udzu wa chabe, a-sanka maudzu owisi a pa dimba, maudzu a-uma a-choka*), and when the grass dries up they leave.

There are a great many kinds of mouse. The following is a list of varieties of the mouse tribe and others allied: *sonto, pinji* or *tsakapinji, dugu, tsambe, tsibwi, dzana, dzambe, chidudu, lidiakwere, dondwe* or *londwe, tsakachenzi, dowole* or *tong'ondo, mpuku, malingwere* or *mpera, brumbe* or *mende, bvumbetiri, kadiamlamu, sakwi, sunche, dundu, zakwimbala* (*kadiamlamu* (not entered) is a small species with a bushy tail).]

Mbewe, a tall tree; wood used for making *ndodo* sticks.

Mbh-; for words properly beginning thus, see the ordinary **Mp-**. All three nasalised throat-consonants are thus aspirated, and sound for all ordinary purposes exactly as the light vowels, *mbh* = *mp*, *ndh* = *nt*, *ng'gh* = *ngk* = *nk*.

Mbi-, DIVING; of *mira* and *bira*, and *mbira*, to dive. Also **mbi**, MANY, so pronounced by some for **bi**; *ambiri a-kala nda-nda-nda a-kala mb[illegible]i!* many stand round about (it is pro[illegible]nounced with a lower tone than *bi*, bl[illegible]ack).

Mbia, and **mbiya**, A POT, [illegible] A JAR; the general name for all pot[illegible]; *mbiya ya*, plu. *za*.

[*Mbiya* is the general term for all [illegible]l pots; *chimpuli*, a pot with incurved edge or [illegible]rim, small mouth; *ntalo*, an *usima* pot, st[illegible]raight sides, open mouth; *mpika*, any pot fo[illegible]or cooking; *mtsuko*, a water-jar; *mk'ale*, a sm[illegible]all jar with neck, for washing face: *ntalo za* [illegible]ace, beer-pots,—all come under this head, [illegible], while *mbia* itself comes under the still wider [illegible]head *chiri-ra* = vessel.]

Mbidzi, ZEBRA; plu. *amb[illegible]bidzi*; also *ya-za-*.

Mbili—see **Mbiri**—a repor[illegible]ort.

Mbina, the CURVE OF [illegible] THE BACK when narrow and incurv[illegible]ved; also curve of the spine, perhaps[illegible]s also with high shoulders: *uta wa mb[illegible]bina*, a bow recurved in the middle; *m[illegible]bina ya pa mgana, ngwa mbina, ngo[illegible]kedwa ali mbina*, a curved-in back, he was [illegible] he has a curved-in back, he was [illegible] made so (*kedwa* perhaps, *kalidwa*). It is not a deformity; some even [illegible] covet it, saying that they wish th[illegible]y had it.

Mbindalitsiro, a species [illegible] of fish, as its name implies (*mbi*, [illegible] *da-litsiro*) black and muddy in colour.

Mbindi-mbindi, THE SOU[illegible]ND OF THE SMALL DRUM beaten with d[illegible]rum-sticks (*nt'ole*).

[The large drum is beaten with the hand and sounds *nde-nde-nde*, *nde-pe-te-te*, *nde-pe-nde-pe-te*, *nde-nde*; the small one held to the chest, *lingaka*, sounds *nche-nche-che-te*, *nche-nche-che-te*. The name of the big drum is *ndepete*, as the sound tells.]

Mbinimini, a small species of caterpillar.

Mbinzi, A WILD DOG; plu. *mbinzi*; *wa-ya* class; also *mmbulu*, *mimbulu*.

Mbira, I., A CONEY; plu. *ambira*, but more commonly *mbiri*; *ya-za* class: they live in the rocks in the hills.

Mbira, ku, II., TO DIVE, as *bira* and *mira*, *q.v.*

Mbiri, I., A REPORT: *ya-mneka mbiri*, the report was heard round about; *ya-buka, ya-chuka mbiri*, the report is spread; also *nda-chuka mbiri*, *mneka mbiri, mbiri yanga ya-mneka*, the report was heard of me (*mbi*

mfumu, ya antu a-ku-pa

, MANY, as *mtindi, mpingo,* ı, *ku-churuka, mbi, bi, ti* **i, yambiri, zambiri, kwa-**ıbiri, according to the ı classes, and **kwambiri**= **wambiri**, &c.; sometimes :-

I., instead of **mliri**, epi- perly *mliri.*

., A HEAD-MAN, A COUN- b-chief; *ya-za* class; also h plu. *ambiri;* also *mmbiri,* , with plu. *mimbiri.* It to be the equivalent for MULTITUDE, and the plu. ires the singular *mmbiri;* mbiri, many, and *ambiri,* are from the same idea; eatness. *Mmbiri ndani muno?* who is the head of ? *Mbiri-zi,* these great

a, that of which the RE- TATER THAN THE REALITY. l, A FIERCE OR BRAVE MAN *ntu wa-mkali.*

we, hiding-place; remain- ıg hid (*ku bisala*); of the

iding, hiding-place (*ku bi-* HIDDEN.

OTTER; plu. *ambiti,* hence *ti;* broad tail, lives by ds on fish; *ya-za* class. FALL DARK-BLUE BEADS.

pot. See **Mbia.**

, to cause to sink; TO IM- *za* and *miza, bira* and *mira.*

WOODEN PLATE; *ya-za*

a ku mbuyo kwache, na-i-sema ula, na-i-jompa mkati mwache- amba ku-i-kokota ndi mcherero, aniza m'miromo mwache bwino mpini; also *mbizi ya-ku-kapira wa,* they adze away the back, it off, hollow out the inside, e it smooth with the *mcherero* edges well, smooth and equal, n the rim) the ornamentation. late is also used for baling a

plu. *mibo,* THE HOLLOW f a tree's bark, as *micha-* e little ridges: also the places in a tree's bark where it has been wounded (*ku-punduka kwa mtengo*): sing. also *mubo;* of the *wa-ya* class: (perhaps from *boo, boola*).

-mbo-, verbal particle like **-ngo-**, formed of *mba* and *ku, ta-mbo-ima= ta-mba-ku-ima;* of present continuous time. *Awa-mbo-tamangira pamodzi, awo u-sa-tape ngo-tamangira pamodzi,* these run together in the dance, don't divide them. *Anao mbo-onera pamodzi,* these children seem to be of the same age.

[*Mba=ndi-wa,* and *mbo=ndi-wa-ku,* present continuant particle, equivalent to *a-li-ku-.*]

Mbobo, a long grey SNAKE; it has a black crest: of the *wa* class; plu. *mibobo.*

[*Monga mkazache a-pondedwa ndi diwa iye a-lindirira pompo na-m'jompa mwini diwa, na-komokera-po pompo,* if the female is crushed by the *diwa* trap, the male waits there and strikes the owner of the trap, who dies thereupon. It whistles at man's approach, and it is said to be poisonous.]

Mbela, A STING; *ya-za* class; *mbola ya njuchi, ya mabvu;* from *bola,* to pierce.

Mbole, and **mbolo**, PENIS, — same derivation.

Mbelembole, CAREFULLY, CAUTIOUSLY, slowly.

Mbena, I., A WONDER, something to look at; also something, II., DESIRABLE; also, III., AN OVERSEER, or one who looks after people or things— *e.g.*, the overseer at the *namwali* ceremony (*mbona za-ku-onera anamwali*); also, IV., A WITNESS, as *mboni* (see below).

Mwana uja ngwa ku m'bona=ngwa ku-m'sirira, that child is desirable, also *ngwa ku-m'kumbiza, i.e., mbona. Emwe a-nga-one muntu na-ba ndi mbona,* he who sees a person stealing is a witness of the theft. *Mbona zi-churuka,* 'wonders will never cease.'

Mbonera, as *mbona* above.

Mboni, one who sees, or looks after, A WITNESS, A WATCHER; *ya-kwi-ang'anira anamwali ku ndagala komwe a-bvinira anamwali,* who looks after the girls (or boys) at the *ndagala* (a house built for the girls) at the ceremony; one who looks after (*lera, ang'anira,*

or *bonera*) the boys at the circumcision ceremony; also ONE SENT TO ATTEND A 'MLANDU'; *ka-funeni mboni yache*, go and seek a witness for it; (*ku bona*, to see).

Mboxi, A CATERPILLAR, LARVÆ of all kinds; *mputsi* are the slugs which live in the floors of native huts and bite badly, *mpunzi*.

[There are great numbers of caterpillars of all kinds, with itchy hairs; in some of the species the hairs cause intense pain if touched. Some are to be seen in large numbers climbing trees in long strings.]

Mbsie-mbsie, also **mbsye**, **mbse**, and **mbve**, the SPLASHING of walking through water—*e.g.*, in the *dambo* in heavy rains: also of the TEARING OF CLOTH, as when one tears the cloth of the deceased into shreds to hang up at the grave, thus preventing its being stolen or put to any use.

Mbu, I., WHITE, whether of shimmer or of colour; as *yo-tuwa*, *yo-yera*; the white wide spreading of a flood, the gleam upon shallow water in opposition to deep; light, as *kunja ku-li mbu!* it is light outside; white as flour, *ufa u-li mbu!—madzi a-ti mbu!*

II. As **mpu**, of a blow in the stomach; also **bu** and **pu**.

III. As *mbo* and *mba*, a verbal particle of present continuous time: *za-mbu-tawa=za-mba-ku-tawa*, they just run away.

Mbua, A HEAP, *e.g.*, of maize; *mbua za myala za madote, za makoko*, a heap of stones, earth, or husks—see also **Mbuwa**—*ya-za* class.

Mbubvi, A WATER-SNAKE, large, sometimes six feet long; it is white and black; *mbubvi i-nyenga matesi*, it eats (deceives) toads: also **mbobvu** and **bubvi** (of *la* class); of the *ya-za* class.

Mbudu, I., A MOSQUITO, the common name being *udzudzu* (*a-u-yesa mbudu, a-u-ti-mbudu*, they call it *mbudu*); *mbudu ya-ndi-luma ine*, the mosquito bit me.

II. A KNOT IN A TREE, as *mpudu*; also **chipudu**, **chipfudu**, and **chipudugwa**. Chikunda, *mpundu*.

Mbugu, the hole inside of a bamboo, or tree burnt at one side or inside, or the hole under a mushroom; as *mpunda*.

Mbuie, master. See **Mbuye**.

Mbuio, back. See **Mbuyo**.

Mbukiriro, report, occasion for blame; *kuno ya-buka mbiri ya-ene!* who was the author of these reports!

Mbuko, ERUPTIONS of the skin; plu. *mibuko*; *wa-ya* class: *mibuko i-ngo-buka yoka, mibuko*, are so called from 'coming out' (*ku buka*) themselves.

Mbuli, I., FOLLY; of a man without his 'wits about him'; folly in teaching a child, opposite of *mwambo*, instruction of wisdom.

A-li wa mbuli, a-li-be ndota za mirandu, also *wo-panda pache*, he is of weak intellect, he has no brains for a *mlandu* or lawsuit.

[Derivation—*ku pulikira*, to be foolish, without sense, perhaps as *pulusuka*, &c. The ordinary synonyms are *ku-panda pache*, also *tsedwe*, *ku pusa*.]

II. Chipeta use **mbuli** for *ng'ala*; *diso la ng'ala, li-ri ndi mbuli*, a thickening in the cornea of the eye.

III. For *nguli*, the proper word; a patch put in to fill up a hole in the *mtondo* mortar for grain.

IV. The thin shell of earth at a mouse-hole, used for escape when people dig for it: it is thin, and the light shines through. In making its hole the mouse makes an escape-hole which stops just at the surface of the ground; it is warned of the requisite thinness of the earth by the light shining through: *ku bulika*, as *ku boka*, is to break out (*mbewa zi-kaulu kadote-ko ndipo ku tawa*).

Mbulu, I., A LUMP, as in *nsima* porridge, also a lump of anything moulded with the hands; *mibulu mibulu*, 'lumpy'; *wa-ya* class. *Mibulu ya nyemba, ya nsima, ya madole, ya fodia.*

[Derivation—*bulunga* and *ulunga*, to mould with the hands.]

II. A LARGE SWOLLEN BELLY; a disease, in which the belly is large and swollen; *kale i-na-li ya tati sopano ya-tupa*, formerly it was thin and normal, now it is swollen; *utenda wa kale kale ndiwo mbulu, wa-dza mbulu ndi utenda*, disease of long standing is

elly is swollen with the *la wa-ku-umitsa mimba*); *mbulu, antu omwe a-ba-mimba ya-ku-uma ndizo* le are born thus, those re born with a hard belly ave *mbulu*. Class *ya-za*. **u**, or **mmbulu**, *q.v.*, the ; plu. *mimbulu*.

mbulu, DRAGGING AWAY ; ; from—

ku, TO DRAG AWAY as a y; draw along; *antu a ngalawa*, the people drag ong; *zirombo zi-mbulula* beasts drag along their

a tsamvu la minga, to bunch of thorns. *A-ta-alawa ku ntunda a-dza bululutsa ku-ka-i-gwetsa* ien they have finished canoe on the dry bank t and drag it along to *Ku mbulutsa mbewa pa* out the mouse by the *ku-mbulula minga yanga*, g away my thorns: *cho-chi-mbulula-cho*, that are wont to drag away. *uto iyo*, drag away that *engo a-u-mbulula*, they ie tree; as *koka*, &c.

, **-utsa**, **-udwa**; **mbulu-uka**.

TADPOLE; also **mbuluwu-**s also used for 'little bits,' potatoes when the large ray, gleanings of maize-e rest are gathered; *ya-*

ROUND, a round thing; also **kambulunje**, or **mbu-***-sudwa mbulunga yache, nti*, it is not hammered ammered flat; (from *bu-*ke round).

INDRED, those sustained us one's FEMALE RELA-stainer or advocate being e; then the 'PEOPLE' of ruled and sustained by dom: in Yao it means a *a* class.

za ndi mbumba yache ya-mbiri, the chief comes with a large following = *a-dza ni mtu wache. Mbumba ya antu ya-ta*, the people are swept off. *Ya-lumpa* or *ya pululuka mbumba ya uja*, that one's people escaped. *Muntu a-ka-bala ana ambiri, anao a-ka-bala ana anzao, pamdzi-po a-ka-chiruka ambiri ndi mbumba ya bere limodzi*, if a person bear many children, and their children bear children companions to them, and if at the village there is thus an increase of people, that is said to be *mbumba* (descendants, 'following,' people) from one mother (*i.e.*, from one breast).

Mbumo, A HUMMING NOISE; plu. *mibumo; wa-ya* class; also **mbumiro**; from *ku buma*, to hum.

Mbuna, A GAME-PIT; also simply, a hole.

A-sanka mgwala ndimo mo-kumba mbuna, they choose a spoor and dig there the game-pit. *Ku-sadama ku-mwamba kwa-ku-kulu, pansi pache a-panitsa-po* (*a-kumba mwa mpani*), it gapes wide at the top, at the bottom it slopes in like the two ends of pincers or tongs; *pansi-po a-ika-po zisonga*, at the bottom they put sharpened sticks.

[It is the same word as **una**.

Derivation.—From the same root **bu**, *q.v.*, come *buma*, hum; *bunyula*, break off; *bunta*, knock; *busa* and *mbuzi*, knock gently together; *butama* and *bwatama*, crouch; there is a kindred 'set' in **gu**, and also one in **pu**—viz., *guma*, howl; *gundula*, pound hard grain; *gunda*, knock; *gunza*, touch; *gwa* and *gwadama*, to fall and kneel, as *bwatama*, to crouch—in **pu**, *puma*, to breathe; *pundula*, maim; *punta* and *puntwa*, to knock; *pwata*, to be much, &c. There are, of course, similar 'sets' for other roots; and again are seen the great features of the language—namely, (1) the conscious touch each word has with its root idea, and (2) the *modal* forms that breathe through and mould these root ideas. Verbs become but modal forms of root ideas; and the more common terminations simply show, by beautiful gradation to less and less common forms, that the whole material of the language consists of certain nucleated ideas in a scarce-breathed consonantal resource, moulded into speech by a rich and full modalisation. This modification in the verb is final; in consonants it is chiefly initial (the final modifications being the echo of the initial).]

Mbunda, a boy or girl not yet 'initiated'; or, as the native idiom has it, not yet 'danced.'

Mbundu mbundu; **mbunduke**, of a leaf nibbled by a grasshopper; with verb **mbundula, ku**, TO NIBBLE OFF, as *bundula* and *budula*.

[The root **bu**, modal **nd**, termination reversive **-ula**.]

Mbunju, AN ELAND. Yao for *nchefu*.

Mbusa, A SHEPHERD; one who herds; **wo-busa** or **wo-usa**.

[Derivation—*busa* and *usa*, as *bona* and *ona*, *buna* and *una*; *busa*, to drive, that is to knock together gently into one herd the animals which tend to break off; *mbuzi* or *mbusi*, a goat.
These examples help in tracing words in *mb* to their root.]

Mbuto, A PLACE, A SLEEPING-PLACE; *mbuto ya nkuku*, a hen's nest; also a place of abode, a man's 'place' (*Scotticè*); *pa mbuto zi-bvuta-bvuta ng'ombe*, the cattle tread all about their place, *i.e.*, their byre; *ya-za* class.

Chifukwa u-u-chotsa mtengo m'mbuto mwache uwu u-choka, because you take away the tree from its place this one goes. *Wa-chira wa-kala m'mbuto mwache momwe a-da-kalira kale*, he is better and stays in the same place he stayed formerly. *Mfumu wa-tsala pa mbuto*, the chief remains in his place, *e.g.*, while the others line out.

[Derivation—*butama*, to sit, crouch down; also *utama*, as *buna* and *una* above. 'Place' is also *mulo*, *mpinba*, *ntawi*.]

Mbuwa, A HEAP; of maize, *mbuwa chimanga*; of loads, *mbuwa za akatundu*; of arrows, *mibvi i-ti mbuwa*; *mbuwa za zimanga m'minda zi-ri mulu mulu*.

[Derivation, most likely *butama*. Synonyms —*lunda*, *mulu*, *mtumbiri*, &c.]

Mbuye, MASTER, LORD, GRAND-PARENT; SIR, *ambuyanga* or *ambvianga*; grandmother, specially on mother's side, then grandfather on mother's side, then both on either side, master, lord, and finally the best word for Lord as used in Scripture: Yao *mbuje*, Chikunda *mbuya*. *Nda-lema mbuiyanga yala mpasa-yo*, I am tired, sir, spread that mat.

[A slave says *mbuye* or *atate*; other words for master are *mfumu*, *mkulu*.]

Mbuyo, THE BACK; **m'mbuyo**, back, as to turn back; *njira i-bwera m'mbuyo momo*, the road turns backwards there; *bwerani m'mbugo*, turn back, also *bwerera m'mbuyo*, *bwerera ni mbuyo*; in the back, *mbina za m'mbuyo zao*, their backs curved. With the other prepositions *mbuyo* has other shades of meaning, **ku-mbuyo** = AT ONE'S BACK, as when a woman carries a child at her back; **pa-mbuyo**, BEHIND, at a distance, also **m'mbuyo**; **cha-mbuyo**, backwards, also **cha-mbongo**, as when one goes backwards. It is of the *ya-zo* class with *mwa*, *pa*, and *kwa*, for *m'mbuyo*, *pambuyo*, *kumbuyo*.

Mbuyu, a sort of pottage made of baobab or *nyika* fruit; *mbuyu za malambe*, *mbuyu za nyika*; *zinzu za-kuchirira m'tengo*, wild fruits for sustaining one when hungry; also of *bwemba*, tamarind; *ya-za*.

Mbuzi, A GOAT; may also be used for a sheep; *mbuzi ya gogo*, *mbuzi ya nkosa*, a goat, a sheep; but *mbuzi* alone is distinctly goat, while *nkosa* is sheep; of the *ya-za* class, as *nyama*, &c., collective.

[*Ziweto* is tame animals; *mbuzi* as in a flock of sheep and goats (*ku busa*); *gogo*, a goat; *bira*, a ram.]

Mbuzichuru, a kind of edible fungus or mushroom.

Mbv-; for words in **mbv-** not found here, see **Mv-**.

Mbvalidwe, manner of clothing one's self; fashion; (*bvala*).

Mbve, or **mbse**, the sound of SPLASHING, as in crossing a flooded *dambo* plain.

Mbvi, an arrow. See **Mubvi**.

Mbvukuto, BELLOWS; *ya-za* class.

[*A-panga kafwambira ndi dote ndiko ku-enga mwendo wa mbuzi wa mwamba ndiko ku tsomeka ku kafwambira, a-ka-ta-na-tenga lamba linene a-na-ika ku-kamwa kwa mbvukuto ndiko ku pichirika ndi nkono wa manja kwina-kwo choka-choka-cho, ndiko ku gwira milenje imene a-na-pana nayo mbvukuto-yo ndimo a-bvukuta*, they make a pipe of clay, take the leg-bone of a goat, join it with the pipe, and with a belt of skin sew it to the mouth of the bellows, then they press it with their right hand and with the left in like manner (holding firm the pieces of wood with which they grip the bellows), and so they blow.]

Mbvula—see **Mvula**—rain.

mvula, species of TREE; ark, white and smooth; king canoes.

, HEAVY RAIN, ceaseless **mbvumbi**; *wa-ya* class; *nbvula ya-ku-tsekera antu* rain which keeps people *ukulu na-gwira-gwira ndi aula ni njala, ndimo mbvu-* the elder people (are kept e, and) go on with various upations, the children are id hungry (for they cannot the pot), that is what is heavy rain affecting the *ku vumba*, as also *mbvula*, *vu*, wet plunge).

ti, a species of TREE, with smooth white long hang- from one to two feet long; in times of scarcity, but is use dizziness; *mbvunguti*, *a-chironda a-ku-da*, it fur- black medicine put on arcoal being probably the ack paste in use: *wa-ya* fruit *bvunguti*, *la* class. ncealing well, *bisitsa mbwa ima*, &c.)

a, a tree, with rough bark, heads at the ends of the hes; out of these heads clusters of stalked palmate aves; the fruit grows from ike manner, a long fruit- all sweet juicy red seeds: sometimes used for making grain-mortars, but harder nerally used.

), A FRAME for drying meat, lstead; the rough spars of **bwalizo**, collective, SPARS, *mbiri*, *m'bwalizo umo*; it two side-lengths of wood ss with spars of wood or o bamboos also run down the whole length, to bind r, the whole below support- ort forked sticks set in the drying meat a similar sort is built over the smoking neath or set up perpendic-

dle it; *dulani mapanda*, cut the ; *m'kumbire*, dig holes for them'; *m'ka-chesa nyama*, go and flay the meat; *m'zika-anika pa mtanda-po*, and spread it on the *mbwalizo* frame. Derivation — *ku-ala*, to spread; it is **bwalizo** rather than *mbwalizo*.]

Mbwalo, INSIDE, for **bwalo** with preposition **mu**; *m'bwalo mwache*, *mino/u ya m'bwalo*, flesh from the inside; *la* class.

Mbwanda, species of BEAN, round and light-coloured and flattish—or elliptical, black, yellow, light, and spotted; it is the name of several kinds; *ya-za* class.

Mbwani, CASSAVA; plu. *ambwani*, also of the *ya-za* class: Yao *chinangwa*.

[It is ground and the flour made into sticky *nsima* porridge. It is the usual food of the Mang'anja on the Lake; and, being a root, it furnishes them with food while those who depend upon the annual maize-crop are sometimes suffering famine. Several of the species are very bitter, and are therefore buried to mature. They are steeped in water before pounding, but are pounded dry.]

Mbwata, crouching. See **Mmbwata**.

Mbwatama, crouch. See **Bwatama**.

Mbwe, I., SCATTERED, SPREAD; fragments scattered here and there, *zi-ri mbwe pansi; mbuzi ya-taya mtedza mbwe!* the goat has scattered the ground-nuts all about, *nkuku ya-taya ufa mbwe!—nsima i-lakatika i-chita mbwe!* the *nsima* porridge is crumbly and falls separate; *a-tsira chimanga m'nsengwa cho! mbwe mbwe mbwe pansi*, she pours the maize into the basket till it is quite full and overflowing; *matalala a-li mbwe*, the hail is scattered on the ground; of weeds all lying about not heaped together; (*mbewera*, verb).

II. At, TO ARRIVE AT; *mu-ka-fika pamzi mbwe! nkondo ya-fika mbwe! alendo na-fika kwangako mbwe!*

Mbwemba, the TAMARIND tree; the fruit *maubwemba*; *wa-ya* class: *chaka cha njala a-chirira mbwemba*, in famine they support life with the *ubwemba* fruit among others.

[*A-salzula na-m'tsira madzi na-mu-ika panja a-olowe ndimo a-ta-olowa na-ngo-m'tenga na-ngo-yamba ku-m'kanda wo-panda pulusa, na-ngo-psinya na-chotsa ntanga zache, ndimo a-ta-ku-chotsa ntanga zache ndimo a-tenga pulusa la mtsimbiti-ro ndimo a-tsire menemo mu m'pika-mo, ndimo a-kande ndimo a-ngo-wira tobvu, m'mene a-ta-te-ku-kanda na-ngo-tsira dea*

na-ngo-pika pa moto na-ngo-takasa, a-ka-psya ndiye ku pula, a-zizira ndiye ku-mba-tsopa, a-chita mo-tsopa ngati pala, they husk the fruit, pour in water, and put it outside to soften; when this is done they begin to knead it, first without ashes, strain it, and when they have taken away the seeds, they take ashes of *mtsimbiti* wood and pour them into the pot, and knead it, when it froths up; the' kneading over, they pour in *dea* flour, cook it at the fire, stirring it; when ready they take it off, cool it, and sup it as they do *pala* gruel.]

Mbwera, I., THE SEASON when the maize comes round again (*ku bwera*).

Mbwera, ku, II., TO SCATTER, scatter about on the ground; also **mbweza, mbweka** (this must of course not be confounded with *bwera, bweza, m'bweza,* &c.); from adv. **mbwe,** *q.v.*

Zimanga za-mbweka pansi, zi-gwa pansi, the maize is all scattered on the ground. *Nkuku i-mbweza chimanga,* the fowl scatters the maize. *A-mbweza mbeu mbwe,* they scatter the seeds. *Ku mbweza maudzu,* to scatter the grass.

Mbwitama, ku, to crouch. See **Bwatama.**

Mbwiye, lord—see **Mbuye**; *mwana wa mbwiye = msuwani = mwana wa atate wa atate wako.*

Mbwiyo, back. See **Mbuyo.**

Mch-, or **mtch-,** or **mtah-**; all the words beginning thus are substantives of the *wa-ya* class, with plu. in **mi-**, *mchenje wache, michenje yache;* there are one or two words signifying living beings, which belong to the personal class, *wa-a—e.g., mchemba,* a good notcher; *mcheza,* a good carver; *mchawa,* an Ajawa man.

[Ch is really a single consonant, the light j; there is no **sh** sound in the language; being an alveolar, ch would naturally take n in its nasalisation, and so it does in the *ya-za* class; but in words of the m- or *wa-ya* class, the numerical substantivation is effected by the distinct *m, mi.*]

Note.—Words beginning apparently with **N** will be found under **M**, the fuller nasal of the *m-* or *wa-ya* class.

Mcha, *ku puma mcha,* not to sniff up.

Mchalo, SALT EARTH. See **Kanga.**

Mchamu, A SWITCH, like *mchole,* flexible; *ndodo* is a stick not flexible; *ka-chola-po ka-mchamu ko-tepa-tepa,* break off a wavy switch there; *wa-ya* class.

Mchamu, or **mchamm!** the noise of a stone hitting the earth, &c.; verb *chamula, wa-ya* class.

Mchancha, ridge, edge of anything flat or square; the ridges on trees growing with irregular or squarish stems are *michancha;* also **mtyantya**; *wa-ya* class; *mpwampwa* is flat on both sides.

Mchapo, paddling; *ku chapa;* (*wa-ya*).

Mchapulo, or **mkwapulo,** A SWITCH; (*wa-ya*).

Mchawa, an Ajawa man, a Yao; plu. *achawa; pfuko la achama.*

Mcheche, CUTTING; also **mchelu, mchecherero,** &c.; *ku cheka;* (*wa-ya*).

Mchedo, I., SLOTH; *ku chedwa;* (*wa-ya*).

II. PLUCKING; also **mchedwe**; *ku cha.*

Mchedwe, michedwe, a meal before going to sleep; *ku gona chikutire* or *michedwe* is to sleep with a full stomach (*mimba yo-sa-pwa*); *chakudia chimene chi-gona m'mimba ku-fika tambala mmodzi,* food which lies on the stomach till first cock-crow: *ku gona mchedwa.*

[*Mimba kweru kweru! tumba! ndiko ku gona gea! mimba pwa! nda muka choka-choka-cho ndiko ku gona michedwe,* stomach large, round, one belches and eases the stomach, and so on again, that is sleeping *michedwe.*]

Mcheka, A SAW, a saw for making ivory rings; in Chikunda *mcheka* = a narrow loin-cloth; *ku-cheka;* (*wa-ya*).

Mchekacheka, narrow breadth of cloth; *nsaru i-chepa mimba i-ri mchekacheka;* perhaps from Chikunda, where *mcheka = chepa.*

Mcheko, cutting; *a-to-cheka mcheko.*

Mchemba, and *chemba,* a cutting into; root *che.*

Mchembwa, a skilled man, a good hunter of large game; *ndine mchembwa si-mu-nga-ndi-te,* I am an *mchembwa,* a clever person, you can't get the better of me.

[Primarily, as most of the words signifying ability are derived from skill in particular occupations, it means a clever cutter of wood; *mchembwa wo-sema mtondo.*]

Mchemo, A CRY OF ALARM, OF WAR, or at beer-drinking, or at dancing; *a-ti nkondo!* they cry war; also with

e hand on the lips, *wu! wu! wu!* the *ntungululu*, which is made by e tongue, *lu! lu! lu!* a cry of joy, dancing, or when men return)m a journey or a hunt; common outing is *mfuo; wa-ya.*

A-ma-omba michemo a-ku-sewera sa-gonai, they who sound the *miche-*) are dancers who have not slept all ght. *A-omba michemo ku-chenjeza zao*, they sound an alarm to warn e others.

Derivation—*ku* **chema** *mau*, to cry aloud.]

Mchenga, I., SAND; plu. *michenga; -ya.*

Madzi a-mchenga peru peru, ya, ya, wala wala, water with a sandy tom with waving light, moving ll, shining. *Mpepo i-ulutsa miche-*, the wind blows about the sand clouds.

t comes from **ku chenga**, to shine, ter.]

Mchenga, II., a species of tree; *a-a nyankwa*, used for making blunt ows: *e* longer than in *mchenga*, id.

Mcheni, a species of FISH; reddish, g snout, sharp and many teeth *i-dula chala te!* it cuts one's finger); well marked, a cubit or yard g; *wa-ya.*

Mchenje, a long-shaped gourd used A QUIVER for arrows; sometimes de of skin (*ena a-yesa mchenje mtu a a-sanka chikopa*); an *mchenje* de of gourd (*chipfulu cha mponda -chi-kulu cha kosi china cho-panda i*, a gourd, handless, large, either h or without a neck) is used for rying water, smaller ones for wash- the face, medicine as a phial (*ti-a*). *Mkwali a-da-choka ni mchenje*, partridge has gone away with the ird in which he keeps the rain; *za.*

Mchenje, a species of tree (*wa-ya ss*): the fruit *nchenje* (*ya-za* class); nd, red, four stones, about the size guava.

Mchenjeneko, overreaching; *monga zi a-ta-pika ndiwo naye wina a-ta-a zache a-leka zache na-ka-pempa i anzache*, '*ndi-patseni ndiwo*,' *a-nena, uyu ngwa mchenjeneko*, as if a woman should cook 'relish' and another should cook hers, and the first should leave her own and beg her neighbour's, 'please give me some relish,' they would call her one who had *mchenjeneko*, cleverness to over-reach.

Mchera, A TRENCH, RUNNEL, FURROW, *e.g.*, round a house to keep the rain from washing into the walls; *wa-ya.*

[Derivation—*che*, as in *chemba, cheka.*]

Ti kumbe mchera a-dzi-pita madzi kuti a-nga-ti lowerere m'nyumba, let us dig a trench where the water may pass, that it may not get into the house. *Michera michera, apa mchera, apa mchera*, furrows here one and there one. *Ku mchera kwa dzenje la madzi a mvula*, at the cutting of a trench cut by the rain-floods. *Mchera = chemba mwa guta*, a moat.

Mchere, I., SALT; as *chidulo*, water with salt in solution; also all that is used as sauce or gravy; *mchere wo-wawa*, bitter salt saltpetre; *mchere wa zizi*, savourless salt, *wo-sa-kolera ndiwo*, which does not flavour the *ndiwo* relish; *wa-ya.*

Mchere u-li dzo! wa-tsiritsa, zi-to-dzalula mtima, there is too much salt, you have poured in far too much, it catches one's breath.

[Yao, *njete:* Mang'anja adverb *na-nje;* also *naka naka, zizi*, descriptive of taste.

The *bwazi* shrub, of which the fibre is used for string, yields a fruit which is boiled down to get salt. There are grasses (*e.g., kampe*) and other plants from which salt water (*chidulo*) and salt are extracted, by boiling and evaporating; and *kanga, mtonda, mchalo*, are various names for earth which is scraped and lixiviated for the salt it contains.

A-kumba dote la mchere na-keza pa-pita madzi acheo, a-ka-pwa madzi-o ndimo u-tsala mchere, a-manga masasa, a-pikira mchere na-chezera ndi usiku ndi usiku antu a-li ku kulo, they dig salt earth and lixiviate, the water drains through; when the water is evaporated, salt remains; they build sheds and cook the salt night after night, the people living all the while at the *kulo.*

There are places at Lake Shirwa where salt earth is obtained from the surface of the ground, and also at the Shirè banks near the mouth of the Ruo. The salt is pretty good: that obtained from Lake Nyasa is perhaps too much like saltpetre. Sometimes from the surface and sometimes dug, the yield of salt

is considerable. In the slow processes employed, perhaps four bags of salt (say 80 lb. each) are made a-month by the small numbers that usually go and live at the *kulo* or salt-pit, till a sufficient quantity is obtained.

The making of salt from grass is as follows: *A-tenta moto pi, zi-ka-ta-ku-nyeka na-tenga pulusa loka na-sera na-ika pulusa m'chichezo (m'chichezzo) na-chi-sanjika pa mbali madzi nda-pyola chichezzo-cho, nda-gwa m'mbali*, they light a fire (with the grass, &c.), and when it has burned out they take the ashes only and sift them and put them in a vessel for filtration, which is set above a flat vessel below; the water filters through into this plate. *Chidulo*, the lye (or sometimes that from which the lye is obtained), is then used for cooking or gravy.

Derivation—*ka, chera, cheza.*]

Mchere, II., a species of tree, of large growth; *wa-ya*.

Mcherenje, A DITCH or MOAT, such as the Chipeta put round their defended villages; runnels round a house to carry off water; cuttings made by the rain: also **mchemba**, *q.v.*; *wa-ya*.

Mcherera, or **mncherera**, with plu. **mincherera**, A SMALL DWARFISH person, animal, fowl, &c.; as *kancherere; uyu wa-mcherera wo-sa-kulai*, this dwarfish person who does not grow. It is also *nyungungu; wa-ya*, but also *ncherera* of *ya-za* class.

Mchesa, one who cuts stripes of meat (*ku chesa nyama*); A SKILLED PERSON, as *mpalu, q.v., misiri*, &c.; plu. *achesa*.

Mcheu, EDGE, border, boundary, outskirts; hem; of cloth, path, land, hill, garden; *mcheu wa ndime*, the edge of the hoed bit; *ku pindira mcheu*, to hem; *mo-ng'amba mu mcheu m'litari mwache*, tearing the edge in the direction of its length; *wa-ya*.

[Derivation—*cheuka*, as *mcheukidwe* below.]

Mcheukidwe, turning round, manner of turning; *wa-ya*.

Mcheulitsidwe, YELLOW in its colour; *cheula*, or *tuuluka*.

Mchewere, a species of grain; stalk six feet high; head about a foot long on a spike like wheat; staple food of Chikunda; small grain: *nsima ya chewere; makono kwa-fa michewere yambiri*, this year much of the *mchewere* grain died: *mawere* grain is small in size, has three heads curled slightly in, with small grains like *mchewere*.

Mchezula, I., or **mchezulo**, RED DYE; from *ku cheza*, to dye; *wa-ya*.

Mchezulo, II., or **mchesulo**, or **mchisulo**, conceit. See **Mchisulo**.

M'chifukwa, because, as **m'ku-ona**; *m'ku-ona mwana-yo a-opa mdima*, because that child fears the dark.

Mchiku, A LEVER; *ku chikulira; wa-ya*; also—

Mchikulo, a lever; plu. *michikuliro*, and of above *michiku*.

Mchila, a tail. See **Mchira**.

Mchilo, a roller. See **Mchiro**.

Mchimba, EXCREMENT; also **matubi** and **chipweterere**, in different states.

Mchinyulira, or **nchunyulira**; as *punzo*, the reporting or adding of words which a person did not use, to that person's hurt; also heard as soreness of heart from not having shared in meat or beer; plu. *michinyulira; wa-ya* class; *chinyula, tyinyula, chinjira*.

Mchira, A TAIL; the tail of an animal; the tail of a bird is *chitsukwa*; of a fish, *chipsyepsye; kombo* of a crocodile or lizard, *nsonga* of a snake, *mzimbe* of a cock: **michira michira**, trails, as of a crocodile in the sand, or serpent, or 'mares' tails' in the sky; *mchira wa-tsata momwe u-damerera*, the tail (of mutton) goes with (the leg) it springs from; *wa-ya* class.

Mchira wa nkondo, a medicine tail; *u-lenga mvula, a-u-gwedeza mchira wati mvula ndi i-dze, i-tsekere anzu m'manyumba ti-a-peze a-li m'zinyumba*, it creates (brings) rain, they shake the tail and bid the rain come, so heavy as to keep people within-doors. *Mchira-wa-nyumbu*, a kind of tufted grass.

Mchirichiri, and **nchiri**, *nchiri ya'u*, strength; *ku chirikira*; ordinary word *mpamvu; wa-ya*.

Mchirichiri, II., HICCOUGH; also **chidikwidikwi**; *chichiri*, a peg.

Mchiro, or **mchiriro**, A ROLLER FOR PRESSING OUT COTTON-SEEDS; it is an iron roller about a quarter of an inch thick with which the seeds (*ntanga*, or *nsasa*) of the cotton (*tonje*) are pressed (*ku perera tonje, peredwa*) on

the wooden board (*chimbira*); also *mchiru; wa-ya.*

II. **Mchiro**, food, SUSTENANCE; *mchiro watu, u-li kuti?* where is my dinner?

Mchiru, a crack as in an elephant's foot; plu. *michiru*, a hill so called from its gorges; also, as above, a roller: also **dziru, maxiru.**

Mchisulo, CONCEIT, despising of one's neighbour: *uyu ngwa mchezulo ndi anzache, a-dzi-ona iye yeka, a-ti ndine nda-koma pa tupi panga, ndine ndeka m'dziko muno, ndine ndi m'diera, pa-li-be anzanga o-fanana ndi ine, ndi-ye wo-chisula anzache*, or *ngwa mchesulo*, or *mchisulo*, this person despises his neighbours, he looks only at himself, he says 'as for me I am beautiful in my person, I am alone beautiful in this land here, I surpass him, I have no neighbours like to me,' such a one DESPISES (*ku chisula*) his companions, he is conceited and vain: *wa-ya.*

Mchitsirira, watering or irrigating; *zimanga za mchitsirira si zi-kala mu mnyonto koma pa mtsinje ndiye po-zima a-tsira madzi, mwa-dza madzi masiku onse*, irrigated maize is not that in moist soil, but simply beside the stream—when it is dry they pour water on it (lead water into it), and so there is a continual supply of water; *ku tsira; wa-ya.*

Mchocho, a strip of hoed boundary round the *ndime* marked out for hoeing; from *ku chochola = ku lima mpa-nje*, to break up new ground; (*wa-ya*).

Mchocholoło, of the hair shaved, leaving crest as a cockscomb, also a cockscomb itself.

Mchokochoko, or better **mnchokochoko**, plu. *minchokochoko*, a species of bird; small, with long sharp-pointed bill, blue plumage with red markings, long broad tail, black feet; so called from its irregular note; *wa-ya.*

Mchokoto, the poker; *ku chokota; wa-ya.*

Mcholo, I., a switch. See **Mtyolo.**

II. A HOLE in an ant-heap, a natural hole, not dug; *mbuna* is dug; *utyolo*, or *ncholo*, is a species of bird.

[Derivation—*cholima*, steep; *wa-ya.*]

Mchoma, a kind of drum, beaten at the chest; plu. *michoma; wa-ya.*

Mchombo, NAVEL; *mchombo wa chi-duduli, michombo dumu!* navel hernia; *mchombo u-ti dundumuli*, protruding, beating; *mchombo wa kaliwo*, the hold for string at the bottom of the pipe-bowl; *wa-ya;* Yao, *chisou.*

[Navel hernia is very common; perhaps from the fact that in delivery the umbilical cord is never cut, but left to nature (*mdumbu*).

Phrase *ya-pa-mchombo*, straight ahead.

Utale u-li ndi mchombo, a species of edible fungus which has likeness of similar protrusion.]

Mchombwa, or **msuo** (Mang'anja common word), A GAME SOMEWHAT LIKE DRAUGHTS; played with four rows of holes in the ground, and seeds or stones for men; the game consists in distributing one's 'men' along the rows of holes on one's own side, and again moving them up one hole at a time, until those in any one hole surpass in number those in the enemy's holes opposite, when they are appropriated and placed out of the game; the game is won when one is able to appropriate the last remaining on his opponent's side; *wa-ya;* also **chombwa, macho mbwa**, *la* class.

[*A-ika madzenje mizera inai m'litari mwache, kwina a-kala asanu ndi rimodzi, na-mbo-yenda, wina-nso nda-yenda, a-ma-nyamula nsuo (ana) na-zi-zunguniza, na-leka a-ka-ta-ku-tolerana ana a mzache wina*, they place holes in four lines lengthwise, to the number of six holes in each line, and make moves, one's opponent also moves his men, lifting up the *nsuo* ('men' or children [*ana*]) and making them go round the board, stopping when they can take up the 'men' of his opponent.]

Mchoro, a hole. See **Mcholo.**

Mchunyulira, adding to a person's words. See **Mchinyulira**; also *nchinyulira; wa-ya.*

Md-; words beginning with *md-* are almost all nouns, and for the most part belong to the *m-mi* initial—*i.e.*, the *wa-ya* connective class: they are formative, derived regularly from their verbs. Those denoting living agents belong to the *m* living agent class — *i.e.*, the *wa-a-* connective-particle class — and are also easily derived from their verbs. There are a few nasalised verbs in which the

nasal is part of the root, as *ndendemera*, *ntuntumira*, *mbambandira*; but these are in *mb* or *mp*, *nd* or *nt*, seeing that *m* is not the nasal proper of the alveolar consonants, and indicates distinct noun formation when found associated with them.

Mdandauliro, grieving; *ku-dandaula*, *midandauliro*; *wa-ya*; also *mdandaulo*.

Mdanganyo, perplexity; *ku danganya*, *midanganyo*; *wa-ya*: also name of dance, *mdanganya*.

Mdekedwe, quietness of heart or character; *ku deka*, *midekedwe*; *wa-ya*. Yao, *tetewala*.

Mdende, cutting — see **Mndende**; and **mdendenga**—see **Mndendenga**.

Mdendekero, carrying on one's head; *ku dendekera*, *midendekero*; *wa-ya*.

Mdendere, A LONG NECKLACE (also a waist-band of beads), as *kongo*, reaches to the waist; *midendere*; *wa-ya*.

Mdiakamba, a species of MUSHROOM, edible.

Mdichidwe, quietness. See **Mdikidwe**.

Mdidi, FIRM TREAD, the sound of walking; *mididi i-ti di! di!*—*wa-ya* class.

Mdiedo, eating, food; accustomed food; *midiedo*; *wa-ya* class; *ku-dia*; *midiedo ya uja ndi ina*, *midiedo yatu i-siana*, *ndi uja ndi ine midiedo yatu ndi imodzi*, that man's eating is one thing, our eating differs, but that man's eating and mine are alike.

Mdierekezi, a slanderer; *ku-dierekeza*, *q.v.*; *m* living class, *adierekezi* and *amidierekezo*, plu.; also *wo-dierekeza*.

Mdierekezo, slander; *wa-ya* class.

Mdietsa, A SHEPHERD, *wo-dietsa*, plu. *amdietsa*; *mdietsa wa mbuzi*, *wa mwana*, &c.; *ku dia*, *ku dietsa*, literally one who gives to eat, or makes eat.

Mdikidwe, settling of water; *ku dika*; *wa-ya*.

Mdikula, a puller-up of roots, an upsetter of stones, &c.; *ku dikula*, *m* or *wa* living agent class.

Mdima, DARKNESS; plu. *midima*, which is also the name of a dark hill not far off; it is also used for NEW MOON, *lero ku-li mdima*; the darkness of dusk: **mdima** *u-ti-***pesa** *pa njira*, we are belated; *wa-***bvala** *mdima*, darkness hides him; *ngwa* **chidima** *mutu wa-ti-bera-yo*, *wa-ti-***paka** **chidima m'maso**, that thief who steals from us has blinded our eyes (with medicine power) that we may not see him, he eludes our vigilance; *mdima u-dza msanga*, the darkness comes quickly on; *wa-diera ndi mdima wa mbvula*, the darkness of the rain is very great; *masiku ano ku-li midima*, it is new moon just now; *mwezi a-kala ni mamkwala wa mdima*, the moon can make itself dark (has the medicine or secret power for it). *Mdima wa mtima*, disgust; also forgetfulness, *a-kaika kantu pa moto sa-ka-kumbukira ndimo muntu a-ti mtima wanga u-li ndi mdima*.

Mdindo, a watcher; *adindo*, *m* class, *ku linda*.

Mdo, hatred; *ku da*; *wa-ya*.

Mdodomeko, stammering; *mdodoma*, *u-li ndi midodoma*; *wa-ya*: **mdodoma**, a bungler.

Mdonda, a slave.

Mdondorozi, TRICKLING; lines of perspiration, water; *midondorozi*; *wa-ya*; *ku donta*, also *donto*, *q.v.*, of *la* class. *Pa tupi pako pa-li midondorozi ngati msuko wa maungu*, lines like a pumpkin-pot.

Mdongosolo, one who arranges well, ARRANGEMENT, in narration, in one's house; *ku longosola*; *wa-ya*; *mdongosolo wa amanda*, *kwa fotokozera anzako atulo omwe wa-lota*, warning or meaning of dreams: **ku donsa**.

Mdonto, A DROP; also *donto*, *q.v.*; *midonto*; *wa-ya*.

M'tupi mwanga mwa-chita midonto midonto mipyololo mipyololo mwa tukuta, *manga cha!* I am drops and lines of perspiration, all over.

Mduli, the thin shell of earth which the mouse leaves for escape; also *mbuli*; from *dulika* and *bulika*; *wa-ya*; also *chibuli*.

Mdulidwe, manner of cutting; also *kadulidwe*, *madulidwe*, *midulidwe*, &c.; *ku dula*; *wa-ya*.

Mdulira, and **mduliro**, CUTTING OF HAIR; *a-meta mduliro ndi lumo na-sira mafuta*, they shave the hair all off with a razor and rub the head with oil; *ku dula; wa-ya.*

Mdulo, cutting, also *mdulizo; mi-dulo-midulo*, division of a house into rooms, *mu-li makomo makomo, mdu-lo midulo, midulitso midulitso, mwa igodi zigodi, ku-ngo-lowa ko-tero-po-ko i su-mu-onanso.*

Mdumba, AN ARROW WITHOUT BARBS. See **Mndumba.**

Mdumu, NAVEL HERNIA. See **Mchombo**; *wa-ya.*

Mdumulo, pain, throbbing; *mdumulo; wa-ya: mndumulo* is the 'bobbing' of a float.

Mdur-; for words beginning thus, see **Mdul-.**

Mdwalidwe, sickness, manner of sickness; *wa-ya: mdwalidwe u-si wa noyo-i nao ndi imfa*, this sickness looks like death: (*ku dwala*).

Mdyedo, and **mdyerekezo.** See **Mdiedo** and **Mdierekezo.**

Mdz-; for words not found here in **ndz-**, see **Mz-.**

Mdzabwe, WHOLE-COOKED MAIZE, millet, &c.; *mdzabwe; wa-ya;* some say *nzabwe, nsabwe* being a louse.

Mdzabwe wa chimanga ku-ngo-to-ng'ola cho-sa-konola cho-pika, maize *ndzabwe*, just knuckled off without being pounded, and cooked.

Mdzadzadidwe, chopping — *e.g.*, meat; *dzadzada; wa-ya.*

Mdzakazi, A FEMALE SLAVE; or *ndzakadzi, ntsakadzi*, &c.; plu. *adza-kazi, mzakazi*, and *azakazi*: of the *m* class: *bichu* is a bought male slave, used among the Chikunda.

[Derivation — *nkazi*, with the *m* personal prefix, and *tsa* or *dza* the adverbial 'of.']

Mdzaziko, that which fills up—*e.g.*, *ufa wa mdzaziko; wa-ya. Ti-chite nidzaziko ananu, yo-dzazika matumba, apo ndi po-tsira, apa ndi po-tsira*, let us do the filling up, children, the filling up of the bags, there is a place to pour in some, here is a place to pour in some.

Mdze-, see also **Mze-** for words not found here.

Mdzedze, A BROAD HOE; *midzedze; wa-ya: kasu la-li-kulu la moto, la chimuna, muntu a-sa-na-limira-i, ndilo la mdzedze*, an 'awfully' broad hoe, a giant one, one which no person has hoed with.

Mdzeka, the ROUND ROWS OF GRASS BUNDLES bound with bamboo in the roof of a native hut; they begin close to the central tuft (*chimbuzi*) and widen out like parallels of latitude: *midzeka; wa-ya.*

I-pani mdzeka, make the *mdzeka* rim: *ku pa mdzeka. Na-manga mdzeka na-pasira paso*, and they make the circles and stick in the bamboo rafters. *A-yamba mdzeka pi pi pi*, they begin to lay on the grass bundles, thatching all round.

Mdzi-; for words not found in **mdzi-**, see **Mzi-.**

Mdzidzimudwe, startling; *midzidzi-mudwe, wa-ya;* (*dzidzimuka*): also *mdzidzimuko, mdzidzimutse, mdzidzi-mutso.*

Mdzikwa, A PLANTAIN-TREE; the stones or seeds inside are called *nsoloko-koto;* fruit grows in a spike like the banana.

Mdzina, A NAMESAKE; *mdzina wanga;* plu. *adzina, anzanga adzina;* also *mdzinanga*, &c.; *nkazi a-cha mwana dzina, mwini-wa-dzina-yo a-nena kuti ndiwe ndzinanga tsopano*, the woman names the child, the owner of the name (the person after whom the child is called) says, you are now my namesake.

Mdzipe, A STRONG SINEW OR TENDON; say, in the throat or neck; also in eating, when one chews a hard tendon with very little meat, *alendo a-ngo-ndi-ninka mdzipe pa chabe* (*pa mdzipe pa pa chabe*) *po-sa-tafunika, pa-ngo-li uzandanzwa*, the strangers only gave me a tendon with scraps of meat on it which I could not chew, one's teeth felt like chewing india-rubber: *midzipe; wa-ya; ntsempa* is also a tendon, but better a blood-vessel: derivation perhaps as in *chi-tsipe, psipa*, &c.

Mdziwa, one who knows anything; also AN ACQUAINTANCE: plu. *adziwa; ku dziwa; u-m'dziwa iye kodi? inde*

ngo mdziwa, do you know him? yes, he is an acquaintance.

Mdziwidwa, an acquaintance, one known.

Mdziwidwe, manner of knowing: *midziwidwe, midziwano, kadziwidwe*, &c.; *ta-nena kadziwidwane a-kumba pfuko lero*, we know our acquaintanceship, he remembers kindred to-day: *mpeni ndi wanga ndi na-mwaza kale*, that is my knife, I lost it some time ago; *mdziwidwe wache* is how you know it again.

Mdziwitso, instruction.

Mdzo-, see also under **Mzo-**.

Mdzodzo, THE BLACK ANT, of a musty smell, goes in bands, wages war upon the white ant; is a good omen (supposed) for a journey, as is also *mtumbatumba*.

[It is like **maliragudu**; *i-gwira chizwe na-tenga na-nka nazo ku malo kwao na-ka-sandutsa ana na-ka-kula na-churuka, zi-kala muuna; i-ka-tenga dzao i-tenga tu tu tu ina yo-enda chabe patsogolo ina i-enda chabe-nso m'mbuyo iyi ya-akatundu pakati, ku-i-puta ni-luma ni-pita-pita ni-funa-funa yo-panda akatundu-i: i-fana ni ntumba-ntumba, i-ka-peza mtu i-m'luma i-pweteka kwambiri; i-nunka; i-enda tu tu tu ngati lintumbu*, they capture the white ants, carry them off with them to their camp, and make them their own followers, who, when they grow up, increase the community; they have a den; when they take their goods they go in a line, some go in the front with nothing, others with nothing come behind, the burden-carriers are in the middle; if you provoke them they bite, and scatter to find the enemy without their burdens; they are like *ntumba-ntumba*, if they find a person they bite him, they hurt badly; they have a strong smell; the *midzodzo* ant goes in numbers like the *lintumbu*, red ant.]

Mdzoledwe, anointing; *midzoledwe; wa-ya*.

Mdzu-, see also under **Mzu-**.

Mdzukulu, A RELATION WHO BURIES; one in the younger generation whose duty it is to bury the elder; ONE WHO BURIES another, even a stranger who performs that office: a son, child, GRANDSON, sister's son, A RELATION OF THE YOUNGER TO THE ELDER or of the survivor to the departed, but with reference in all to the grave and closeness of relationship that chiefly mourns the death; hence it can mean a 'GENERATION'; plu. *adzukulu*.

[*Wina amene a-nka ku-ka-taya* **maliro**, one who goes to bury. *Chi-nkasa munthu wa-ku-badwira ku-tari ku-peza munthu wa dziko lina wa-fa a-ka-nyamula ntembo ku-ka-ika ku-manda, amene-yo a-kala mdzukulu*, even if a person born far away finds that a person of another country has died and carries him to the grave, he is constituted *mdzukulu*. *Asa-a-kwa-alongo ninga ndi adzukulu pomwe-nso*, the children of those on sister or brother's side can be *adzukulu* also for the time. *Pfuko la atate wako u-ka-fa ndilo li-kwi-iku*, if your father's family die you help in the burying.

The duties of the *adzukulu—a-konza ntembo, a-suka, na-manga, na-turutsa m'nyumba* (others carry the corpse at times), they lay out the body, wash and swathe it, and put it outside the house.

Privileges.—They eat the sacrifices; if another man eats he becomes mad (*chipongwe, tsiru*)—*i.e.*, the *adzukulu* of the departed chief, &c.

Derivation.—It is possibly from *dz-* and *ukulu*, with *m* of the person, in which case it would mean properly 'grandson'; the new generation does away with the shame (*ku nyalana*) between a man and his mother-in-law (or father and daughter-in-law), and becomes *mdzukulu: mwana wa mwanache ndiye a-esa chibwenzi chache*, one's grandchild becomes one's friend, hence an *mdzukulu*. A less probable derivation is the Yao *ukula*, to dig, Mang'anja *fukula*, though there is a perfect analogy in *dzuka* and *uka* and many others for this derivation. We prefer the former chiefly from the various shades of meaning in the word and the reverence with which these duties are regarded.]

Me-, most of the words in *me-* are verbs: *mero, mera*, are properly *mmera, mmero*.

Mego, species of root, *myego*.

Mela, ku, to sprout. See **Mera**.

Mema, ku, TO GATHER, ASSEMBLE, of war; **memera**, *nkondo i-ri-ku-memera tsopano*, the war is gathering now; *sonkana*, the general word for 'gather.'

Memenere, and **memene**, FULL TO THE BRIM; level with the rim; of a basket with grain, a stream in flood; *madzi a-chiruka ku-nka m'tsawa*, the water increases and flows over into the levels on the banks.

Memesa, ku, of a goat, to cry; for the female: also **memesya**, *memesesa, -edwa; njati zi-memesana, i-tamanjitsa yeikazi*, hence *njati ya-ndi-memesa*, the buffalo chased me, *pamene a-nga-i-ombere mfuti*, say, when one fires a gun at it; *nkazi yo-memeseka*: the derivation is the sound *me me*.

Mende, a species of MOUSE; plu. *amende*; *m* class; the same as *bvumbe*; live by the water, short fur like *nchenzi*.

Mene, when, better **m'mene**.

-mene, the suffix of the relative or demonstrative pronoun; *pamene*, when; *chimene*, which; *m'mene*, when, where, &c.

[*Chimene* means 'which,' varying to *umene*, *mmene*, *amene*, *simene*, *limene*, *imene*, *kamene*, *timene*, according to the style of the noun; it sometimes can be used as a demonstrative or almost like the definite article, *antu amene* = the people (in question); but when the demonstrative is intended it is generally denoted by suffix as well as prefix—*e.g.*, *chimenechi*, *imenei*, and so on: so also *pamene* means 'where' or 'when' relatively, but *pamenepa* or *pamenepo* is needed for 'there' or 'then' demonstratively.]

menemo, better **m'mene-mo**, in there; *a-ka-dza m'mene-mo m'mudzimo ndi-dza-m'gwira*, when he comes into my village I shall catch him; *kodi m'njira muja ti-ma-pita-mo? inde ndi m'mene-mo*, do we take such-and-such path? yes, that is the path; also *ndi m'mommo* for *m'momwe-mo*.

Menya, ku, TO BEAT, STRIKE; to strike with the fist, or with a stick; *mbvula i-menya*, the rain 'beats' upon one; also of the wind; to beat, pat one's belly in salutation, but *ku omba manja*, to clap one's hands; of sickness to 'catch' one, afflict one, *utenda wonse wa-ndi-menya; ku menya nyumba*, to build a house well, beating the grass-tyings tight; *ku menya liwilo*, to run with speed; to do much, do hard, *wa-u-menya udzu zimitolo nda nda nda*, to cut the grass in great bundles, standing all round: also = to do.

menyana, ku, TO FIGHT; **menyera, -etsa, -edwa, -eka**.

*Mtengo wa-ndi-fumpukira maso wa-ndi-***menya** *diso* **pu**! the tree sprang back into my face and hit me in the eye, *pu! Ti-na-ka-***menya nao nkondo** *ife*, we would have fought with them. *Dzuwa la-ti-menya, la-ti-kanta*, the sun beat upon us; *mbvula ya-ti-bvumbwa, ya-ti-kanta, menya*, the rain beat upon us. *Wa-i-***menya mfuti** *uko ndani?* who fired off the gun there? as also *omba mfuti*. *Ta-li-***menya liwilo**, we ran the race, or we ran with speed. *A-kutsula nsima na-i-***menya ndi mtiko** *kuti zirombo zi-nga-pweteke m'tupi*, they turn out the porridge and beat it with a 'spurtle' so that knots may not cause indigestion. *Nkazi a-ka-ti-na-pita mwamna a-gwada na-***menya mimba** *yache pu! pu!* a woman, if the man passes, kneels and salutes him, beating her body, *pu! pu!* or if a head-woman pass, the man would do so. *Ta-m'ponya garu ndi chibulumwa-chi chi-m'menya mimba chi-mveke kuti bu!* throw this clod at the dog, it hits it and sounds *bu!* **Mpepo** *i-ka-m'***menya** *tupi malungo a-limba ka-mpepo ka kuti pe pe pe u-mva zi zi zi malungo*, if the air blows upon your body (say, when faint with the sun), your limbs are strong, the wind comes *pe pe pe!* blowing, and your limbs feel *zi zi zi*, fresh strength. *Chonse chimene u-to-gwira bwino lomwe chi-ka-koma m'maso u-nena kuti nda-chi-menya icho*, with all that you do '*con amore*' you can use the word *menya*, I did it so. *Wa-ku-menyeka uyu*, you can strike him without any fear. *Menya myendo*, 'stir your stumps.'

[*Ku menya pu! ba! pa! bu! bufa* (*bafamula*), *soko! mpu! mbu!* (*m'mimba*), *nkonya* (a blow), *chikonde*.

Menyana, gwirana, putana, tsutsana, tsupulana, limbana, tupsyana, to fight, quarrel.

Synonyms—*koma*, hit, hammer; *goma*, beat against, beat cloth; *punta*, knock; *ganta, bafamula, pamanta, pumunta, gunda, gunza*, hit; *omba*, make.]

Mera, a sprout. See **Mmera**.

Mera, ku, TO SPROUT, TO SPRING; *tsitsi li-mera*, the hair grows; *mimera i-mera, chimanga chi-mera, mitsitsi ya chirazi*, sprouts, maize, runners all sprout; *lupsya li-***merera**, the burnt bush sprouts; **pa-da-merera**, place where it springs from—*e.g.*, branches from a tree, tail from a limb.

Kadzula iyo-i pa-da-merera iyo-po, break off these (trees) where they spring from the stump below the ground. *Psukunyula pa-da-merera mchira*, break off the tail at the rump. *Masamba a-kula a-mera bwino a-ti gadu gadu*, the leaves grow and sprout well, they are broad and ex-

panded. *Mbeu zi-ri-ku-amba-ku-mera*, the seeds are beginning to sprout. *Mu-ta-merera udzu m'mpanda mwa mtengo*, if there should sprout grass in the fork of a tree. *Zintu zonse zi-amba-ku-merera dzinja*, all things begin to sprout in the rains. *M'munda mo-lima-lima mu-merera zitsamba*, in a well-hoed garden there grow clumps of leaves.

*Ya-ndi-***mera mirandu**, I have got involved in disputes. **Merana** = *umirirana* = *mangitsana mirandu; tie u-ka-ndi-lipire, a-tsagana pa mbuyo, a-merana*, come pay me, he follows close at his heels as if they grew together.

Meretsa, to cause to spring: *meredwa, -eka*.

[Synonyms—*ku kula*, to grow, increase; of a child *ku kula*, not *ku mera; puka*, to put forth; *buka*, to come out; *kondwa*, to be fresh and vigorous; *pomba*, to sprout in knops.]

Meremetuka, ku, TO COME OUT INTO THE OPEN, *mwa!*

Mero, gullet. See **Mmero**.

Meta, ku, to SHAVE THE HEAD; also *mweta; ku meta mpala*, to shave all the head; *meta* **tsumba**, shave leaving a crest; *meta* **mpendeka**, shave one side off; *meta* **mduliro**, to shave all round; *meta* **mdende**, shave a clear line; *meta* **chidengo**, shave patches; *meta* **tsitsi**, *meta* **mtu**, *meta ndi* **lumo**, shave the hair, the head, with a razor; not *ku meta udzu*, but *ku-mweta udzu; ku-meta ndebvu*, to shave the beard, but *ku pala ndebvu*, to shave an incipient beard: *a-meta a-kolowole mitu yao*, to shave, cutting out little patches: *Ajawa a-meta ndi zipula*, the Yao shave with *zipula*, razors. For synonyms of cutting, see **Cheka, Dula**: *senga* is to mow.

-metu-, for **-ma-i-ta-ku-**, tense particles of continued time; *ndi-metu-patira*, and it is wont to do adherence = it sticks on.

Meza, ku, I., TO SWALLOW; as also *gwinta; zo-meza-meza*, vomit.

Nantusi a-tumula tupi kuti njoka i-sa-m'meze, the toad puffs itself out that the snake may not swallow it. *U-sa-labvule madzi u-meza*, don't spit it out, swallow it. *A-mwa mwabvi koma a-ka-funa ku labvula a-ti, meza*, they drink *mwabvi*, but if any want to spit it out, they say, swallow. *Ka-tunta ka-mezedwa*, anything of sufficient size to take swallowing is said to be swallowed.

Meza, II., A PORTION LEFT, the half-filled cup of beer left, say, for the boys; also *meza ya nyama*, a portion of meat left; *meza ya-ku-sia nda-dia*, I ate the portion left; *tadza ndi ka-meza-ko*, bring that portion left here; *u-ka-dia-dia u-ka-siira ana zi-tsala m'bsiwira-mo meza*, if you eat up and leave portions for the children, there remain *meza*, portions, in the dishes: *si-chiruka zimeza lero*, there's not much left for us to-day: of the *ya-za* class; perhaps from *eza*.

Mf-; most of the words beginning with *mf* are substantives chiefly of the *ya-za* class, in which *mf* is simply nasalised *f*, as *nt* is nasalised *t*; some belong to the *wa-ya*—*i.e.*, the *m-mi* class, in which the *m* is the fuller formative nasal of that class; while some few verbs and roots are found.

Mfakamfaka, ONE WHO MOVES FROM PLACE TO PLACE, and does not settle down: *ku choka choka kwache*; also *mmfakamfaka*, of *wa-ya* class.

Mfani, a bundle or PARCEL OF INDIAN HEMP, tied up in grass (*udzu wa namsongole*) or (*makwala a ntochi*) banana-leaves; of *m-mi* or *wa-ya* class; plural *mifani*.

Mfe, of blowing one's nose.

Mfemvu, flying cockroaches. See **Mpemvu**, also *mbeu*.

Mfeni, THE RIDGES IN A NEWLY HOED PIECE OF GARDEN; *a-lima mpanje a-kundika matumba, mfeni zao a-kundika; mfeni za mpanje*, they hoe a new piece, and heap up the mounds, the grass-heaps (*mfeni*) they heap up; the heaps of the new garden: *ya-za*.

Mfesa, a species of climbing plant; *mifesa; wa-ya* class.

Mfi, or **Mpsi**, of *finya, psinya*, PRESSING: *ku mina ma mina mfi*.

Mfimfi, if one is beaten by his companion and a third comes upon the scene and beats him in turn, the first ill-treated one returns and beats his

ment with the help of the new-
er, hitting him when he is down,
s said *ku-tsira mfimfi kwa uje wa-enya kale*, to shower return blows
i him who formerly beat him.
secrecy—see **Chimfimfi**, and **Chi-si.**

finta, A LARGE DRUM, with one wide; three feet by one in size; accompanied by the *ngundi*, *tepe a-tsayana ni mnyundi; kwa chi-kumodzi kwina ku mtsukwa*, skin ne end, drum-tail at the other; z.

fiti, A WITCH, or wizard; one is supposed by medicine power ause the death of people he may rmine, for the sake of feasting he grave upon the body: *ya-za*

FITI. This is the centre of African ness. It is not fetichism, nor anything self very benighted, but it rules with cal and social power, and sacrifices in-rable lives. The *mfiti* is a person who equired the knowledge of occult medi-by which he can kill his fellow-men. not by poison that he kills them, but pposed power 'against' them through cine. The knowledge is purchased from doctor willing to sell such medicines uch power. *Ufiti* is the state of being *mfiti*, a witch; *ufiti*, witchcraft. What s the power so dreaded is not that the exercises this power for reasons of spite, as it is supposed) to eat the body: he fore belongs entirely to the region of the ble, and the superstition throws a bale-ght over the mourning and the grave. ouse of the deceased is allowed to fall, ccess of the *mfiti* being supposed estab-d in that spot: no one will sleep there: relatives keep watch in the verandah h they build up, or keep 'wake' in the e itself; but the dancing all night (they e night and day), and even the relatives' st of grief, bring in a little more of the of day, and outvote the immediate re-l of the *mfiti's* power. The association e *mfiti* with demon or spirit clothes him power of spiriting himself away, of ing in the air, of being invisible to ordi-eyes (in fact his invisibility is the great power so cruelly seen in mutilation dishonouring of the corpse), and power *nkandwe* the fox, *nyalugwe* the leopard, *kichi* the owl, naturally belongs to demoniac influence. When a fox barks, , says the listener in the night, is the enger calling these midnight wretches to awful orgies; when a fire is seen on a nt hill where no fire can be accounted here is the light of their dismal fire. grave is supposed to be light, to shine with an uncaused light, where the *mfiti* gather: the dead man obeys the summons by his early name to come out of the grave, out even through a small hole he has to come. Then the trial by these torturers begins, the counts made: he is knocked down, divided limb from limb, and eaten.

For the discovery of the *mfiti*, see **Mabisa-lila.** See also **Maliro, Manda.**]

Mfo, a worthless person—one *wo-panda pache*, without his wits about him, without strength: it is pronounced with a distinct *m*, not slurred.

Mfu, a sound, a cry. See **Mfuu**, *ku pfuula.*

Mfufu, I., CRUMBS, POWDER OF WOOD or of anything else that is powdered and can be sprinkled; SAW-DUST; of tobacco, of grass, of an arrow sharpened, of a tree eaten by insects, of bamboos with weevils; crumbs; also (rarer) drizzling rain (*mbvula ya mfufu*): of the *ya-za* class, but there is also *mfufu*, *mifufu*, *nyenyeswa za mifufu*, fragments, small crumbs, but this has a more numerical meaning than the fine dust of *mfufu* of the *ya-za* collective class.

Mfufu za fodia, za udzu, za mitengo yo-pala; mfufu za nankafumbwe, za-ku-dzera ku nsonga ya mbvi yo-peredwa. Mfufu nzi-gwa pansi, the fine dust falls.

[Synonyms — *nyenyeswa*, crumbs, 'fragments'; *ufa* or *upfa*, flour, also sometimes used for fine dust with the reference expressed (probably from the same root); *pfumbi* or *fumbi*, dust, real dust of the ground (also from the same root); *mfutifuti*, drizzle, fine rain; *mfumbwe* as *mfufu; zipandwa*, shavings or chips, must not be held synonymous however: *mfufu za matsutsa*, the dust left from larger bits. *Ku pera, ku pala*, are to rub, to scrape off dust. *Nankafumbwe*, is the insect that bores and makes dust.

Derivation.—All these, except of course *nyenyeswa* (*ku nyenya*) and *zipandwa* (*ku bandula*), come from the root *fu, pfu*, soft, fine, sprinkled; *ku futika*, as also *ku fumbwa*, to be eaten, powdered, from which comes *nanka-fumbwe.*]

Mfufu, II., THE YOUNG OF A COW OR GOAT, or other young animals with soft early fluffy hair or wool; *ng'ombe ya mfufu*, a calf; *wa-dza ndi mfufu u-nga-pa*, he brought a young beast 'so' high (measuring with the hand); plural *mifufu;* of the *wa-ya* class.

[The root is the same (*fu, pfu*) as of *mfufu*

above of the *ya-za* class; and the difference is beautifully seen between the collective general class *ya-za*, and the numerical *wa-ya* or *m-mi* class, *mifufu, yambiri.*

The various stages of vaccine existence are *mwana, mfufu, msoti, ng'ombe, kolo.*]

Mfufumimba, ON ONE'S BELLY; *ku gona mfufumimba,* to lie or sleep face downwards.

Mfufutu, the 'sacrum.' Also **Mfumfulu.**

Mfuko, A MOLE; *ya-za* class; also *namfuko,* and *mamfuko;* from *ku fukula,* to dig loosely up, which itself eventually comes from *fu, pfu.*

Mfukwa, A FAULT. See **Chifukwa**; *ya-za* class; from *ku fukula,* to dig up, 'cast up'; which, therefore, is also from *pfu.*

Mfula, I., also *mpula, mpfula,* THE ANKLE.

II. A species of large tree; also *mpfula;* the fruit a nut very hard, seeds small, white; elephants are fond of the fruit; *wa-ya.*

Mfulagombe, a species of bird, that makes its nest in great numbers in holes in the river's high bank scaur; it is somewhat larger than a swallow, has a similar method of flying, apparently feeds on flies, but is of brilliant red and blue plumage: plural *mifulagombe;* of the *wa-ya* class; from *ku-fukula-gombe,* as *namfuko,* to make holes in the bank (*gombe*); also *fulagombe.*

Mfule, AN ANIMAL 'CUT,' AN OX, CAPON, goat thus treated; also *mfulene, mbuzi ya mfulene yo-sa-pita mwa akazi; wa-ya* class, plural *mifule;* derivation—*ku fula,* to castrate.

Mfulu, A FREEMAN (*ufulu,* freedom; *chifulu,* a free gift, as *ulere*): also a generous man, a gentleman; *ndine mfulu, ndiwe mfulu,* I am, thou art, a free man; plural *mfulu* or *zimfulu,* also *amfulu;* of the *ya-za* class.

Ndi mfulu ija mwana wa mfulu a-na-badwa, he is free, the son of a freeman he was born. *Aja nga ofulu,* these people are free: *wo-fulu = wo-patsa, amfulu = o-patsa. Nonse muli mfulu,* you are all free people.

From *ku fulika,* to stay in a place, have a place, a known habitation.

Mfuma, RICHES, as *chuma; ku fuma* or *pfuma,* to be rich or great, hence *mfumu: ya-za* class.

Mfumba, A DOUBLE MAT, A SLEEPING-BAG, woven round the two ends and one side, the other side left open: it is woven of *mlaza* palm-leaf; *mpasa* of *bango, chika* of sticks, *chipondwa* of basket-weaving, made of *ntanga* basket, &c.; *nda-ruka mfumba yanga,* I have woven my *mfumba* mat: *mfumba yanga ya-fika, tsopano kwa-cha ndi-soke,* my mat is large enough, it is ready for sewing now: *ya-za* class.

Mfumbwe, I., SAWDUST, wood-dust made by boring-insects. See **Mfuti**; *ya-za* class.

II. THATCHING with the grass ends downwards; *ku folera mfumbwe, ku loza nsonga pansi.*

III. A species of bird, small, dark colour, long-tailed feathers black: *ya-za* class.

Mfumfulu. See **Mfumvulo.**

Mfumu, A CHIEF; plural *mafumu,* or *amfumu* (more rarely); *mfumu wanga,* or more rarely *mfumu yanga,* but *mfumu imodzi, imeneyo,* quite commonly.

Mfumu wo-mveka, wo-buka, wo-chuka, wo-lemera, a renowned chieftain. *Mfumu wo-koma mtima, wo-patsa,* a generous chief. *Mfumu sa-pita m'nyumba mwa azombwe,* the chief does not take too much from his people. *Mfumu sa-bisa zakudia,* the chief does not hide ungenerously his food.

[Derivation—*ku fuma* in Chikunda = *ku lema, q.v.,* to be heavy, honourable.

The chief's kingdom is *ufumu;* the people of his kingdom, *mbumba;* his house, *kuta;* his wife, *tsanu;* his village, *nzinda;* the suburbs, *miraga;* his court, *mpala;* his headmen, *akazembe, akulu, akapitau, akamoro,* who are also his captains, leaders, &c.; his *bwalo* attendant, *tsabwalo;* his mother or other aged person who looks after his establishment and his goods, *kolo la kuta;* his greatness, *ukulu;* the report of him, *mbiri;* his slaves, *ana, akapolo;* his people, *anthu, a-pwache;* he is called *atate, njirao, mfumu, lundu, mkulu, mbuye, mwini-dziko:* in the *bwalo* court he hears and conducts cases of which he has an endless number, or drinks beer, or attends the dances and ceremonies, sometimes condescending, if he is gracious, to take part himself: ivory belongs to him, the 'ground tusk' is always paid to him by strangers, in many cases all the women of the tribe are his by right, and he gives each in marriage: in *mwabvi* drinking he is present:

hunters bring him the lion's skin and dance before him: all things are considered his, and he distributes: he can take what he pleases, from whomsoever he pleases (*wo-simbwa*); he offers sacrifices (*nsembe*) in the (*kachisi*) temple, which is built sometimes at his own house; he has the power of life and death. With all his seeming power, the chief is hedged in as much as, perhaps more than, the most constitutional minister in the most civilised states; his wealth is merely a greater power of distribution, for his personal state is not extravagant; he does not live for 'self-aggrandisement'; ordinary hereditary chiefs have several but not enormous numbers of wives.

When he dies he is supposed to haunt the place where he lived, preferably the hills; sometimes slaves and even wives are buried with him. The slaves are clothed and fêted days before, and though they know what it means, they have no escape: the wives are caught and buried under him, but if any are to be spared they are permitted to come out from under the corpse. The body sometimes lies in the house in which he died till the flesh is decayed and only bones left; the house is built up, the dancing much and prolonged.

The succession to the chieftainship (*ku lowa ufumu*) is sometimes through the son; oftener through a younger brother, son of brother, or son of sister, *mpwache a-ka-lowa m'mudzi wa njirache.*]

Mfumvulo, THE BONES AT THE BOTTOM OF THE BACK, the sacrum; also **mfumfula, mfufutu, mpfupfutu**; *mwendo wa mfumvulu*, the leg with the tail-stump attached.

Mfunde, A LINE, ROW; also **mzera, mzere,** *q.v.*; *wa-ya* class; plu. *mifunde*; *mifunde ya antu, ya nyama ya nyani, ku tsogozana nda-enda*, lines of men or of animals, of baboons, &c., walking one after the other: also tattoo-lines *mifunde*, lines drawn, *a-lomba mifunde* or *mizera.*

Mfundi, A SKILLED WORKMAN; also **mpalu,** *q.v.* (derived from *punda*, to excel).

Mfundo, I., A JOINT, the knuckles or larger joints; *ya-za* class; also **mpfundo**: II. A KNOT, the tying of two strings, *ku lunza mfundo*; *mfundo ya nyana*, a 'grannie' knot; *nkono wa-lunzira mfundo*, the arm has united again: III. then a BUNCH OF MAIZE-COBS tied together, generally four in number; *mfundo imodzi ya chimanga*, one bunch of maize, *mfundo za patatu*, bunches of three: IV. then A CLUMP of maize growing, also *ya banyo, ya nsungwi*, of reeds or of bamboo: V. then A TUMOUR, an inflamed gland: VI. metaphorically the widening out of a stream, *pa-ti mpfundo-pa*, there is a wider part. It is, in fact, as extensive as our own word knot, all the meanings above being extensions of the one idea and really the same word.

Mfundu, FLAKY BARK covering upon the bamboo stalk, of dirt upon an unwashed man, of a fig- or a gum-tree, or the flaky netting of the *kanjedza* palm; the outer bark which comes off in flakes or bits. *Ya-patika mfundu kumbuyo*, the flakes stick on to his back. *Nsungwi i-choka mfundu zache, ya-fika-po ku-lukutika mbu!* the bamboo casts its outer husk, and it falls off leaving the stem smooth and white.

Mfunga, a bunch of calico tied round one's waist, the bunching or flat folds in front in which the Chikunda carry things as in a bag; also a knot tied in the end of one's calico containing any small parcel: *mfunga ndi nsaru imene i-tsala ku-moto*, the *mfunga* bunching is the cloth which remains in the front; it is sometimes tied thus very low down: *a-tsira pa mfunga*, he puts it into his girdle; *ya-za* class (*ku funyama*); *mpumbulu* refers to the round and round binding of a loin-cloth.

Mfungo, a species of tree; yields bark-cloth; a large tree; *wa-ya* class, *mifungo.*

Mfungulo, A LOCK; also A KEY, which is more accurately *chofungulira*, that which unlocks (*fungula*) a door. It is common among the Ambo branch of the Mang'anja; and is a wooden key about a foot long, with three teeth; it is passed in between the wall post and upright door-stick (*kapambi*) inside, and the teeth fit into notches and lift the bolts: only the Ambo can make them, and they lock their door thus behind them, carrying the key with them, when they go to any short distance from their house. *A-tenga mitengo na-boola na-sema wina-nso, na-esa mfungulo, mwana wa mfungulo-a-pisira*, they take pieces of

wood, bore holes in them, adze another piece and make it a key, the child of the lock, which they put in (to open the door): *ya-za* class.

Mfuno, NOSE. See **Mpuno.**

Mfunta, stumbling. See **Mpuntwa.**

Mfuntambuyo, also **mfutambwiyo**, GOING BACKWARDS, also turning and going back another way, or even the same way.

Mfunti, A THIEF; *ku funta*, to pilfer; *wina amene a-ba m'nyumba, a-zolowera m'nyumba mwako, uyu ndi mfunti*, one who pilfers from one's house, he is familiar with your house, this man is a petty thief.

Mfuntula, LOOSE TYING which can be unfastened; tying in a 'bow' single or double; *ya-za; ku funtula.*

Mfuntwa, stumbling. See **Mpfuntwa.**

Mfunya, FOLDING UP; *mifunya* plu.; *njati a-gona mifunya myendo*, bending up its legs; *zomwe zi-panda myendo zi-gona funya.*

Mfunyenye, wrinkles or folds of skin, not those arising from old age, which are *manya*, but fat cheeks, folds of fat on the belly, *a-ipa china a-to-ti mifunyenye mifunyenye; pa-mimba pa uyu pa-li mafunyenye;* also **mafunye** of the *ma* class; *wa-ya; ku funya.*

Mfupi, and **mfupi-mfupi**, NEARNESS; *mitengo ya mfupi-mfupi yo-andikira, maso sa-nka patari*, trees with thick foliage close round one, one can't see to any distance; *mitengo i-ri mfupi-mfupi mommo; mu*, in, and *fupi*, short, near.

Mfupo, collections at a dance; also **chifupo**; a reward for good dancing; *wa-ya*, also *ya-za.*

Mfuru, free. See **Mfulu.**

Mfutada, a blow. See **Futada.**

Mfutambuyo, going backwards. See **Mfuntambuyo.**

Mfuti, A GUN.

[A cannon, *mzinga;* a long gun, *mtalanji;* a pistol, *kambula*, or *kamfuti ka m'malaya.*

The various parts, &c., of a gun—*mluli* or *mtutu*, the barrel; *gumbwa*, the stock; *tendere*, the butt; *mbale*, the pan; *chikombe*, the cover of the pan; *uta*, the trigger and guard; *chuda*, the trigger; *kauta*, the spring; *mwala*, the flint; *njinga*, the ramrod; *chipolopolo*, the bullet; *wonga*, the powder; *bua*, the wad; of a cap-gun, *nkanda wa moto*, a cap, also *mwala wa moto: ku panga*, to load, specially to cock; *ku sopera*, to ram; *ku timba, ku-mba, ku gudumula*, to fire: *te! de!* dogger-head back; *kwa!* striking of stone; *tso!* fire-sparks struck; *kachi! kachi!* catching fire, (*ku waka*); *fff*, blaze; *te! pi!* bang.

Derivation—*futira*, to sprinkle, from the scattered shot. Yao *uti*, as *mafuta* oil, Yao *uta.*]

Mfutifuti, drizzle, sprinkling; as rain, flour; *mbvula ya-ti futi futi wa! mifutifuti yo-nga nkungu*, rain is fine and small, a drizzle like a mist: *ku futira ufa futi futi*, to sprinkle flour; *wa-ya; futira.*

Mfuu, A SHOUT, a call; *ku pfuula;* also to give a loud purr with the hand on the lips; *wa-ya.*

Mg-; as in words beginning with **mk-**, so also in words beginning with **mg-**, the *m* is not the simple nasalisation of *k* or *g*, but a formative initial consonant, or a consciously and intentionally fuller nasalisation; the words thus under **mg-** are substantives and belong to the *wa-ya* connective, i.e., the *m-mi* initial class; while *ng-* and *nk-* would indicate the *ya* class as *mj-* and *mp-*, seeing that *n* is the nasal corresponding to the dentals or alveolars.

[*Note.*—Words properly in *mg-* or *nk-* frequently sound like *ng-* or *nk-*, in ordinary conversation: they must therefore be sought for here.]

Mgadzi, red beads. See **Mngadzi.**

Mgaga, I., a biting insect; *chisiwe cho-luma ga!* the white ant which bites *ga!—wa-ya.*

II. A LONG DRUM held between the knees and beaten at the one end; at the other end there is an *mchira*, or tail; *wa-ya; migaga;* (derived from the beating of the drum, *ga! ga!*).

Mgali, gleam. See **Mngali.**

Mgang'a, HARD, UNRIPE FRUITS; *ya masuku, ya nkuyu, ya mtochi; wa-ya.*

[Derivation—*gangalama, kangana*, &c., from the hardness.]

Mgodzola, one who breaks firewood; *agodzola* plu.; *ku godzola zikuni.*

Mgole, a cocoanut-tree. See **Mngole.**

Mgoli, a banjo. See **Mngoli.**

Mgomero, a hammer for bark-cloth;

ide like a mallet; *wa-ya;*

time cha pingo na-chi-boola ndi moto, na-funa konga mpini na-we a-boola, they take the hearty, bore it with a red-hot iron, g to do for a handle, and put it which they have bored.
oth maker has an anvil of wood, olds this way and that way, lies , which he goes on hammering g time: *ku goma nkwende,* also *wende;* the hammering is quite

L., A CAVERN; *tawira mu* a to the cave; *mgomo wa* o **panga**; used for hiding war: *wa-ya.*
MMER OR MALLET for beating oth; *chigundo cho-gundira* lso **mkomero**; *wa-ya; ku*

taxi, A SPECIES OF FINE ; *maudzu o zi! o-fewa nga-fagololo a-gonera m'bwalo,* lo recline in the *bwalo.*
the meal before going to t; *ti-die ngomero; wa-ya; ku gona,* to go to bed.
. DEAF PERSON; *agonti; m* ss.
a cocoanut-palm. See

species of tree; grows at flowers conspicuous; *wa-*

THE SOUND OF WALKING, *' di! ndani a-utsa migugu !* who is walking outside?

, also **chogugudira,** a stamping a clay floor; *wa-ya; ku*

u, a LARGE ALARM OR WAR emble the people together; to call the people together urposes, say to hoe; it is h a drumstick (*ntimbo*); a. *migulugulu;* so called with *gu!* beating.
nstick drums, *kwenje, dombe.*

THE EDGE; *wa-ya; migunana, komana.*
of a canoe or mortar, *miguma;* u, also of a field or place, *maeu; mpepete, mbali;* of a plate, *mbali, mguma, miromo;* of a river, *mbali, gombe, chirinji, chiri.*]

II. A large white bead. See **Mnguma.**

Mgumi, an old *nchenji* or beaver-rat; *wa-ya.*

Mgunda, A SMALL GARDEN, as *chigunda; migunda; wa-ya.*

Mgundanjira, here and there upon the road. See **Ngunda.**

Mgundanjiri, a species of thorn-tree, perhaps a thorn-acacia; *ku-gunda-njiri,* to withstand the hog: *wa-ya.*

Mgundu, I., the sound made in pounding *mpale* or the *mtama wa mpale,* the broken white particles of maize when the pounding is considerably advanced: it is a soft floury sound: *wa-ya; ku gundula.*

II. A stick for beating bark-cloth; *migundu yo-gundira nsaru.*

Mguruguru, drum. See **Mgulugulu** above.

Mgwala, THE BEATEN TRACK, of animals; *wa-ya; migwala; ku kwalala.* It is *gumbu* of men; *bande* of animals; *mleka* of mice; Chikunda *miywala-mbo,* with the common *-mbo* termination and habit of Chikunda words—query even the tribal name *Ambo.*

[**Mgwani,** not a Mang'anja word, but one in constant use, which has grown as many others under our eyes. Big one = a large tree cut in the bush and carried in, primarily any big thing; then *bigwani;* then *migwani,* which having a plu. form supposed the sing. *mgwani,* still further *mngwani,* and *mingwani;* all derived from pure analogy.]

Mgwalangwa, THE FAN-PALM; fruit *gwalangwa* (*la* class); the fruit a large nut: see **Mlasa,** and *chinkwamba,* stages of the tree (which are most remarkable, the bushy *chinkwamba* being scarcely recognisable in the immensely tall stem thickened in the middle, and feathery top of the *mgwalangwa*): *wa-ya* class.

Mh-; words really begin thus which we are accustomed to spell with **mp-** and even **mb-**; just as **nh-** with **nt-** and even **nd-**. For practical purposes the less exact spelling is better, and no one would ever think of spelling it any other way. Similarly the third nasal **ng'** has also exact **ng'h,** which are written **nk-** and ng-.

Mi-; words beginning with **mi-** are to a great extent plurals of the *m-mi* class; *mimba*, 'belly,' of the *ya-za* class, being a real *misiri*, a 'workman,' an apparent exception: there are a few verbs, as in *mera*, *meza*, namely, *mina*, *mira*, *miza*, &c.

Note.—In words beginning with a vowel following the sound *mi-*, one may spell it either with or without *y*: *e.g.*, *myendo*, legs, or *miendo*, or *miyendo*, are all heard, just as *mu-* has *mwi-*, *mui-*, *muwi-*. Only such plurals, however, are entered as have difficulty in them or have no singular. A whole class of plural *mi-* formatives is possible out of every verb: *e.g.*, *miyambidwe*, where *mi-* is used as an abstracting prefix independently of its being either singular or plural, just as *ma-*, *m-*, *ka-*,—*e.g.*, *mabvalidwe*, *mbvalidwe*, *mibvalidwe*, *kabvalidwe*, *ubvalidwe*, &c.,—and these can be used with every mood of the verb. They are left out of the book, and can be formed themselves at pleasure.

Mi, II., DIVING, adv. of *mira*, *bira*; also **bi**!

Mi-, III.—see **My-**.

Mia, soft—see **Mya**; **miada**—see **Myada**; *miadalala*, *myalala*; *miata* (stick); *miatalala* (be humpy); *miatula* (take off). See **Myadalala**, **Myata**, **Myatalala**, &c.

Mibvi, arrows; plu. of *mbvi* and *mubvi*.

Michedwo, delay; also *wa-gona ndi michedwo*, a late supper or indigestible meal.

Midzi, villages; *mudzi*, *mdzi*.

Miko, places; *muko*, *mko*.

Mila, ku, to dive. See **Mira**.

Mililí, brittleness. See **Miriri**.

Milomo, lips. See **Miromo**.

Mimba, BELLY; of the *ya-za* class; *mimba zoka*. *Ku-kula mimba* or *mimba nete!* large-bellied; *mimba tati!* small-bellied; also **chimimba**, a person or animal with a large belly; *i-ndi-pweteka mimba* or *nda-pweteka m'mimba*, I have a 'sore stomach'; a hen takes her chickens *ku mimba*, under her wing. *Mimba* also = IN FRONT; *ku mimba*, before me, as *ku moto*, *ku mfuno*. *Mimba* also = INSIDE; *m'mimba mwache*, as *mkati mwache*. *Mimba* also = breadth, especially of cloth; *nsaru yo-kula mimba*, broadcloth; *mimba ya munda*, the breadth of the garden; *a-lumikizana m'mimba mwache*, they join side to side, also *m'litari mwache*, breadth to breadth to make it broader. *Mimba* also = WOMB; *ku tenga mimba* = to conceive; *mimba imodzi*, one mother; *a-li ndi mimba*, she is with child, also more politely *a-li m'kati*, enceinte; *m'mimba imodzi njira wanga*, of the same family, *pfuko*, *mbale*. *Mimba mimba*, protuberances or knots in wood or in a tree. *M'mba mwanga mwa-ndi-sia*, once heard pointing to derivation from *mu*, *mwa*.

Min-; plurals in **min-**, see **Mn-**.

Mina, I., THE EGGS OF A LOUSE; and **myena**, *mina za nsabwe*; of the *ya-za* class, not a *mi-* plural.

Mina, ku, II., TO BLOW ONE'S NOSE: **minitsa**, do it for another, as a mother for her child; **ku mina mamina**; also = TO LET ALONE, to put out of one's nostrils.

III. Holes. See **Muna**.

Minira apo. Chimfine cha-peya mfuno zanga za-minika bwino lomwe mu-li pepu! leru! a cold in the head has made my nose quite free and light. *A-gwira mfuno ndi zala namina mfe!* description of the manner; also *ku-bvezera mpwea m'mfuno mwe ndiko* **ku fentera** (to snifter), *ku-turutsa mpwea m'mfuno ndiko ku-mina. Nda-m'menya za-ku-limba, wa-chi-mina sa-dza-ndi-puta-nso*, I have given him a good drubbing, he won't provoke me again; *wa-chi-mina icho* = *wa-chi-leka icho*: *chi-mine chimene-cho*, leave this alone.

Minguma, long white beads. See **Mnguma**.

Mini, I., the sound of a small drum; **mini mini**, also **minini**; also *mbindi mbindi*; from *mininga*, *pinininga*, to sound the drum; *a-pininga ng'oma ya-ku-amba mbindi mbindi mbindi*.

II. Of *minira*, to blow the nose.

III. OF WATER SPRINGING UP FROM BELOW, oozing out through the sand, or, say, one's footprints in the soaking

bo plain during the rains; the ng of sap in a fig-tree when cut, DING; PERSPIRING freely: also **ini minini**. *Madzi a-li-ku-turuka ano a-li mini mini*, the water is coming up, it is *mini mini!* (*ku kwache*, it is welling up). *U-ta-edwa kwi-ang'ana apo u-peza mi- i-ri mbu, ku-kala mpindi pang'o- -ona kuti mwazi u-li minini minini*, ou get a cut, looking steadily at it see the flesh white, but in a very t time you see the blood coming ing up.

inika, ku, TO HEM, by folding in rough edge and stitching; **ku gu- a**, to make an edge or a hem; **ku banyira.**

-minika pa mcheu pache kuti i-nga- ng'ambike, they hem the edge for it tears. *A-pinda na-bisa miro- mwa nsaru momwe a-na-ng'ambi- no na-pindira-nso*, they fold and in the edges of the cloth where re, and fold it in again.

inikira, -itsa, -ika, -idwa.

inima, ku, TO OOZE OUT, WELL UP; water, of anything flowing out. **Mini** and **Minini**. *Mwazi wa nku- u-minima po-gagada pache*, the e of the fig-tree oozes out where s chopped.

ininga, ku, TO BEAT THE DRUM IDLY with the hand or with a stick; *ma yo-tsogola a-mininga kuti yei- a-ka-i-imba i-dzi-nka-ndi-londeka sa-sokonekera mau*, the drum that es the lead, they beat the starting es that when they sound the big m it may go and follow without confusion of the two. *A-mini- ndi manja kapena ndi mitimbo ri*, they sound the *mini* with the ds or with two drumsticks.

inini, WELLING UP; *madzi a-dza ini minini pa chitsime; pa ku po- mve! madzi a-dza minini minini; dze ya nkuyu i-ri-ku-dza minini mi- i.* See **Mini.**

injere, strips of rind. See **Mnjere.**

injirinjiri, MADNESS, sickness—see **jirijiri**; also **njete, misala.**

injolo, strips of bush dividing dens. See **Mnjolo.**

inso, ends of a canoe—see **Mnso**; *minsi*, pestle, plural of *munsi*; also **minzu**, *ku teka minzu*, curls; *ku lusula minzu.*

Mio, sucking. See **Myo.**

Mir-; for words beginning thus, see also **Ml-.**

Mira, ku, TO GO UNDER THE WATER, to be covered with water, to dive; like **bira**; *ku miritsa*, to immerse. See also **Miza, Biza.**

Wa-mira a-buka pomwe fatsa nayeni, he (the hippopotamus) dived, he comes up again, wait a bit for him. *Mpipi zi-mira*, the diver-birds plunge into the water. *Mwala u-ka-u-ponya m'madzi u-mira*, if you throw a stone into the water it sinks. *Antu a-mira dala, ena o-sa-dziwa ku sambira a-mi- rira-tu*, people dive under the water intentionally, those who do not know how to swim dive but never come up again. *Chitsa cha pakati pa madzi, madzi a-ka-dzala chi-mira*, the stump is in the middle of the stream, when the water rises it is covered. *Ngala- wa i-ka-mwa madzi i-mira*, if the canoe takes in water it sinks. *Muntu ngo- miritsa*, the person is a splendid diver. *Chitsa ncho mirika, cha-mira kale*, the stump is quite under the water, it was under long ago. *Mvu ndi ng'ona ngo-mirika*, the hippopotamus and crocodile live under the water.

Miraga, SUBURBS (*mlaga* sing.); *mi- dzi ya m'mbali-mo, yomwe yo-nyamu- lidwa ku mzinda wo-kulu, yo-dzera ku mzinda wo-kulu*, the smaller villages which are borne by the head village, those which branch from the big vil- lage.

Mirala, beer of the second day; plu. of **mlala**; *moa wa mlala, ta- mwa mirala lero, mawa ti-mwa mbvu- nde, moa u-gona m'mawa mache ndi mlala*, we have drunk *mirala* to-day, to-morrow when we drink it it will be *mbvunde*, beer that is kept to the following day.

Miranguka—see **Mlanguka.**

Miraza, plaits of *mlaza* palm, worn as signs of mourning, on wrist, neck, arm, waist, legs, and breast; all other ornaments are taken off and the head shaved: also the plu. of *mlaza*, *q.v.*

Miregarega, SOOT or SMOKE LINES

HANGING FROM THE ROOF; *miregarega i-lenga-lenga.*

Mireka, spoor. See **Mleka.**

Miremborembo, marks of cutting; *wa-ya.*

Mirimo, WORK, BUSINESS; also **nchito, basa**; *ti-nka mirimo m'tengo, basa lo-manga nyumba, nkokwe, lo-mweta udzu.*

Miriri, BRITTLENESS; *chitsulo ichi chi-kala cha miriri, cha-mbalu-mbalu,* iron which is brittle and splits easily; also of a greedy person, who does not eat with his companions for fear of being called upon to share.

Miromo, lips. See **Mlomo.**

Mis-, plurals in *mi-s-.* See **Ms-.**

Misala, MADNESS; sing. *msala; a-li ndi misala, a-chita misala,* he is mad; *misala ina ya-ku-chita ndeo, misala ina yo-lowa m'tengo,* one kind of madness quarrelsome, another kind retreat into the bush: *msala sa-dziwa zomwe-zi mu-uza anzache iye a-dziwa za eka mu mtima mwache, a-ka-ona anzache na-tawa nda-esa kuti anzache-o a-li m'tengo ndi zirombo koma iye ndi-ye a-li m'mudzi ndi muntu,* the madman does not know what you say to the others, he has his own thoughts, if he sees other people he runs away and makes believe that his neighbours are in the bush with the wild beasts, but that he himself is in the village with people.

[There is some small amount of insanity; and the general symptom is running into the bush.]

Misale, A SPECIES OF MILLET, planted for the sweet stalk, but the grain of which is not eaten; **msale**; *wa-ya.*

Misangu, worms. See **Msangu.**

Misere, LITTLE PARTICLES OF WHITE MAIZE GRAIN not quite ground down into flour — see **Ndede** and **Dede, Mtama** and **Mitsokwe**; *misere ya ufa; wa-ya;* sing. *msere; ku sera=* to sift.

Misinde, SWEET STALKS of maize or millet; also *chikota, msale* (a special kind of millet); sing. *msinde; wa-ya; mpesi ya chimanga* is the stalk, when with no head yet it is *msinde.*

Misiri, A SKILLED LABOURER; plu. *amisiri,* of the person class; **umisiri,** skilled labour; but also *wa misiri= wa luso, wo-sula, wo-soka, wa-ku-pa nyama* (Chikunda), *a-ruka nsengwa, a-sema ng'oma, a-sema mitondo, mizi, zipande, a-sula makasu, a-sema mawa,* wise, skilled, in metal, in sowing, in hunting, in weaving baskets, in adzing drums or grain-mortars, canoe-heads, wooden ladles, in making hoes, in cutting bows; *misiri wa nyumba,* a skilled builder.

[Synonyms—*mpalu, q.v., mpandu, mfundi, muomba,* &c.]

Mit-; plurals in **mit-**, see **Mt-.**

Mitala, BIGAMY, *ku kwata mitala=* to marry two or more wives.

[Also *chipali, q.v.*; derivation possibly *talama,* to walk *tang'a tang'a,* with straddled legs, awkwardly, thus of a man with a wife on each side, as *chipali* also.]

Mitawi, runners. See **Mtawi.**

Mtsitsi, roots—see **Mtsitsi**: *tsitsi,* hair.

Mitsokwe, lees. See **Mtsokwe.**

Mitu, heads. See **Mutu, Mtu.**

Mituta, heaps. See **Mtuta.**

Miu, soft. See **Myu.**

Miy-, the plurals of words beginning with *m* followed by a vowel, when pronounced fully are thus spelt —*e.g., miendo, myendo,* legs, more fully *miyendo,* just as the verb itself is *ku enda, ku yenda, kwienda* or *kwiyenda.*

Miyanga, bamboo ribs in building a grass house. See **Mwanga.**

Miz-; plurals in **miz-**, see **Mz-.**

Miza, ku, TO HIDE, to cover, to put under the water, as *biza* and *bisa; si-miza maondo,* it does not cover the knees. *Lusi li-ka kana ku mizika u-tenga mwala ku-psinya nawo pamwamba msi, li-nga-kale bango la mpasa,* if the bark-string won't sink you take a stone to press down upon the top of it, also *bango* reeds. *Ng'ona a-miza antu m'madzi,* the crocodile pulls people under the water.

mizira, -itsa, -idwa, -ana, -ika.

Mizere, strips. See **Mzere.**

Mizu, roots; plu. of *muzu.*

Mj-, this is the full nasalising by *n* of the alveolar *j,* and the words thus belong to the *m-, mi-* (*wa-ya*) class;

simply *mch* with the throat-added.

—Many words apparently beginning -, should really be spelt *mnj-*. They following in alphabetical order: (canoe-tree), *mnjanja* (short calico), *nero* (fear), *mnjere* (rind of cane), *jiri* (a fit), *mnjo* (tree), *mnjolo* (bush-etween gardens), *mnjonda* (dance), *njo* (shooting up).]

iga, a soldier; plu. *majanga;* **ıludado**, Port.; and **msupai**; **ımdo** is also good Mang'anja. *janga*, a ramrod.

ıjau, ASKING, BEGGING (Yao ang'anja), *mtujao* Yao.

)o, A NOTCH; *wa-ya; ku jeba; mba mjebo, ku cherera mjebo,*

lo, A TAUNT; *wa-ya; ku jeda; edo.*

e, SHAVING ALL ROUND THE *ku dulira mjeje; wa-ya; ku-a;* also *njeje.*

ıjemero, CUTTING OF THE HAIR; *; ku jenjemera;* also *njenje;* also *jenjemero, q.v.*, fear.

:e, with plu. **ajere**, the name of with a special *gano* axe, which se in elephant-hunting for cut-p the meat; also perhaps the)f men skilled in meat-cutting: *-dza ndi magano ao wo-temera ;* but the common name would :mo, *akatemo.*

gano axe has a blade like a battle-axe e curved edge broad and very sharp, : neck is made very long and projects)ugh the handle into fantastic curves.]

i, SHARP PAINS in the nerves or *midumulo i-puta mijiji*, throb- provokes pains in the nerves lead to it; *mijiji ya mpamvu*, iating pains: perhaps also wrestling.

a, an older brother. See **Mjira.**

), A PLACE OF ASSEMBLY—*e.g.*, r; *jia.*

'a, A BROTHER'S OLDER BROTHER, STER'S OLDER SISTER; it is most)nly used with the pronoun, *ie, njirako, njiranga, njirao, u, njiratu;* the full pronuncia- ı **mnjirache**, of the *wa-a* person but like *nkazi*, &c., which really ; as words to the *n* or *ya-za* class (*quasi* collective), one hears it most frequently *njirache;* the plu., however, could never be *njirache ziviri*, as *nyama ziviri*, but is **anjirache**; the form above, **mjira wache**, is in use by the Mang'anja, the Chipeta preferring *njirache:* for relationship, see **Mbale.**

Mjogodo, or **mdyogodo**, a poker, *ku jogoda, wo-dyogodera m'mpako; wa-ya.*

Mk-; the proper nasal of *k* being *n*, the use of *m* is intentional and points out the word, as of the *wa-ya* class: as *k* is interchangeable also with *ch*, *mk-* frequently becomes *mch-*.

[*Note.*—Many words will be found under this which, to defective attention, will sound like *nk;* further words in *mmk* will often seem to sound *mk-*.]

Mka-, I., a prefix used in noun-making, as *ka, na, nka.*

Mka, ku, II., TO GO, also *muka, nka.*

Mkadze, a species of euphorbia; the juice is poisonous and most hurtful to the eyes; it is said to cause blindness; it grows, however, most luxuriantly, and can be easily propagated by cuttings; *wa-ya.*

Mkaju, THE CASHEW-TREE: probably the words *mkaju* and *cashew* are the same.

Mkaka, MILK; see also **Nkaka**; milk of cows, goats, and other animals; *maere* is woman's milk; plu. *mikaka; wa-ya* class; *ku-kama* or *ku psinya mkaka*, to milk; *koka la mkaka*, cream; *mkaka wo-koka*, cream or curd; *mkaka wo-sasa*, or *wo-nyung'unya*, sour milk; *mkaka u-li zo!* or *zi!* or *nakanaka*, sourish milk.

[Manner of making curd—*a-tenga mkaka na-u-ika mu mpika na-tika pa-ku-tenga ku-tenta bwa! (ena a-tika kafucheche* or *madzi a-m'ka-fucheche wa mwana wa mbusi) mawa a-u-pesa u-ta-limba*, they take milk and put it in a pot, and put it in a place where it can get heat (some put in the stomach or the stomach-juice of a young goat).

U-limbira ku-tenta kwa malimwe, u-limba pamwamba madzi na-nka pansi, a-boola na-tsanyula madzi, mkaka wo-limba ndi u-tsala momo, na-tsira-mo-nso wa lero na-pika nsima na-ika m'mbidzi na-tenga mkaka na-tsira momo nda-i-godsobola, it gets firm (*limba*, same idiom as in English), becomes curd in the

hot season, it is firm above, the whey is beneath, they make a hole in it and pour off the whey, then they perhaps pour in more milk (as many times as they get it and wish to add to the curd), and cook *usima* porridge, put it in the wooden platter, and add the curded milk and mash them up together.

Some tribes make curd a regular article of diet; the milk is beautifully clean and served upon banana-leaves.]

Mkalamanja, A LONG KNIFE, *mpeni wa mkalamanja*, one that has a good grip in the hand: *wa-ya*.

M'kale, long ago, before, for *ndi kale; ameneyu a-na-li-wo-dwala mkale wa-ndu-tenga naye tsoka*, this person was sick before, and this is the cause of his misfortune now.

Mkalira, an inhabitant; plu. *amkalira; ku kala.*

Mkaliriro, A QUILL, the stem of the feather; also a sharpened bamboo stick used for stroking the threads in weaving; *mikaliro; wa-ya; ku kala*, to rub.

Mkaliro, custom, nature, disposition; as *mpando;* also *makalidwe, q.v.; wa-ya; ku kala.*

Mkamwini, A SON-IN-LAW; plu. *a-kamwini*, or *ankamwini.*

[It literally means that he is the owner of the girl who is his wife, seeing a man when he marries goes to live with his wife's people; *nka* prefix, as *na-, ka-*, &c., and *mwini*, owner of.

A-dza-kwata mwana wa mwini na kala wa mwini; wo-dza-kwata mwana wa mtu wina.]

Mkanda, BEADS, and **nkanda**; used collectively, *mkanda wambiri;* Yao, *chuma;* plu. *mikanda. Ku-zingira mkanda pa kosi*, to put beads round one's neck; *ku pichira* or *pika pa kosi*, also *pichirira*, to thread beads: *wa-ya* class; plu. *mikanda.*

[Various kinds of beads, &c.: *usimbwa, nkanda wa usimbwa*, very small beads of all kinds; *mpeche imodzi*, one single bead of any kind; *diso*, the eye of the bead; *kula maso*, large-eyed beads; *chikosi*, thread for beads.

Maso a zombe (locust-eye), a variegated small bead; *nanjuchi*, clear yellow; *chikoola*, opaque yellow, various shades; *nakapweso*, green beads; *nakaunde*, lavender; *ndemanga*, black (long-shaped), also red; *chitalaka* (*ngazi*), ordinary-sized red beads; *nkwape* or *nkwepu*, very small red; *nsenga*, pink; *nkapwe*, chocolate; *chingulugulu*, light blue, *chingulungulu cha mtutu*, a shade lighter; *mbitu*, very small dark blue; *majerejere*, dark blue; *mlanguka*, light blue (more transparent than *chingulungulu*); *mapipi*, very dark or black; *mtiza*, large black; *chinuinui*, white; *kawere* (old Mang'anja), white; *kulale*, a very large red bead; *mkanda wa mvula*, a very large white; *mpande*, a large, circular, white single shell; *mngadzi*, same as *chitalaka*, which was originally Yao; *mkanda wa mole*, a percussion-cap. Also *ndemanga* (long red bead), *nunguma* (a long white bead), and *mapiwi* (black), *mlombwa.*

The names are frequently Yao, because the Yao travel much and have intercourse with the coast.

Ornaments made with beads—*mbanda*, ring of beads for head; *chisada*, a sporran of beads; *muviri* and *njobve*, fringed covering (*chikodobwe* and *msechi*, of gourd); *chikong'ontera*, rows of beads round neck; *chipiriko*, bracelets of beads; *chipote, mtina, usilisi*, waist-bands, the chief store for riches; *chinyago, timbwa*, necklaces; *chitunga*, a large head-dress of beads put on like a wig.]

Mkangara, a tough and STRONG FULL-GROWN BAMBOO; *chinsungwi ichi nchi mkangara; wa-ya* class.

Mkango, A LION; *wa-ya* class (quite exceptionally); plu. *mikango;* derivation apparently *kang*-root strength.

Mkanso, a species of acacia-thorn.

Mkansona, a species of thorn. See **Nkansona.**

Mkao, THE EDGE, of cloth, selvage; *wa-ya;* plu. *mikao;* also *mchetu.* See **Mbali** for synonyms.

Mkapa, a hole lapped out under a river-bank: *ku kapa mkapa m'mbali mwa madzi, ng'ona a-kapa mkapa po kala*, the crocodile scrapes a hole where it rubs; *wa-ya; mikapa.*

Mkapwe, small red beads; *wa-ya; mikapwe;* differs from *chitalaka.*

Mkate, I., BREAD; also *mkato; wa-ya;* plu. *mikate*, rolls, loaves, &c.

[The real *mkate* is a roll compounded of maize flour mixed with bananas and honey. It is kneaded and patted with the hand (*komba mikate*, also *ulunga*), roasted, cooked in a pot, being rolled in leaves and dried in the sun; holes are poked in it, which are filled with honey. *Mikate* can be rolls or scones of ordinary bread, and the word can bear the meaning of bread in the abstract.]

Mkate, II., A SMALL BASIN OR POT; used for various purposes—*e.g.*, holding honey or oil; also for washing one's face, *mkate wo-sukusulira;* it is made of clay, small, round at the bottom, broad and open-mouthed, and stained red with iron deposit found in the streams (*wo-paka kundwe*); also used for carrying water

for the beer-drinkers (*wo-tungira madzi a-ku-mwa moa*); pronounced *mkhate; wa-ya* class.

Mkati, III., INSIDE, also *mkate; mkati mwache,* in the inside of it; also *pakati.* See **Mbwalo** for synonyms.

IV. Also for *k'ate* or *wa-kate,* a leper.

Mkatsilo, THE SKIN OF A DRUM, the covering of a drum, *chikopa* being skin as skin; also *mkasiro,* from *ku katsa* or *kasa ng'oma* (*katsa, q.v.*), to cover, stretch skin over a drum.

Mkaya—see **Nkaya,**

Mkazi, A WOMAN; also *nkazi;* plu. *akazi; yei-kazi, wo-kazi, ukazi,* &c., are of the same root, which is perhaps *kazika; nkazikazi,* a woman indeed; *tate wa-mkazi, mlongo wache wa tatewa,* aunt on the father's side; *mkazimzache,* her female companion.

Mkitsa, ku, causative of *mka, nka,* cause to go; *ku-anjana ko-sa-mkitsa, ku-anjana* is not much used.

Mko, THE SPOOR OF A HIPPOPOTAMUS, where it climbs out of the river or returns; *wa-ya; miko.*

[*Doko,* where men land; *chiko, iko,* Yao.]

Mkoa, bending, as of an old man; also *mkowa;* plu. *mikoakoa; mkoa wa mtengo; wa-ya; kowama.*

Mkobo, mkobodi, mkobwe, THE HANDLE OF A GOURD-CUP, the tail of a gourd; also *nkobo;* plu. *mikobo, mikobodi, mikobwe; wa-ya* class.

Ajawa a-tsira mankwala ku nkobwe, the Yao put medicine in the handle of the gourd, *anansi a-ma-mwera moa chiko chomwe cha-mankwala-cho, mlendo a-ka-dza pakuti a-m'ninke moa ndimo a-u-pendekera ku-mkobwe-ko kuti a-ka-tenge mankwala, ndiko ku-m'-patsa mlendo na-choka pamene-po a-fa,* their neighbours drink freely, but when a stranger comes to drink beer they lean the cup over so that the beer may flow into the hollow handle and dissolve the poison, and give it to him; and when the stranger goes away from the place he dies.

Mkodobola, cutting of the hair in little patches, taken out, say, in a curve round the ears or round the back of the neck; sometimes a bare patch is cut out over the temples, and when the hair is grown another smaller patch is shaved out of this new growth, leaving two, and sometimes more, stages of growth of hair: *wa-ya.*

[Derivation—*ku kodobola,* to scrape or pick out. For other cuttings of hair, see **Tsitsi.**]

Mkodzo, URINE; *mikodzo; wa-ya; ku kodza, ku tsira mikodza,* or *ku tsira mbvula* (politer); the *bvimbvi* and other insects excrete an irritant poison, *gongoni a kodzera antu m'maso, mikodzo yache ya mpembedzu ya-ku-wawa.*

Mkoka, an animal which dies of itself; A VERY LEAN BEAST; *ya-fa mkoka, tupi lache la choka,* the lean beast has died, its flesh was all wasted away; *nyama ya mkoka,* a lean beast: it also means one who drags anything along—*ya-pita* or *wa-pita mkoka,* a beast or man passed here dragging something along; *wa-ya; ku koka.* For **nkoka,** a trap, see under **N.**

Mkokalupsya, the HEAVY SWEEPING RAIN which comes AFTER THE DRY SEASON, a month perhaps before the setting in of the rains; it washes away the burnt ashes (*koka lupsya*) of the grass fires: *pa mkokalupsya pano; wa-ya.*

Mkoko, A BUNCH of bananas, the cluster is *pabva;* also A TREE FALLEN ACROSS THE PATH, or stream; *wa-ya. Akatundu a chiruka a-ti ko ko ko,* consecutive also *ko ko ko* of bananas on the stalk; *ufa u-li-ku-dza ko ko ko,* much *ufa,* many coming.

Mkokomo, the SOUND OF RAIN upon the leaves, or of rapids, wind, &c.; *wa-ya; mikokomo; ku kokoma, q.v.*

Mkokoto, THE RIM of a pot; more commonly *milomo; wa-ya.* For synonyms, see **Mbali**; also **Mchenu, Mkao.**

Mkole, A PLEDGE; also *mikoli; wa-ya; ta-gwira mikole ya mangawa atu,* we seized pledges for debts due to us.

[*Chikole* is a betrothment pledge given by man to woman: it becomes cause of *mlandu* in any breaking off.]

Mkoli, A PRISONER; *mikoli; wa-ya; antu o-gwidwa; ku-kola* and allied to *goli.*

Mkolo, head, father, AGED HEAD; perhaps founder; *atate, mbuye, mkolo*, stages of descent; *wa-ya*, plural *mikolo;* also *kolo, q.v.*

Mkolokolo, 'THE SACRUM'; *pfupa la msana lo-marizira pakati pa nsonga za matako.*

Mkolokwa, maize gleanings. See **Nkolokwa.**

Mkolombidzo, a stick put over one shoulder to help the burden carried on another stick over the other; *wa-ya, mtengo wa-ku-tukulira katundu.*

Mkolongo, a species of fruit-tree: *wa-ya.*

Mkombe, see **Nkombe.**

Mkombero, A RIM, EDGE; of a basket, *wa nsengwa, ntanga, lichero, mono; wa-ya.* See **Mbali** for synonyms.

Mkomboti, the stem of a fruit or a flower-head; a LEAF-STALK; *mkomboti wa tsamba la dzungu*, also *mkomboti wa chiko; wa-ya;* also *nkonyo.*

Mkombwe, a hippopotamus-hunter; A SKILLED MAN; plural *akombwe*, and also heard *ankombwe; a-lasa mvu, m'mvu umisiri wao, upalu wao ngwa mvu*, also *mchenzi*, &c., *omwe a-pa nyama zo-bvuta ku-zi-pa*, they hunt the *mvu*, &c., those who kill beasts difficult to kill; also skilled in swimming, &c.

[Synonyms — *mpalu, mmisiri, mchembwa, q.v.*]

Mkomero, a stick for beating bark-cloth; also *mgomo*, or *chigundo; waya; ku komera.*

Mkonda, or **Mkonde**, 'dottle' of a pipe.

Mkondano, friendship, love; *waya; ku konda; muntu amene a-kondwera, mkondwi*, plural *akondwi*, person who loves.

Mkonga, the Yao way of wearing cloth; in Mang'anja *chikazi*, in which the cloth is put all round one.

Mkongodzo, the STAFF of a sick man; *mnkalamba a-to-kongodzera ni mkongodzo*, the old man keeps 'inching along' with his staff.

Mkonje, A BUNCH of UNRIPE bananas or beans; also *nyemba za mateba, chi konyo cha-kwi-yamba ku turutsa maso*, early beans and maize: *chasdemandema*, of the *ya-za'* class.

Mkono, THE ARM, the fore-arm; also AN ELL measurement; also *nkono; nkono wa dzanja* or *manja*, the right arm or hand, *nkono wa manzere*, the left, also *manja a manja*, and *manja a manzere; wa-ya.*

U-sa-ote ndi akapolo omwe, u-sa-ote ndi agaru omwe, do not warm your arms at the fire, they are dogs or slaves and do work. *Uyu ngwa mikono a-ka-bsala mbatata zi-ika za-zikulu-zi-kulu za mitsempa*, he is clever with his hands, if he plants potatoes they are sure to have big tubers and roots. *Uyu ngwa mikono ya-bwino a-ka-i-lasa nyama i-ka-fa*, he has a sure hand, if he wounds the game it dies. *Ngwa mikono yo-wawa*, or *ya mwera*, his arms are anointed with medicine, and so the animal dies.

Mkono wa nsaru, an ell of cloth. *Po-yamba a-esa mwiezo ndipo moperewera pansi pa-da-pambana ndi pa-ku-ya, madzi a-limbika a-fo-mza chisi wo-fika wo-pambana mitengo kwa mikono isanu*, at first they try the measuring-line, and where it fails to reach the bottom, the water exceeding the stick in depth, is considered deep water; the water prevails and covers the island, reaching over five ells above it.

[*Mkono* at first was an arm's-length, now it is an ell.]

Mkonono, SNORING; *ku omba* or *ku liza mkonono*, to snore; *wa-ya; mikonono.*

Mkonyo, stalk. See **Nkonyo.**

Mkonzi, A FRIEND; one who speaks well of one; a good friend, a good servant; also one who is a good citizen, law-abiding, does no harm (*wina amene a-sa-menyana ndi anzache pamdzi nda-sa-ba-i nda-sa-chimwa komwe-i ndiye mkonzi amene*); a good child, one that nobody can speak ill of (*mwana wanga ndi mkonzi munthu sa-nga-m'namizira*).

Mu ulendo a-fa ena pa-mdzi-po mlendo iye a-ika mtembo, a-sanduka mdzukulu, a-pa-mdzi-po a-ti **nkonzi** *watu*, in a journey, if some die at a village

and a stranger buries them, becoming for the time being next of kin, those at the village say, 'he is our friend.' *Pa mirandu antu a-nga-nene ndi mkonzi chifukwa wa-konza mirandu*, in *mirandu* people can call one (who helps others to state the case properly) an *mkonzi*, because he puts it or keeps it right.

There is also an idiomatic use of *mkonzi* as one who kills a person, or (*vulgo*) 'settles' him.

Mkope, a species of bird with a large heavy beak; the toucan.

Mkor-; for words beginning thus, see **Mkol-**.

Mkoswe, AN ADVOCATE, one who speaks for another, takes up another's case; one who comes to introduce another, also to make overtures of marriage for another: also *mnkoswe*, plural *nkoswe* and *ankoswe*, Yao *ngoswe*.

Mu-li-be nkoswe nanga u-ka-dwala ti-ka-uza ani, you have no friend to help you or conduct your affairs; what if you are sick, whom shall we tell? *Wa-dza yeka ku-dza-kwata yeka chifukwa a-sowa nkoswe*, he came himself to conduct his own marriage proposals, because he had no one to do it for him. *Ti-ese mdima nkoswe*, let us take the help of the darkness. *Nkoswe yanga; ndizo nkoswe zache.*

Mkota, AN OLD FEMALE goat, fowl, or other animal: also *chimkota; mkota wa nkuku. Mbuzi ya kolo*, is a mother-goat; *msoti*, a young female; *mkota ngo-leka ku bala*, an old done female: *wa-ya.*

Mkotamiro, the lintel of a door, *pomwe a kotamira antu*, where men stoop to get through; *wa-ya.*

Mkua, BRASS, also *nkua, mkuwa, nkuwa; mikua*, brass rings; also anything made of brass; they are worn round the ankles and wrists, the coils of brass wire being sometimes almost a foot deep; **nsambo**, in Chikunda is brass rings, in Mang'anja the thin brass rings round a pipe; *nkwinjiri* are bracelets and anklets, but they are of iron; *gango la mkua*, a ring of brass: *nkata ya mikua*, a roll of brass wire; *mikua ya msongolo wa nkwali*, the yellow legs of a partridge.

[**The working of brass wire**—*Mpalu a-dula-dula mikua na-tsira mu mpika na-sungunula m'chipala; chi-ka-zizira ndimo a-sula; a-ka-chi-wona kuti cha-chepa msinku wache ndimo a-mba-pisa m'chitsulo cho-boola, a-yamba ku-pisa m'mpanda za-zi-kulu na-sula pang'ono pa nsonga pache pa nkua na-tsatiza m'mpanda inzache ya iyo ya patangwe; a-koka ndi chitsulo cho-boola na-koka na-zenenga mu mtengo-mo; a-gwira ku nsonga ndi kwina ndi kwina, a-panira mkua-wo mu mbano kwina a-pachika mtengo wo-kumbira pansi, a-limbichira mu mtengo; a-ka ona ku chepa a-mba-pisa m'mpanda za-zi-ng'ono po-marizira ndiyo yei-ng'ono yene yene ndi mafuta a-paka kuti zitsulo-zo zikale zo-fewa*, the skilled wire-drawer cuts up bits of brass, sheds them into the pot and melts them in the forge; when the mass is cool he beats it out; when he sees that it is thin enough he draws it through the iron drawer pierced with (variously sized) holes; he begins with the largest one, and then hammers the point gently, puts it through the one next it, pulls with the iron in his hand, wraps it round the tree (in which the other end is fixed) as he draws it out: they have different ways of fastening the end, sometimes with wooden pincers (held by another person), and sometimes fastened to a post for which a hole has been dug, and make the tree firm; when the wire is finely drawn, they pass it through the last holes, which are very small, oiling it to make the iron soft and easy.

Pipes are ornamented by thin brass wire wound round and round; bows, guns, knives, spears, are strengthened and ornamented in this manner; the splicing is sometimes plain, sometimes varied. Thicker wire is used for finger-rings, ear-rings; while still thicker wire is used for heavy bracelets and anklets.]

Mkuanjobvu, a species of bird; its cry is said to warn the elephant, *zi-ti iyi-yi-yi, njobvu zi-tawa* (*zi-ti chipongwe cha njobvu*).

Mkucha, THE DAY AFTER TO-MORROW; also *mkuja; mkucha uja*, that third day long ago; *mkucha uno*, this third day; *a-tsotsa mawa, a-lawira mkucha*, they wait to-morrow and start the day after; *mikucha ija*, these days long ago; *lero, mawa, mkucha, mtondo, mzinga, mpenemene*, to-day, to-morrow, third day, fourth day, fifth day, sixth day: *wa-ya.*

Mkudzula, and **Mkudzuli**, one who plucks the fowls (*ku kudzula nkuku*).

Mkuja, the third day; see **Mkucha**; *mkuja kuja ti-da-pita ife kale-ku*, on that third day, some time ago, we passed here.

[In this case *mkuja* would seem to be simply

'that distant thing,' as in counting one would say, this day here (*lelo*), that day there (*mawa*), and yonder day coming (*kuja*).]

Mkuku, rustling of dry grain ready for cutting, as *kukuma ; mapira a-li ndi mikuku mamawa ti-a-lawirira ku-dza-dula,* the millet is ripe, to-morrow early we shall go and cut it; *wa-ya.*

Mkukulule, torn out as creepers ; *bvuta,* torn up and laid on the ground.

Mkukuma, and **Mkukumo,** noise of rain upon the leaves, noise of rustling, of rapids, &c. See **Kukuma** ; *mapira o-uma a-li ni mkukuma,* the millet rustles ripely ; *wa-ya.*

Mkukuziri, A LINE ; say of a serpent upon the ground, or of a canoe dragged along. See also **Mkwikwiziri** ; *wa-ya.*

Mkulansinga, a species of tree ; *wa-ya.*

[The bark is used for rubbing and staining bow-strings, hence the name *ku-kula nsinga. A-dzadzada kungwa lache-lo, a-ta-pala za pamwamba a-ika m'masamba na-kula nsinga,* they chop bits of its bark, when they have scraped the top off they put it in (handfuls of) leaves (in their hands) and rub the bow-string. It has a red juice.]

Mkulumbizo, A WALKING-STICK, A STAFF ; *ndodo ya-ku-endera ; a-esa pesi la chimanga mkulumbizo,* they use a maize-stalk for a walking-stick ; *ku-m'tengera ku mkulumbizo,* to take him up like a walking-stick—*i.e.*, in insulting a person to show how 'lightly' he holds him ; as also *pesi* and *ku tukula ; wa-ya.*

Mkumbaliro, A FIREPLACE, dug out in the floor of a hut ; *wa-ya. Sonkani moto pa mkumbaliro,* light the fire in the fireplace. *U-li-mo moto mu mkumbaliro, fukulani pansi mu-upeza,* there is fire in the fireplace, dig below and you will find it. *Kala pa mkumbaliro,* sit by the fire.

[The floor of a hut is of smooth hard-beaten clay, sometimes mixed with cow's dung to give it firmness and consistency, and to help to resist the *mfutsi* worm : the fireplace is a clear-cut and scooped hole in the centre, so that the fire-sticks do not stray into the room nor do the ashes destroy its comfort.]

Mkumbutuli, one who loosens or unwinds ; *a kumbutula mkombero wa mtanga,* he unwinds the binding of the basket-rim.

Mkunga, AN EEL ; *mikunga ya m'madzi yo-nga njoka ;* caught by basket or net (*kulubeya*) ; Chikunda, *kopokopo ; wa-ya.*

Mkungu, A THIEF ; plural *ankungu* (pron. *mng'hungu*) ; *wa-a ; mbala, wa-ku-ba ; mtsemba, mpambi, mpandu, mfunti,* &c., are synonyms.

Mkungudzu, A DISEASE OF THE MOUTH AND GUMS ; *mu-dzera mwazi m'nguluzuma,* the gums bleed ; *ku qunza-mo pang'ono u-peza mwazi u-li-ku-dza.*

Mkungudzu, a bean. See **Nkungudzu.**

Mkunku, A CLUB, a stick ; not like *ndodo ;* plural *mikunku ; wa-ya ; ku-ng'unta ngu !*

Mkunkuni, a fat man's walking, also of a fat animal ; also *mkung'kuni,* and *mpwemwe.*

Mkuo, in plural *mikuo mikuo,* VARIOUS KINDS, as *mitundu mitundu ; a yala mpini za bwino mikuo mikuo, a-tema nsangwe za mpalu,* they arrange, plan, the tattoo-marks well, in various kinds and branchings, they cut stars cleverly ; it is also *kua* and *makua makua. Mkuo* also means SHOUTING (*ku kua*), and the MAKING OF A FRINGE upon cloth (*ku kua*). *Chikuo* is a spoor or track of men or animals.

M'ku-ona, BECAUSE, seeing that, since ; as *chifukwa : m'ku-ona mwana a-opa panja,* because the child fears what is outside ; also *ndi-ku-ona, mba-ona ; m'ku-ona u-m'zoloweza kuti a-dzi-ope mdima,* because you are making him accustomed to fear the dark.

Mkupe, a little beast which eats the pumpkin-leaves ; *wa-ya.*

Mkupizo, A FAN ; say for mosquitos, a fan for chaff, made of leaves ; *lero kupa-mo-ni ti-be tulo lero,* do you fan (away the mosquitos) in here that we may snatch a wink of sleep ; *kupamo-ni ndi mkupizo ; a-panga mkupizo ndi masamba,* they make a fan with leaves ; *mkupizo u-li kuti ti-kupizire mbewa-zi,* where is the fan to fan the smoke to smoke out those mice here? *wa-ya ; ku kupa,* to fan.

o, SKIN, HIDE; shield; the de of an animal, zebra, lion, *Ikupo a-e-to-kalira m'mpala a mfumu mfumu a-lipira uyu izombwe ache a-mfumu na-ka-ipo*, the hide belongs to the illage, they give it to the l the chief pays the man who ie animal; the chief's boys skin for sitting on; *wa-ya;* on the sound of a stiff skin, y when worn as a loin dress.

uliko, skinning (*ku kupula*); *mkupuliko wache wa bala-lo*, ning of the wound—*i.e.*, when i is scraped off—making a but also when the wound is

ukutu, a species of a tree. **rukutu.**

u, a species of bird: it is of a red, and has a long tail, a l; its note is *kutu kutu kutu;*

u, OLD 'NSIMA' PORRIDGE, or od remaining over from the fore; *wa-ya; ena a-bwezera a a-ngo-dia, ena a-ocha pa* ne cook it over again, some d, some put it on the fire and by roasting; *ndi-ika mkute, oneka mkute*, to put a piece

ion—*ku kuta*, to be satisfied; as *ku tire*, is to sleep after having eaten it the satiety from indigestion not '.]

u, a shout, *mfuo; wa-ya;* ; also **mkuwira.**

u, A FIG-TREE. See **Nkuyu.**

A BELT; used for the *tewera; nene ndilo a-somekera m'mku-wera* which they put through t-belt; *lamba ndi mkuzi wa a lamba* belt is a belt of skin;

de of cloth, or string, or hide: the , with one end before and one be-imply put through (*someka*) and n (*koloweka*). The Chikunda and wear it thus.]

e, LEANNESS; *a-ngo-bwera ya chabe, a-ku-onda, ulendo ari m'chipululu*, they come i and nothing else from their distant journey in the desert; *wa-ya;* **mkwali**, *ya-za*, or *nkwali*, is a partridge.

Mkwalukwalu, the rushing of a stream, or of men walking quickly past; *mtsinje u-enda kwalu kwalu.*

Mkwamba, A FATHOM; *wa-ya; mi-kwamba; ku kwambala*, the stretching out one's arms: **kwambati**, breadth.

Mkwani, LEAVES OF PUMPKIN; *mkwani a masamba a maungu;* also *mnkwani*, plu. *minkwani; wa-ya.*

[*A-ndu-u-cha ku mnda a-dula m'mitibo ina a-psokonyolera mfundo sache, na-mka ku mdzi na-yamba ku-sadzula na-chotsa ti-maluzi m'mi-tibo-mo, na-dzasa dzanja na-u-pokonyola pokonyola dule dule ndiko ku ika m'nsengwa*, they pluck it in the garden, cut the leaf-stalks (some they twist off by the leaf-joint), go to the village and begin to peel them, take off the stringy] fibre of the stalks, fill their hands full, twist bits off, cutting them across and putting them into the basket. They are put into a pot with *chiruwe* (flowers) and set by the fire.]

Mkwankwa, small trees, saplings, shoots, twigs; *mikwankwa, wa-ya; mitengo ya-ku-mera*, shoots of trees; also *matsatsa, mpangala.*

Mkwapulo, A SWITCH, a stick for beating with (*ku kwapula*); *ngo-kwa-pulira mame*, it is used for beating off the dew in the morning from the grass beside and overhanging the path.

[Any one who has travelled in Africa knows the heavy drenching of the early dew, or of grass after rain: it is a good sign of a carrier if he start first in the morning. *Chi-goti* is a lash. See **Ndodo** for synonyms.]

Mkwasa, THE RIM or circle-band OF GRASS or bamboo, round the bottom of an *nkokwe* store, or for the roof of a house; *wa-ya;* plu. *mikwasa.*

Mkwati, A BRIDEGROOM, or also THE BRIDE; but bride also *mkwatibwa; wa* person class; *ku kwata;* also—

mkwato, marriage; or *ku kwatana.*

Mkweche, AN OLD BUCK; *mikweche ya mbawala; wa-ya;* Chikunda, *mpa-nda.*

Mkweni, friend, fellow, such an one; used in familiar address with a sense of pleasantry in it; *mkweniwe, mkweni iwe, mwamna iwe;* also *nkwe-ni nkweni*, like *mkonzi mkonzi*, a friend indeed; plu. *akweni; wa-a* class.

Mkweni uja wa-pita apa, that fellow passed here. *A-chita mkweniwe moni mkweniwe, a-chitana chipongwe cho-sa-wirula mtima, cho-sa-lemekezana*, they act with familiarity; how are you, old fellow? they 'cheek' each other without any offence, without the ordinary politeness.

[*Samwali, mkonzi*, are synonymous. See also **Mbali**. Derivation, perhaps *kwa-eni*, which is quite 'fellow.' Yao, *amwene*.]

Mkwikwizimba, LINES swollen and cut from lashing; *inde a-ku-menya nda-ona mikwikwizimba yo-ti ngunda ngunda pingase pingase*, yes, they were beating; I saw the lines and bruises, here and there, and crossing and recrossing; *mikwikwizimba: wa-ya*.

[The root *kwi* means a line or wrinkle; as in *kwinda, kwinya, kwia*; also *mkwikwiziri: kwikwiziri*, the space below anything, is from *kwi* = cover.]

Mkwikwiziri, the smell of unwashed body; *wa-ya*.

M'kwikwiziri, *mu* and *kwikwiziri*, *q.v.*, in the space below bed, table, or *nkokwe*.

Mkwinimbi, and **mkwinyimbi**, an old man or animal; *mkwinimbi wa muntu, wa mbuzi; wa-ya*.

Mkwinya, A WRINKLE; in cloth; 'gatherings' in sewing; on skin, &c.; *mikwinya mikwinya; wa-ya; cha-mikwinya-mikwinya = cho-pindika pindika*.

Muntu a-ta-gona ndi malaya ache m'tupi a-ona mikwinya-mikwinya, if a person sleeps in his shirt he sees upon his skin the lines (of the folds and seams); *zomwe zo-kwinyika*, the wrinkles. *Muntu a-ta-psya moto za-ku-limba, malungo a-kwinyika-kwinyika a-ngo-kala mikwinya mikwinya*, if a person gets badly burned with fire his limbs get wrinkled up.

Mkwio, ANGER; *a-ndi-chitira mkwio*, he is angry at me, *a-ndi-esa ine kuti ndi-ri ndi mkwio*, he makes out that I am angry; *wa-ya; ku-kwia*.

Mkwita, iron anklets, as *nkwinjiri; nkwinjiri za zitsulo ndiyo mikwita ndiyo ya myendo*, the iron rings are *mikwita* and are put upon the legs; *wa-ya*.

Ml-, most of the words come from the simple *la-, le-, li-, lo-, lu-*, roots; sometimes *ml-* is for *md-*; there are no *nl-* begun words.

[The following is a short analysis of the actual forms in *l*, which are prefixed by the initial nasal *m*. It shows beautifully, and, were it necessary, most convincingly, the regular formative nature of the language from inherent root or verbal ideas:—

lala	*lera*	*lira*	*lola*	*lula*
lama	*lema*	*lima*	*lomo*	*luma*
laza	*leza*	*liza*	*loza*	*luza*
lapa		*lipa*	*lopa*	
lawa	*lewa*	(*d*) *liwa*	*lowa*	(*d*) *luwa*

along with others; then follow double consonants, or rather nasalised consonants; the syllables are open and follow the same rules as the words themselves—

la-mba	*le-mba*	*li-mba*	*lo-mba*	*lu-mba*
la-nda	*le-nda*	*li-nda*	*lo-nda*	*lu-nda*
la-nga	*le-nga*	*li-nga*	*lo-nga*	*lu-nga*

along with others. The same analysis can be made of the whole language; and the general grip of the language resolves itself into (1) the general idea contained in the simple *l* or *d*; (2) the various modifications (often slight) introduced by the different vowels, *la, le, li, lo, lu*; (3) the extension of these into such pronounceable connections as *la-mba, le-mba, la-nda, lo-nda*, &c., as above; and (4) the modifications of these to produce the various syntactical ideas of normal grammar, as *mlomba, mlondola, mluzu*, &c.]

Mlaga, suburb village. See **Miraga**.

Mlala, 2d day's beer. See **Mirala**.

Mlalang'amba, THE MILKY WAY; *ng'amba*, a 'break' of light; *wa-ya*.

Mlalato, insult; *lalata; wa-ya*.

Mlalika, A HERALD, also *mlaliki*; and **mlaliko**, SUMMONS (also touch-wood, from *ku lala*, to consume); plu. *alalika, alaliki*, and *milaliko*; *wa-a* class and *wa-ya* class.

[Derivation — *lalika*, to summon for to-morrow; *ku-lalikira buwa kuti mawa ti tie ku buwa*, to summon the hunt, saying, to-morrow we must go to hunt.]

Mlamba, a species of fish; large, about two feet long, with large, thick, black head, big mouth, no scales, beard (*ndebvu*), feelers (*minyu*); plu. *miramba; wa-ya;* Chikunda, *mkulawili;* found also in Lake Shirwa.

Mlambe, THE BAOBAB-TREE; the fruit, *dambe malambe*.

[The fruit is a large pod with a large number of snow-white, tart, powdery-covered seeds inside, about the size of a bean. These are used to make a cooling drink. The tree itself is of huge girth, but of very soft growth;

the branches diminish very quickly to the taper necessary for the leaves, which are thus much less emphatic than the silvery trunk with smooth rugose bark. The tree is frequently hollow, with a den which looks like a cave, the home of bats and wild beasts. There are many baobabs at the river Shiré; the one over Mrs Livingstone's grave has fallen, but there is another close beside, over the grave of another missionary's wife who died on the road to her work in Africa.

The derivation of this and *mlamba* is probably the root *lamba*, smooth, sloping, extension.]

Mlambi, one who comes to stay with another chief, either because of war, or need of change of country, or with the desire of hunting; he makes a present or ensures friendship in other ways; plu. *alambi; wa-a; ku-lamba*, to do obeisance (the same root *lamba* at bottom).

Mlambo, a species of fish. See **Kombe.**

Mlamo, health, preservation; *mbeu izo zi-ri ndi mlamo*, those seeds alone are preserved; *wa-ya; lama.*

Mlamu, A BROTHER-IN-LAW, or sister-in-law; *wo-kwata mlongo wache;* also used for close similar friendship, *ulamu; wa-a* or person class; plu. *alamu.*

[The derivation is *ku lama*, the security and strength in the increase of acquired relationships; as *mlamo.*

For synonyms, see **Mbali**; also *mlemu, mkweni, mkonzi.*]

Mlamulo, command (*lamula*).

Mlandu, A MEETING FOR DISCUSSION OF SOME CLAIM or right, lawsuit or quarrel; a speech or debate, a legal case; Yao, *magambo; mulandu;* plu. *mirandu; wa-ya* class.

[The place of meeting is generally the *bwalo;* the chief sits and hears the speakers and gives the decision. *Ku-lungamitsa mirandu*, is to put the case directly; *longosola mirandu*, arrange the points of the case well or recount them; *ku nena mirandu*, to speak the case; *ya-tsutsa mirandu*, the case goes against him; *mirandu ya chimika*, the case is baffling or puzzling; *mirandu ya-ku-opsya i-ta mitundu ya antu*, a very difficult case, puzzles the race of man; *yo-chindikira*, full of details; *wo-saduka-duka*, one that won't finish; *ku weruza mlandu*, to sum up; *ku puta mlandu*, to provoke a *mlandu; mirandu ya nkondo, ya-ku-ba antu*, case of war or theft; *ku-dzi-kowera mirandu pa tupi pako*, or *ku putira tupi lako mirandu*, to provoke a lawsuit; *ku-li-be mirandu*, there is no *mlandu*, no serious discussion, no cause for coming, I only came (*ku-cheza*) to converse; *ku m'taya mlandu*, to lay a case at another's door.

Makani is a speech, contest, also *nkani; chifukwa*, a cause of quarrel, *mangawa*, &c.; *mlandu* is the meeting and conducting of the case.

It is the most characteristic word of African politics; itself a charter of limited government, and appeal to right and sufficient reason.]

Mlangali, RED CLOTH; *mirangali; wa-ya:* also *nkanzo*, perhaps more stiff and strong.

Mlanguka, DARK-BLUE BEADS; *miranguka; wa-ya.*

Mlanya, a species of banana; *wa-ya.*

Mlaso, wounding; *miraso*, wounds; *wa-ya; nkondo i-ka-bwera ndi miraso a-nena kuti ti-lipireni antu a-kwatu a-pwetekwa*, if the men return from war wounded, they say, pay us for the men of our village who were wounded.

Mlauli, A PROPHET; one who utters forth things from the other world; *alauli; wa* person class; *ku laula:* it is strange that the names of *Kasisi*, the great river chief, and his successor, *Mlauli*, should both be words for prophet.

[It is the exact equivalent of prophet; *kasisi* is another word; *ku laula* is to utter forth, and interpret; *ku-bwebweta* is the incoherent utterance, as of the pythoness: *ku-lumbira*, to swear by the other world; but since the other world is the grave, and the utterance supposed to be that of spirits, the word is hardly translated by our word prophet.

Mlauli emwe a-kamba zo-sa-zi-mra antu kawiri kawiri, ninga zo-m'uza amanda, a prophet is one who tells things which people don't often hear, as those things which the spirits tell him.

A-enda ndi nyanga m'manja pamdzi pa-li nkondo nda-pita nda zungulira mzinda wonse. Kuti nkondo ya-lepere; amene-yu a-nena za mizimu ninga ngati mu-li-mo mizimu m'zomwe wa-nyamula-zo; a-tserenga nyanga zimene a-gwira m'manja ndi nguo za bvumbwe, they walk with horns in their hands at the village where the war is, pass and go round all the capital village, that the war may fail to come there; those speak of the spirits as if there were spirits in the horns which they carry; they wrap the horns which they hold in their hands with old bits of cloth. *A-chisa nkondo kuti a-ku-njira-o a-sanduke akazi oka, a-tenga a-pa-mdzi-wo a-sanduke amna*, (they get medicine which) drives back the war, causing that all outside in the paths become women, and taking all inside the village and making them men.

They dress in skins with horns and tails, and dance in the village.]

Mlasa, THE FAN-PALM ; *wa-ya* class ; plu. *miraza.*

[It is used for making mats, hats, sleeping-bags, &c.; its shoots are eaten when young as a vegetable ; when older its top is tapped for juice, which, fermented, yields *uchema*, palm-wine; the branches are used as light sticks for carrying burdens ; and the leaves are woven, as plaited grass, and used for mourning-bands round the head, arms, breasts, and legs.

The tree has stages, and the full-grown *ngwalangwa* is hardly at first recognised as the younger tree ; *chinkwamba* is its name as a shoot ; *msomo*, when opening, but still unexpanded ; *wasi*, plu. *awasi*, the leaves split into the fan-leaf ; *chipfutu*, in the bush about 6 feet high.

The various products made of its leaf are : *mbasa*, a salt-bag ; *m'umba*, sleeping-bag ; *matumbi*, bags ; *tsunso*, beer-strainer ; *chapewa*, hat ; *luzi la nyumba*, house-tyings. *Pa-li mlaza wina-nso wa chedzu a-itanitswa kuti gulo*, there is another brittle kind called *gulo.*]

Mleka, A 'RUN,' track, spoor ; of small animals, as the rat, *nchenzi*, and even ants ; runs under the grass ; *wa-ya ; mireka.*

[The larger spoors tread down the grass ; *mlo*, of the hippo. ; *bande*, of elephant ; *ngwala*, of other herds of large animals ; *chikuo*, of men and animals.]

Mlekano, white cloth, SHEETING ; Yao word ; Mang'anja, *gala ; mirekano ; nsaru ya-gala.* Also LEAVING, from *ku lekana ; wa-ya.*

Mlela, nurse. See **Mlera.**

Mlembedwe, the CARVING of ivory rings, &c., *ku lemba ; wa-ya.*

Mlembwe, and **mulembwe**, a species of bird, of the stork kind.

Mleme, A BAT ; *mireme ; wa-ya ;* another species, *nalimpsimpsi.* Chikunda, *mulema* and *nyakalemalema.*

[The story runs that he was the friend of the lightning (*jazi*), but when the lightning came with power, breaking the trees (*ku swa mitengo*), and splitting up even the hollow (*panga*) in which *Mleme* lived, he said, you are not my friend, and ran with fear and hid his face with his legs, hanging his head down (*pachika mtu, ku loza pansi*).]

Mlemedwe, heaviness ; *miremedwe ya akatunda awa ; ku lema ; wa-ya.*

Mlemu, ONE'S FRIEND, one who honours one ; *o-sa-m'tengera ku chala*, one who does not despise him, saying he could lift him with his little finger ; *ku lema ; wa* person class.

Mlendo, A STRANGER, a traveller ; also *mulendo ;* plu. *alendo ;* wa person class ; derivation, *ku-enda*, to go ; *alendo* = strangers, *aulendo* = travellers.

Mlera, A NURSE ; also *mleza, mulera*, and *muleza ;* plu. *amlera ;* wa. *ku-lera mwana*, one who nourishes a child ; *mlera wa-ku-ang'anira mutu wo-laswa*, one who nurses a wounded man.

Mlere, GENTLENESS, quietness ; just as *ulere* is a free man, a 'gentleman' ; also *mulere*, plu. *mirere, wa-ya* class ; also DISINTERESTEDNESS, *mau a mlere*, good words, skilful words, not like *mau a ku chenjera*, which are skilfully framed words, but not words of that gentle, disinterested humanity characteristic of the true gentleman in Africa as elsewhere.

Mlero, TO-DAY : also *lero, q.v. ; mlero womwe* and *lero lomwe.*

Mlewedwe, way of avoiding (*lewa*) missiles ; *wa-ya.*

Mlezi, I., A NURSE, as *mlera, q.v. ;* also *mulezi*, plu. *amlezi ; ku lera, leza ; wa* person class.

II. But also GOD ; the one who nourishes all things, and whose is the bow *uta-wa-lezi*, the rainbow : *Mpambe, Chiuta*, and *Mulungu, q.v.*, are all names for God.

Mlimbo, THE STICKS THAT MAKE FAST THE DOOR (*ku limbika chitseko*), **mirimbo**, either crossed like a St Andrew's cross, fastened into side posts, or crossed between the door and uprights, two or three, at the side, or set against the door stuck into the ground ; *mpikizo* is fastened (*pichirika*) with a string from the outside or between the door and posts inside. The *Ambo* doors are fastened into the side posts, the door being larger than the door space, and secured by locks.

Mlindi, A MESSENGER — see also **Malindi** ; plu. *alindi.*

Mlindidwe, manner of watching ; *linda ;* and—

mlindilo, a watcher ; *alindilo.*

M'lingapano, *m'li - nga - pano*, the same as that now present ; as when ; *mlingapano mwache antu a-li-ku-dwala kwambiri chaka chimene lija*, then

eople get ill, the season after t rain.

, I., the refusal to take pay- n the ground that it is not it, or on some other ground; ndu or fault is supposed to be h the payer: *uyu ngwa mliri*, grumbler and a dissatisfied *wa-ya; miriri;* derivation *mi-* haps brittleness, perverseness. n epidemic, such as smallpox; *na-dza chaka cha kale chija*, demic came that year, you er, long ago: *wa-ya*.

dwe, manner of crying; also— nourning; *ku lira, liza*.

THE SOUND OF A BELL, *miriu*.

, plu. **mirola**, I., little tem- runnels after a flood, SMALL s, flowing parts of a big ; *mirola yo-baluka mtsinje yei-* reamlets which separate from n stream; *wa-ya*.

ONSENTING; said, for example, earth or grass, of sugar, &c., YIELDS' plenty; *wa-ya; lola*.

bwa, I., a kind of bead.

species of tree, or shrub, s propagated very readily by cutting the stems off and them in the ground; they d bud freely, and very few e juice is used for drum-heads, eddish; the bark is in rugæ, ers conspicuous; it is much cattle kraals.

o, A LIP; plu. **milomo**, or *miro- mo wa kunzi*, the lower lip; *wa* , the upper; the edges of a pot the gunwale of a canoe; beak ; edge of a hoe, a knife (*ku ache*, the sharp edge); the a basket (*e.g., nkokwe*); *ku omo*, to provoke a scolding; *mlomo, ngwa ndeo*, he gives answers back,' is quarrel- *-poola mulomo na pisa pelele*, ces her lip and inserts the ng; *zilete zi-ri-be ntenga ka- romo yo-limba*, grasshoppers ght confound some of them rds while flying) have no nor bills; *na-leka miromo mbia*, and leave only the he pot: *wa-ya*.

Mlonda, A WATCHER; plu. *alonda, wa-a;* also watching; *wa-ya; ku londa*.

Mlondola, one who tracks game; *alondola, wa-a* class; also tracking game, *wa-ya* class, *mirondola; ku londa*.

Mlongo, I., BROTHER TO A SISTER, or SISTER TO A BROTHER; plu. *alongo; wa-a* person class.

II. A LINE OF MEN; also *mlungo* (Chipeta); *mirongo yo-ti tu tu tu!* from *ku-longa*, to follow, =*ku tsogoza-na, wa-longa ulendo uko*, the caravan follows in a line; *wa-ya* class.

Mlongoti, a mast; *wa-ya;* also *mzati* and *ntolongo* (of a hut); root also *ku longa*.

Mlooka, or **mlowoka**, A WOMAN WHO MARRIES AWAY FROM HER HOME; the rule of course being that the man marries into the woman's village; also *mlowotsa*, the man that takes the woman away thus; *wa-a* person class; *ku-lowa*, to enter; *lowo-ka*, to enter away from one's place.

Mlopa, THE BLOOD AS LIFE; life-blood, blood, tracks of blood; *ku chita mlopa*, to draw blood; *mwazi wa mu-ntu, mwazi wa nyama, wa mbuzi, wa njobvu=mlopa; ku lawa mlopa, ku lumira mlopa*, to take the first taste, the first bite of slain meat, *chifukwa cha chirope*, because of the spirit of the beast that enters into one if one does not; *mlopa ku churuka*, if cut badly; *ta-ona nda-pwetekwa kwambiri mlopa wambiri u-li-ku-dza*, see how badly I am hurt, how the life-blood is dripping; also *mulopa*, plu. *miropa*. See **Chirope**.

Mlopoto, loose and weak, disjoint-ed; from *lopotoka, q.v., muntu wo-panda mpambu wa lopoto; wa-ya*.

Mlozi, a species of plant, used as a vegetable, *ndiwo;* sends out spread-ing shoots, leaves short and broad; *wa-a* class.

Mluchu, a bundle or TRUSS OF CALICO; plu. *miruchu; mtolo wa nsa-ru wa chimangire*, a bundle of calico not unbound; *wa-ya*.

Mluli, A GUN-BARREL; *u-sa-ndi-loze ku mluli*, don't point your gun at me;

wa-ya, plu. *miruli; ku-lula* and *maluli*, skill in aiming. Yao, *mtutu.*

Mlulu, A BULRUSH; *wa-ya;* derivation same as *mluli*, smooth, sloping.

Mlumiko, A CUP FOR drawing blood to one part in the operation of CUPPING; *wa-ya; ku luma.*

[*A-tema mpini cha cha cha na-paka mwazi na-ika mlumiko na-kwemba na-tsekera ndi pula* **msuko**-*wo mu-ima ji ku-kalira mpindi yei kulu mwazi nu-dza nu-kwembeka momo ba! u-ka-ta-ku-dsala chi tumpa choka m'chi-gwa pansi*, they cut tattoo-marks round, smear the place with blood, put on the cup, draw out the air, and shut it up with wax, the cup standing straight up with a large space inside, into which the blood comes, drawn up till it is full, when it is full the cup jumps off itself and falls on the ground.]

Mlunzo, A BUNCH OF MAIZE tied together, two or four heads, by the glumes; *wa-ya, mirunzo; ku lunza,* to tie; *tsango* is a large bunch.

Mlusu, BEER AFTER THE FIRST BOILING (*ku lusula*); after the *chimera* (malt) and *pala* (gruel) have been put in; *moa wa pakati*, beer half made; after *mlusu* comes *chale*, then *moa; wa-ya; milusu.*

Mluza, EMBRYO; plu. *miruza; wa-ya;* of man or animal; *mwana wo-sabadwa.*

Mlusu, A WHISTLE, with the lips, or teeth and lips, or tongue, or by holding one's lip with one's fingers; *miruzu, wa-ya*, so called from the sound: *mlusu*, boiling of beer.

[*A-imbira mluzu inswa kuti zi-dze zambiri*, they sound a whistle for the winged ants to come in great numbers. One pot is filled and shut close with leaves, then another, and another. *Chikweru* is a whistle, an instrument; *mluzu*, a whistle with the lips.]

Mm-, words in *mm* are not only the preposition *m* or *mu* before a word beginning with *m*, but are really nasalisings of words in *m.*

Mmanga, a species of tree, [?] palm; plu. *mimanga; wa-ya;* fruit, *limanga.*

Mmanzi, flat land; *wa-ya.*

Mmbali, *m'mbali mwa mbia*, in the side of the jar.

Mmbulu, A HUNTING-DOG; plu. *mimbulu.*

Mmbuyo, behind, *m'mbuyo.*

Mmbwata, crouching down; *wa-ya; bwatama;* plu. *mimbwata.*

Mmene, when, where; at that time; and so; also *mmenemo.*

Mmera, A YOUNG SHOOT: sprouting; *wa-ya;* plu. *mimera; mmera wa dzimanga*, a shoot of maize; *chimerera*, sproutings of most other plants; *m'munda umo mu-li mmera wambiri*, in the garden here there is much fresh sprouting; *mmera wonse*, all sorts of grain; derivation, *ku mera;* synonyms, *mpobvu, msipu, mipeni, la puka.* See also **Matsatsa, Chitsamba, Mkwankwa,** &c.

Mmero, THROAT, GULLET; also commonly used with preposition *ku-mmero pa-mmero*, as *m'kamwa, pa-kamwa; ku mwa mimero itatu*, to drink three mouthfuls or 'gulps'; *ku mmero* also = *ku mtima*, front—*e.g.*, in dragging a canoe, *ku ponya mitengo ku mmero*, to put rollers under it in front; *pa-mmero panga, ku-mmero kwanga* = my throat; *wa-ya* class; derivation, root of *ku meza*, to swallow; synonyms, *nkwiko*, also the gullet, *kolingo*, the windpipe. Chikunda, *migwidio* (*ku-gwinta*, to swallow).

Mmisiri, A CLEVER man or WORKMAN.

Mmkwani, leaves of pumpkin; plu. *mimkwani.*

Mmodzi, one, of the *wa* person class; *muntu mmodzi: mmodzi mmodzi*, the same; also one by one, as *dwache dwache, nsompera nsompera, ntalanga ntalanga.* Chikunda, *mbozi.*

Mmomo, as *momwemo*, in the same place; thereupon, therein; *ko m'nyumba muje ti-na-dza usiku ndi mu-ti mnzako a-nena kuti* **m'mommo**, which is that house, into which we came at night, and your companion says it was in here; *malonda amene u-ma-ndi-itanira ndi amene-wa ndimo a-nena inde mmommo momwe nda-onera*, is this the *malonda* (commodity for sale) which you called me for? and he says, yes, it is in here that I saw it.

mmuja, in that place; *mmuja mmuja ti-da-pita ife kale-mu*, in that place, you remember, through which we passed then.

Mmvano, hearing each other, listening to each other; the quiet of a *mlandu* discussion where all listen in

also agreement, *a-ti inde inde a ku-kana bi!*

ramba, above, as *kumwamba, mba; akazi a-imba mmwamba,* sing in a 'high' voice.

chiefly consisting of *wa-ya* ouns of roots in nasalising *n.*

root of *mwa-mna,* manhood, h.

lxi, a species of creeper, used getable *ndivoo;* it grows in the plain; plu. *minadzi; wa-ya u-kala m'dambo m'matope.*

ta, a piece of india-rubber put rum skin to make it sound; *a; wa-ya* class.

nixiro, deceit, *minamiziro; wa-ma.*

usi, A NEIGHBOUR; an acquaintone who is known, or comes e same 'part,' not necessarily l; also *mwanansi,* plu. *ananzi;* ationship is *chanansi; anansi amdzi,* they call fellow-villa-*ansi; wa-a* class.

yo, grown, ripe as of beans ney sound in their pods; (*mna* ood) *nandolo a-ka-bala a-ka-a antu a-ti nandolo nguyu wa a-lira mpango, nandolo wa* when the beans are dry and ople say, the beans are *mnayo,* ttle in their pods; *wa-ya.*

la, A CRACK, A FISSURE; in in a pot; a leak; *mtenyo u-indala mindala; mindala ya a mfuti, ya myala;* cracks in hen seeds 'coming through,' *ang'a; wa-ya.*

ndanda, STRETCHING OUT IN ; plu. *mindandanda; wa-ya; lika.*

nanga, long red beads; *mi-ga; wa-ya.*

nde, STRAIGHT, LEVEL, cut l round; *mindende; wa-ya.*

mndende, of the same height, velled equal; also *mwa mnde-ho-zunguza mtu m'tsinde mwa* ounding the base of the hair, *ende.* See **Nde.**

ndenga, calico not long enough h the knees; as if cut round nd short; *nsaru za mndende-miza maondo;* also *tenenga;* plu. *mindendenga; wa-ya;* same root, *nde.*

Mndumba, AN ARROW WITHOUT BARBS; *wa-ya;* plu. *mindumba; wo-pana ngala.*

Mnenedwe, manner of speaking; *wa-ya; nena.*

mnenese, informing; *wa-ya; nena.*

Mnenere, HEAVEN ABOVE; *pa mnenere,* firmament, sky; *ya-za.*

Mnga, A THORN; also *munga;* plu. *minga; wa-ya; minga ya nungu, ya zinkwamba,* quills of a porcupine, the spikes of a palm.

Mngadzi, RED BEADS; as *chitalaka; wa-ya;* plu. *mingadzi; mngadzi wambiri; ku gadzika,* to split open; [?] an old word for beads.

Mngali, SHINE, GLEAM, as of the eyes of a cat; *wa-ya; mingali; ngazima, nyezima,* &c.

Mng'alu, A CRACK; *ming'alu.*

Mng'ang'a, CRACK, FISSURE, in earth or clay.

Mng'anzi, a large species of lizard or guana; white in colour, from one to two feet long; lives at the river-side; dormant in winter season; casts its skin; kills and eats fish; standing quarrel with the crocodile, whose eggs it destroys; *ming'anzi; wa-ya* class. Chikunda, *mpenembe.*

Mngole, THE COCOA-NUT PALM; plu. *mingole; wa-ya* class; the nut is *mangole.*

Mngoli, A STRINGED INSTRUMENT, played with a bow; it consists of a drum with two holes, through which sticks are passed, but not put through; there is one string with a bridge on the drum; it is fastened with *mlaza* ties; the bow is of bamboo, curved with *mlaza* string.

Mngoma, a dance; no drum; *wa-ya; mingoma.*

Mng'ombe, a species of bird, of the stork kind, with long legs, neck, and bill; lives on fish; its cry is *di ti! di ti!* its answer, *i! i!*

Mng'ondo, dispersion; as *balala; wa-ya.*

Mnguma, large LONG WHITE BEADS; *minguma; wa-ya.*

Mngumi, the male of the *nchenzi,* rat; *mingumi; wa-ya.*

Mngungungu, DWARFISHNESS, 'stumpiness'; *mingungungu, wa-ya.*

Mng'wenya, a very large kind of tree; *wa-ya.*

Mngwezu-ngwezu, THE FLUSH OF EARLY MORNING; also the early ripening of bananas, &c.; *kunja ku-li ngwezu-ngwezu, ntochi zi-ri ngwezu-ngwezu; wa-ya; mingwezu.*

Mnjale, THE CANOE-TREE; *minjale; wa-ya.*

Mnjanja, SHORTNESS OF CLOTHING, narrow cloth; as *ndendengu; kamnjanja, timinjanja; wa-ya.*

Mnjenjemero, fear, trembling; *ku njenjemera; wa-ya.*

Mnjere, THE RIND OF CANE; *minjere; wa-ya.*

[The whole stalk is called *msinde* or *dzikota*; the inner pith or fibre, *chitime* (the heart); the outside fibre and rind, *mnjere. A-sadzula minjere ya misinde, ya mapira, ya nsimbe, ya dzikota, na-ika m'mkombero wa nsengwa ya mberemba, ya chilele,* they peel off the rind of sweet stalks, of millet, of sugar-cane, of sweet cane, and use them for working into the rim of *nsengwa* rimmed baskets. **Minjere ni zitaipe** *zi-nka ku tengo a-dia madzi oka,* rind and bits for spitting out go to the bush, they only suck the juice.]

Mnjira, OLDER BROTHER; plu. *anjira.*

Mnjirinjiri, a fit of falling sickness; a shiver with faint; *na-gwa na-njenjemera na-tsitsimukanso pomwe; wa-ya; minjirinjiri.*

Mnjo, a species of tree; *wa-ya; minjo.*

Mnjolo, little strip of bush left between two gardens; *minjolo; wa-ya.*

Mnjonda, and **mnjondo,** a dance; *wa-ya; minjonda.*

Mnjonjonjo, jumping up, shooting up; the 'run' of the partridge; small points of fresh sprouting.

Mnkaka, A CUCUMBER; *minkaka* and *mankaka; mng'kaka; wa-ya.*

Mnkoswe, an advocate. See **Nkoswe.**

Mnofu, FLESH, the flesh on the bones; also flesh, as composition, substance, of iron, fibre of a tree; *minofu ya kunja yo-yera,* the outside WOOD of the rose ebony tree is white; flesh of man or beast or bird; *mnofu wa mtengo, wa nsungwi,* also *nyama zache: i-ka-dia minofu ya mbwalo yo-fewa,* it (the vulture) will have eaten the soft flesh (*i.e.*, the soft parts of the carcass) inside; *wa-ya:* root, *ofu.*

Mnoledwe, mode of sharpening; *wa-ya; nola.*

Mnsenga, PINK BEADS; (*nsenga,* beer sediment); *wa-ya.*

Mnso, THE BEAK OR PROW OF A CANOE; the pointed stern, *mnso wa ng'ono; mnso wa ukulu ku-mtu,* the prow; plu. *minso; wa-ya.*

[The prow of the canoe is made broad and flat, and projects over the body of the canoe; the capitan stands there and guides the boat, the second in command stands at the stern. *A-leka ku mnso ni miguma,* they make the edges of the gunwale reach to the flat stern and prow. *Mnso wa losa pansi,* the prow points down-stream.]

Mntanta, one who is skilled in procrastination; ONE WHO DELAYS and delays; *mau ngo ntanta,* the words are meant to put off; *uyu ndi ntanta a-la-diera dzanga,* this man puts me off, he has devoured my goods.

Mntemba, A SLAVE, A HOUSEHOLD SLAVE; =*wo-tumika tumika,* a servant; *ndi-gula kapolo ndi-yese mu-mba wanga,* I buy a slave and make him my household servant; plu. *antemba; wa* personal class. See **Kapolo.**

Mntentemya, a man feared; *a-tentemya; wa-a.*

Mntuntumire, shivering, fear; *mintuntumiro, ntuntumira, ya-za* class, one who fears; *wa-ya.*

Mnunko, I., SMELL; *minunko; wa-ya; nunka.*

II. A species of millet, with a good smell (hence the name); striped; also *kamnunko: wa-ya.*

Mnyabvu, for *yabvu-yabvu,* rejoicing in the rain or dew, as plants in need of it from drought; *minyabvu; wa-ya; nyabvu nyabvu, kabvu kabvu.* See **Nyabvu** (*nyala*).

Mnyalo, I., SHAMEFASTNESS.

II. A mode of address common among Angoni; *e mnyalo e bambo wanga,* a polite call to stop; *wa-ya; nyalana.*

Mnyamata, A YOUTH, a boy, a chief's attendant, not his son; *anyamata,* plu.; *wa-a* class.

mbi, ADHESIVENESS, of sticky ces, as bird-lime, or boiled *minyambi; wa-ya; ku nya-* (*mwana a-li-ku-nyambitira he sa-dia bwino*, the child is his fingers sticky, he does not l; *nyalugwe a-nyambita zala*

nta, A WORM; *minyanta; wa-*

nya, a species of MARAUDING hey attack the *chiswe*, white *nyanya, wa-ya;* also the root eper like *buye*. See also **Nya-**

zi, SHAME, MODESTY; one who to shame—*e.g.*, one's mother- *mnyazi wache* = his mother-in- **Nyala**); *wa-ya; wa-ku-nyaza*

ndo, THE INNER WALL of the OSITE THE DOOR; *pa mnyendo mba, tala la-li-kulu*, at the ll of the house in the larger the hut where the fire is *tala la-li-ng'ono*, the smaller the fire.

ngo, deceit; *minyengo*, also *o; wa-ya; ku nyenga.*

ni, A FEATHER HEAD-DRESS, y the Angoni; it sometimes from the head to the thighs, wo feet on each side; it is time of war and in state. **Mnyuni** below.

nto, MOISTURE; the season of oisture; *minyonto; wa-ya; ta, pfumbi si-ku-uluka kunja yonto*, the dust does not fly a the moisture.

nyo, a species of tree; *wa-ya.*

so, despite; *minyozo; wa-ya;*

ni, and **mnyoni** above, a head- feathers: the feathery parts ped from the stems, and tied till they are as thick as one's hese bunches are fastened into at all over it, forming a huge plume. *Ku kata mnyuni*, to feathers; *tendeza.*

companion—see **Nza**; **mnza-** *zache; mkango ndi mkango*, the lion with its lion com-

Mnzanga, *mnzanga wa mangawa*, or *wa mirandu*, my opponent, adversary; *mnzache* can either mean one's neighbour and friend or neighbour and enemy, one's fellow-man: *mzanga* or *mzangi*, real adversary.

mnzanu, mnzao, mnzatu.

Mnzo, prow of canoe. See **Mnso.**

Mnzu, A CURL; *ku teka minzu*, to make up the hair in little tufts, which, when they are opened out, give a wavy, shaggy, and wild head of hair; *luzi* or *mkwaya*, the inner bark of the *kakundu*, of a red colour, is used for tying the curls; plu. *minzu; wa-ya.*

Mo-, under this are found — the preposition *mo;* several nouns with *m-* formative from roots in *o-;* a few, as *monyola, motsa*, where the soft breaking across or breaking with teeth (*e.g., mondoka*) seems to be the root idea.

Mo-, PLACE OR TIME WHEREIN, MANNER WHEREBY; used as initial *mo-diera*, a plate; *mo-pitiriza*, rapidly speaking: or as suffix, *tsira-mo*, pour in; *choka-mo*, go out of there; *mwanena-mo*, you have spoken thereupon.

Mo-watama wo-panda zitunda, flat country without hills. *Mo-chi-kola, mo-gwira*, in catching it. *Nena mo-pitiriza o-sa-ima-i*, speak straight on without stopping; *o-sa-leza mau pena, o-sa-tsitsira mau pena*, without lowering your voice anywhere. *Uyu a-enda ulendo mo-pitiriza*, he travels without stopping as he should. *Mo-duka*, bending the body in dancing. *Mozungu watu*, in our condition as Europeans. *Mo-pika*, a place for cooking in. *Umu ndi mo-tsira*, this is the place to pour it in. *Mo-sinjiriza mlandu*, in enviously bringing a *mlandu;* with *monga, monga mo-tenga manyazi*, as if he were ashamed. *M'bwalo mwache* **mo**-*da*, it has a black centre or heart. *Ndi-funa mo-yenda, mogona mo-embekezera*, I wish a place to walk, to sleep, to wait.

Pepula-mo, sift it into there. *Mototoka-mo*, the pain here is stopped. *Enda-mo*, walk in. *M'nyumba-mo*, in the house. *Turuka-mo*, take it out. *Lowa mbwalo-mo*, go into the *bwalo. Tunga-mo pang'ono m'mbia-*

mo, take a little water out of the pot. *Ka-funse mpeni watu m'nyumba momwe ti-na-gona ife kale-mo*, go and ask if my knife is in the house where I slept some time ago. *U-sa-mo-kwerai mtengo*, for *ma-u* (not the preposition, but the verb particle and *u* accusative particle), you must not go on climbing the tree.

Mo-, with various inseparable parts, **momo**, or **mommo**, THEREIN, also **momwe**, with *momwemo*, *mommuja*: also *moka*, *a-choke-mo m'nyumba moka-mo*, they must ONLY go OUT OF the house: **monji**, *m'munda-mo mu-funa-mo-nji*, WHAT are you doing IN the garden? *m'nyumba-mo mu-kambira-monji*: **monse**, IN EVERY PLACE, all over, *mnzache ngu-yo wa-nena monse monse*, his fellow was he who said everything, omitting nothing; *zi-enda monse monse*, they go everywhere: also *monsemo*, *monsemuno*, *monsemuja*, *monsemomo*, *monsemu*, as in *monsemu ndi iwe*, it is 'all along of' you, it is all your fault; *monse-mu ndi-ku-tamanga si-ti-ka-da-pwetekwa-i*, it was all along of running, if we had not we would not have been hurt: **monga**, AS, LIKE, *monga mnzako a-ta-dza-nena*, as if your companion were to say, *monga m'nyanja muja*, as at the river there: **motere**, THUS, as *kotere*, *potere*, *ta-pita motere ife*, we passed in a way like this: **motero**, *ine ndaona motero*, *ta-pika motero* or *yo-tero*, what I saw (or the *malonda* I bought) was like that too, we cook it in a pot like this. See also **Mu**, **Momwe**, **Mmomo**.

Moa, BEER, also *mowa*; *wa-ya*; plu. *myoa*, *miyowa*; *a-ta-kuta myoa*, when they are drunk with beer.

[*Ku lusula moa*, to boil, cook beer. Beer of the first day is **mlusu**; 2d day, **chale**, *chimera* (malt) has been poured in (*tsira*); 3d day, **moa**, the day on which it is poured out (*tsirira*).

Various kinds of beer are **chikatiko** (beer gruel), *mtibi* or *chiperepere*, *chitukwi* or *chitsechetseche*, *chisasiko*, *nsambula* (strong drink).

Beer-making.—Maize grains are soaked and allowed to sprout. When the green tails are about half an inch the whole is pounded together and put into a large pot of boiling water, into which is poured the *pala*, or gruel, which gives body to the beer; this is boiled (*lusulo*) and strained (*psinya*) through a strainer (*chinyinta sungulo* or *msuasi*), a bag of palm-leaf (*mlaza*), or an *usangwa* (kind) basket. They beat (*kang'anta*) the rim of the basket to make it run through (*pyola*), the lees (*mpima*) being left behind. On the first day they pour it out, three days being taken to make it; on the second they drink it (*ku mwa*); on the third it is *mirala*, beer that is over; on the fourth, *mwande*, slightly bad.

Ya-fo-lusudwa myoa m'manyumba onsene, beer cooking all round. *Moa wo-kali*, *ngeledzeretza*, strong beer, it makes one drunk.

It is used as a food, and is very nourishing: the various modes of mixing malt with solid food, or of making up the lees of *moa*, are the so-called sweet beer which is much used when a person is ill and cannot eat food.]

Modzi, ONE; with *chimodzi*, *mmodzi*, *umodzi*, &c., according to the initial of the noun; also THE SAME, *masiku ao nga modzi*, they are of the same age.

Pa-li-je ni modzi ense or *emwe*, there is not even one; *modzi eka*, only one; *awa nga modzi*, these are the same; *a-ngo-li-sanjani pomwe li-bwerere m'modzi-modzi mwa kale*, you had better hammer it over again that it may be the same as it was before.

Momba, A FISH-SPEAR; made round, as *mchiro* or cotton-roller; plu. *miomba*; *wa-ya*: a clever workman. See **Muomba**.

[They first spear (*sopera*, *lasa*) the fish with the *momba*, the unbarbed spear, and, when it is speared, use the *chikolongwe* or barbed spear (*ku kola*) to catch and hook it out.]

Mombo, a species of ACACIA; bark-cloth and string are made of its bark; its root-bark sews mats; *wa-ya*; *mi-ombo*.

Momboli, and **mombolo**, ONE WHO RANSOMS, *ku ombolo*; also *muombolo* and *nadombolo*; but *mombolo* also the ransom price; *wa-a* class; a saviour.

Mombwe, a very large kind of brown heron; *miyombwe*; *wa-ya*.

Momwe, **momo**, **mommo**, therein, thereupon, again, &c.

Ndi mu-yamba ku-fotokoza momwe, and you begin to explain it thereupon or over again. *Ku-nena momwe mwa kale*, to say what you said before. *Ku-pita momwe-mo*, to go the same way. *Tayani momwe*, put it in the same place you got it. *Lowasi momwe*, *bwerani momwe*, go in there

again. *Gwirani mommo*, don't let go. *Nditu mommo*, that's all. *Ni madzi u-tsira m'nsengwa momo*, and the water which you pour into the basket. *M'mipata muje momwe mu-li-be mapira*, in those places where there is no grain. *Ku-puma cha momwe*, to 'hold one's breath in,' say in feeling a bad smell or in diving in water.

Mondokwa, 'GREEN MAIZE'; also *muondoka*, plu. *myondokwa; wa-ya;* also *nankawisi*, Yao *mkondo;* derivation akin to *monyo, motsa, q.v.*

Mondoka wambiri u-li-ku-dza, plenty green maize is coming in. *Kulambalika myondokwa m'pepete mwa moto*, to put green maize cobs round the edge of the fire.

Monga, LIKE, AS; compounded of *mu* or *mo* and *nga*, to be able, similar to the form *mo-nena*, saying, *mo-ti, mo-pitiriza, mo-tere*, &c. It is of the same meaning as *ngati*, 'if,' 'it may be so that' (from *nga*, able, and *ti* of *kuti*, &c.), and means 'like as'; but it cannot be used for an ordinary equivalent of 'as' in all cases (*e.g.*, 'as many as' would be *onse amene*, and *monga* could not be used). It is often used with *ngati* to make a complete phrase, *monga ngati*, like as if.

Monga nsomba ngati pa-li-be patamanda, say about fish, as if when there were none in the pool (you said, try elsewhere). *Wa-nyenga po-yamba monga a-ta-gwetsa mnzachenso*, he made believe at first as if he had thrown his opponent also. *Monga a-dza-fa*, in a case where he is like to die.

Moni, salutation, 'how do you do?' *ku patsa moni*, to wish him good-day; *moni akuka*, good-morning, ladies! *moni iwe.*

[It may come from *ku ona*, which is the common word in salutation, *mu-a-one, ndi-ku-one inu, ti-ku-one iwe; na-omba manja ti-a-one bambo wanga, inde ta-ona*, and they clap their hands, may we see you, my chief, yes, we see you; but it is a possible corruption of 'good morning,' from the *Magomero* Mission of Livingstone and Bishop Mackenzie. Still the Angoni say, *ti-a-one, bambo wanga*. The Arab salutation has come into vogue, why not the English? A verb *ku-monika, ta-moneka ife*, to salute, has been made of it. A third possible derivation is *moyoni*, life for you: the *o* is double.

Nda-m'patsa moni, nda-m'monika, ndi-mu-one, I have given him *moni* salutation, may you see life. *Moni ta-komana mlamu*, or *bambo, mwa-enda bwino*, how do you do? we have met, my friend, did you walk well? *inde ta-enda bwino ta-dzera ku-dza-ku-onani, koma mkwatu mkwa bwino*, yes, we have fared well on the road, we came to see you, all are well at our home. *Ti-a-one mwa-gona nanga mwa-gona*, answer *inde ta-gona bwino, ndipo ta-ngo-ti ti-turukire ku antu ti-ka-one, nanga tsono ta-ona*, we said we shall come out to see our friends, now we have seen them, we have seen you; *onse a kwatu a-li ndi moyo*, answer *chabwino chabwino chabwino.*]

Monji, in what manner. See **Mo.**

Monjo, THE SOUND OF A WELL-FIRED POT when struck; newness; *mbia ya monjo*, a new good pot; a good 'ring'; also of hoes, iron, &c., *chitsulo chi-lira monjo, kasu li-lira monjo; wa-ya.*

Tungirani madzi m'mpika wa monjo madzi ache ndi wa zizira, draw water in a new pot, the water is cold and fresh. *Mpika wa monjo wo-sazindula-i*, a new pot without any splitting. *Mpika u-da-psya u-lira monjo nga nga nga, u-ka-kale wo-sapsya su-lirai*, if the pot is well burned it sounds *monjo nga! nga! nga!* if not well burned, it does not sound well.

Mono, A FISH-BASKET; plu. *miono, myono, miyono; wa-ya* class.

[*A-tenga dzogo ni wanje na-ruka miono m'chaka cha bwerezere*, they take *dzogo* and *wanje* grass and weave fishing-baskets in the time of the year when the small fish, *bwerezere*, come up the river.

A-ruka mono mwa chika, a-ka-ta-ku-ruka chika ndiko ku-kumaniza, na-tundumula ndi mtundumulo na-ika mkombero wina kunja bwa! na-ika mitundumulo itatu ndi mikombero ya kunja itatu-nso na-ika mvuma, they weave a fish-trap like a rough mat, and put the two edges together; open it out at one end with a hoop, bound firm with a rim outside; put three rings inside with corresponding three bands outside, and set an incurved row of spikes in the mouth.]

Monse, in every place. See **Mo.**

Monyo, and verb **monyola, ku**, to eat anything soft, easily broken off, as bananas, *nsima* porridge: *ku monyola monyo;* also (Chipeta) =*ku tema nsima, ndi-monyole-mo nsima-yo m'nsengwa*, let me break off a bit of that *nsima* in the *nsengwa* basket.

Monyola chinangwa, break off a bit or bite a bit of cassava. *Mbatata, maungu o-monyoka*, potatoes, pumpkins,

are all breakable in this manner. *U-ndi-mo-gwire-ko sitochi-ya*, break me off a bit of that banana, *ndi-temere-ko*.

monyotsa, -odwa; **monyolola, -oka, -otsa, -odwa**.

[Exact same as in *motsa*, soft breaking off.]

Motere, motere, in such a manner. See **Mo**.

Moto, FIRE: *ku ota moto*, to warm one's self at the fire: *ku moto* or *ku mimbi*, IN FRONT for one sits facing the fire, also as *pa moto* at or on the fire: *pa-mbali pa moto*, at the side of the fire: something very great, strong, 'hot,' &c., *nkondo ya moto* or *yikuli*, a fierce fight, or great odds; *matenda ya moto*, a 'sore' sickness; *bala la moto*, a burning wound: *moa wa moto, lero a-pikuya mawa a-mwa*, beer just cooked and strong, to-day they strain it, to-morrow drink it; *kasu la-moto li-na-dzera ku chipala tsopano*, a hoe straight from the fire, it came from the forge just now: **moto** *wanga*, MY BURN, or scald; *ku aka moto, atsa, kolera, koleza, kunta*, to get up the fire: *myoto; wa-ya*.

Motso, and verb **motsoka, ku**, TO BREAK OFF, of things broken easily—*e.g.*, rotten string, worm-eaten wood; thread not spun well; *mitengo yo brunda brunda*, decayed trees: **motsoka, -otsa, -odwa**.

Mowa — see **Moa**, beer; *myowa; wa-ya*.

Moyo, LIFE; health, restoration to health: *a-gwire moyo*, let him speak (in the *mlandu*); *ku chiritsa moyo*, to heal (*chiritsa* also feed, minister); *mnzache wa moyo*, the companion of the sick man who is in health; *kuona moyo*, to be safely delivered; *a-li ndi moyo*, he is well; *a-moyo*, prisoners taken, not slain: *wa-ya*.

Ena a-tenga amoyo ambiri, some take many prisoners. *Mdwalidwe wo ngo-moyo nao*, his sickness is not deadly. *Ta-m'lekani uyu a-nene mirandu = a-gwire moyo*, help this man, he can speak in the *mirandu*. *A-ngo-menya pa mimba, moyo moyo, kamba kuti dzanja lina a-gwirira uta kapfunja na kwapatira m'kwapa dzanja lache limodzi lomwe; a-menya pa mimba ndi dzanja pa pa pa! moyo moyo, ta-pita ta-pita*, they just beat their belly (saying **moyo moyo**, how do you do! may you be well), because in the other hand they hold the bow, or if they have a small parcel in that same hand, they put it under their arm, they beat the belly *pa! pa! pa!* with the hand, well, well! I'll just pass, I'll just pass, or *icho icho*, so so. *Mlulu a-gwira moyo*, the head-man speaks to the point and succeeds in the case; *mwanawe zi-bwemera mirandu-ya, mlulu wa-gwira moyo, ine ndi-fotokoza mirandu, mwana na-bwomera mabwemera kuti he he e e ine ndi-gwira moyo*, tell me, child, your case, an older person holds the case in hand, I'll speak the case, and so the younger answers and tells it, and rejoices, saying, I shall gain my case.

Mozi, one—see **Modzi**: Chuambo, *moth*.

Mp-, as in **mb-**, chiefly nouns of the *ya-za* class, with a considerable number of *wa-ya* class: scarcely a verb except *mpsimpsinya*, and few adverbs; a few nouns of the *wa-a* person class: this shows *m* nasalising its own class of labial consonants, it extends to the alveolars to make nouns of the *wa-ya* class.

Mpa, the substantive verb compounded with *pa*, as *apa mpa bwino*, it is good here; *ku-pa zinyao mpa kantu pomwe*, the drawing of figures is for something dreadful, also something going on there; also for *ndi-pa*, the preposition or conjunction *ndi*, shortened *n* with *pa*, as *mpakamwa, i-tenga m'pa-kamwa*, take it by the mouth.

[Not only are the particles of each class, *u, i, chi, zi, li, a, ka, ti*, used as pronouns, but *pa, ku*, and *mu*, in any close contact with the noun or phrase with which they are connected, represent that noun or phrase and stand as pronouns in the composite verb form; *pa-mero panga pa-ndi-pwedeka*. These pronoun particles are also combined with the substantive verb—viz., *ngwa, nja, ncha, nde, nga, nka, nta*, **mpa, nkwa, mmwa**.]

Mpabulu, a species of climbing plant; soft yellow fruit, soft long white thorns, white bark; *wa-ya*.

afa, THE LIVER, of man or beast; *fa*, some say *mfafa; ya-za;* ation probably root *bafa*, from its stency.

aja, *ndi* with *paja*, it is yonder; *a paja ti-da-pita ife kale-pa*, it is that we passed a short time ago; *ala mpeni watu mpaja*, where we t and left our knife is there.

aka, I., A WOVEN BUNDLE of d, or ground-nuts; also a small l of *chamba* (Indian hemp); the oos or *mlaza* of which it is made woven together or put together *irika* and *pakamika*) into a long le (*wa mtembo* or *wa mu mtembe-* s anything long-shaped carried een two); *mpaka wa chamba, wa a, wa tonje, zomwe a-ti a-dzi-iche tolo wo-ti tanta* (those things of h they say, let us put them into ng stretched-out package); *wa-mipaka; pakamika.*

A NARROW PLACE, A SMALL ; a hole in a tree; *mpaka ya ulu*, a hole in an ant-hill; *mpaka zimba*, the ant-eater's den; *pita a mpaka*, pass through narrow nces, *monga mwa m'chiterera 'a*, like the little holes and light s in the *kola* kraal walls; of the class.

s also **mpako**; the derivation is *pakami-* om the comparative narrowness; the nciation is almost **m-haka**, as most of p-beginning words of the *ya-za* (collec- class are; while *mpaka*, a bundle, of the (numerical) class, is pronounced **mp.** rdinary word for gap is *mpata.*]

I. A CAT; the domestic cat; *a-ka*, plu.; *wa-a* class.

pakano, and **mpakanyiko**, a nar- place.

pakasa, THE 'FALL,' before the *mwe;* the AUTUMN before the er; the grass is dry, the leaves (*po-pakatika pa mitengo*) when wind blows (*mpepo i-ka-kunta i- pi!* fitfully blows), the maize bend down and the stalks are en (*chimanga chi-ta-kololoka-kolo- ndi dzuwa mpesi nzi-tyoka-tyoka*), the winter is near (*po andikira mwe*), that is in the autumn (*ndi- m'mpakasa*). It is pronounced *mhakasa*, and is of the *ya-za* class; derivation *pakatika.*

Mpakati, much, many; *nkondo ya mpakati.*

Mpako, I., a bag or bundle of thread, woven of *mlaza* leaf or bamboo strips; can also be used for a goat-skin bag, *tumba la-li-kulu; wa-ya* class. See **Mpaka.**

II. A HOLE, slightly large (*wo-kuli-ra*), in tree, as the hole of the *dzimba*, or in a rock, as the cony's; also *mwa-wa* (ant-hill holes), *panda, dzenje, una, mbuna*, synonyms; *ku-tosa m'mpako, ku dogoda m'mpako*, to poke into the hole; of the *ya* class, pronounced *mpako.* See **Mpaka.**

III. FOOD PUT UP FOR A JOURNEY; *mipako*, plu.; *wa-ya.*

Mpala, I., ORE, iron ore; see also **Ntale**; *ya-za* class; pronounced *mhala, mpala zambiri.*

II. SHAVING OF THE HAIR, THE BALD HEAD; shaving it all off; *ku meta mpala pi! ku-meta tsitsi lonse u-tsala mpala, mitu yao ya* **mpala**, to shave the head, leaving the head bald; *wa-ya; ku pala*, to scrape, shave off.

III. A LARGE FISH-HOOK, made of iron, tied into bamboo, of about a foot or more in length; it is dragged along; *si sankai, a-pyasa pya! i-lasa ya-m'kola ji!* it does not pick and choose, they sweep it along, it hits and hooks the fish, hitting, piercing it *ji!*—of the *ya-za* class.

IV. THE CAPITAL VILLAGE, the chief's village, with its suburbs (*mi-raga*); *mzinda wo-kulu*, a very large village: it is THE 'COURT,' *a-ku-mpa-la* are men from the head-village who have distinction for that very reason; *ta-kala m'mpala tie ti-ka-komane mira-ndu*, we belong to the head-village, come let us settle our *mlandu; ampa-la a-li-wo-chenjera*, the head-village people are clever; *m'mpala si-mu-pita antu a-wamba-wamba*, people don't go through the head-village, they pass round it; it also means the COURT of any large village: *ya-za* class; pronounced *mhala.*

Mpalabungu, a species of caterpillar; no hair, greenish colour, two or three inches long; eaten; *ya-za;*

like *mpanzi*. *I-panga chisa cha-chikulu na-ika-mo ana ambiri na-zungulira na-dietsa*, it makes a large nest and lays many eggs (young), and goes round and eats large quantities of leaf.

Mpalapala, THE ANTELOPE; *ya-za* class.

Mpalasa, A TRUMPET, A 'HORN'; also *mpalaza*, *mpalanza*, and *mpanza*; made of the horn of the koodoo, *nyanga ya ngoma*; *ya-za* class.

[*Na-sema-nso mtengo mpalasa ndi-i-kula ku tsinde kwache ku nsonga kwache nda-i-sompasompa nda-i-poola ndimo a-imba*, and they adze also wood into a horn, making it larger at the base, and at the end they cut it small, hollow it, and sound it. Yao, *lipenga*.]

Mpale, I., or **mpali**, BOYS in a village, or accompanying a chief or head-man, CHILDREN; *apale*, *wa-a* class.

II. GRAIN AFTER THE HUSK HAS BEEN SIFTED OUT, in white particles; *ku tibula mpale*; pronounced *mhale*; *ya-za* class.

[*Mwini wa mpali ndiwe u-limba, anzako a-ku-tandiza, u-ka-tepatepa anzako a-ku-lekera*, if you are owner of the *mpale*, you are strong and your companions help you, but if you are weak and wavering your companions leave you.]

Mpaliro, an arrow without barbs and teeth; as *psimo*; *wa-ya*; *mipaliro*. See **Nkaka**.

Mpalu, A SKILLED MAN; artificer or hunter; *mpalu wa nyama*, *apalomwe* or *apaluomwe a mfuti*, a good hunter, a good 'shot'; from *paluka*, as *panduka*, to excel; *wa-a* person class; *apalu*, plu.

[Synonyms—*mchesa*, *mchemba*, *mmisiri*, *muomba*, *mpambi*, *mpandu* and *chipandu*, *mbuwa*, *mntanta*, *nkabvu*, *mluli*, *mpambalume*, skilled in various departments and giving name to skill in general.]

Mpama, I., A SPECIES OF CREEPER or yam; also called *chinkowe*; the root is eaten; *wa-ya*.

Mpama, II., a species of WATER-FOWL; *ya-za* class, as other animals collectively considered.

Mpambalume, those that cut up elephant meat, or other meat; *wotema nyama*, *wo-tema njobvu*, *ni nkwangwa*, *a-enda ni magano*; *apambalume*; *wa-a* person class, or *ya-za* class with *mpambalume*, plu.

Mpambano, I., crossing each other, missing or passing each other; *wa-ya*; *ku pambana*.

Mpambano, II., CROSS-ROADS; *njira ya pa mpambano*, at a spot where four roads meet: pron. *mhambano*; *ya-za* class: *ku pamba*.

[There are superstitions connected with the cross-roads. *U-ka-kale mtembo umene a-enda nao m'njira-mo a-tsira nsembe pa mpambano*, if it is a corpse with which they are passing in the way, they offer sacrifice at the cross-roads. *Muntu a-ka-ti-na-enda ulendo a-pukula masamba na-tsira pa mpambano mo-pempera Mulungu kuti a-endetse ulendo wa-bwino*, if a person goes upon a journey, he strips off leaves and strews them at the cross-roads, praying God to direct his way. *Pa-mpambano a-tseka-po ndi tsamvu la masamba*, at the cross-roads they shut the paths (all except the one they have taken) with a bunch of leaves (that those behind may know how to come). In circumcision the foreskins are buried at the cross-roads.]

Mpambe, GOD. Also see **Mulungu**. *Mpambe a-tekesa ntaka nyumba zi-andikira ku-gwa*, *wa-gunda Mpambe*, *wa-lirima*, *utalezi u-dzera kwa Mpambe*, *Mpambe*, *ndi mkulu*, God shakes the earth and the houses are about to fall, He thunders in the distant thunder, in the crash close at hand, the rainbow comes from God, God is great. *Mpambe a-na-lenga nyama za-zi-kulu-zi-kulu*, *a-na-lenga antu*, *a-na-panga ntaka ndi Mpambe*, God created (to do the wonders of causation, the source of which is beyond one) the mighty animals, He created man, it was God who made the earth. *Zonse-zo ndi Mpambe kuti ndi-dza-one kuno*, all things are from God, even this, that I should meet with what I have met with here. *M'lecheni iye ndi Mpambe*, *zonse-zo ndi Mpambe*, let him alone, he was made so by God, it is not his fault, all these things are from God: *ndi mzimu umene*, and the spirit or intuition for discovery, or luck.

Also *mpambe*, put for the thunder and early rains, *tsopano ti-ka-beyale mbeu*, *mpambe a-li-ku-fupi*, now let us plant our seed, the rains are nearly on.

[In one of their stories this occurs—*Tie iwa mfumu*, *u-ka-tenge rimene wa-dzera*, *chifukwa*

nga za-bvino pa ine, ndi ku perekera
npambe, *ndimo nkalamba i-da-tsogolera*
) a-ka-fika ku **nyumba** *ya* **mulungu** *ni*
a yemwe-yo, come to the 'chief,' you
et what you came for, because you did
good turn, I will lead you to *Mpambe*
, and so the old man went first to lead
hild, and came to the 'house' of *Mulu*-
God) with the child I am telling you

e God is *mfumu*, chief; *mpambe*, able to
nd do all things; and *mulungu*, spirit
as the story shows. The personality is
it, as is also from the story the spiritu-
of the person.
derivation of *Mpambe* is *ku pamba*, to
just as *mpalu*, a clever workman (in
excellence in any of the special kinds of
is put for general excellence in other
of work and in all work), means one who
his fellows. It is thus almost the equiv-
of the 'Almighty,' and has nearly the
force.
m this (not *vice versa*) comes *mpambe*,
ng thunder, and even the rains and
er—*e.g.*, *tsopano ti-ka-beyale mbeu mpa-*
-li-ku-fupi, come let us sow now, the
er-rain of the early rains is near at
This is quite the genius of the lan-
, and the free talk about the Europeans
really respect, their free intercourse
their own chiefs whom they really fear,
free shouting in the world in a way we
r dare to or think of, show that the
standpoint is very much freer in their
f God than ours.]

pambi, a thief, as *mpandu; pa-*

pambo, I., OVER AND ABOVE, an
number; so many and one more
mbo imodzi), two more (*mpambo*
i); what is left, *mpambo zomwe*
ala, the single ones or odd ones
h together remain over. II. A
or LINE of men or trees or thatch
hich one comes above the other,
OWD of men, a CIRCLE, a ring;
mpambu: when it means a row
ne, &c., it is of the *wa-ya* class,
mipambo; when it means OVER-
, so many over, it is of the *ya-za*
, *mhambo*, *mhambu*; *pamba*.
hani mpambo, *ichani mipambo*,
them into a row, into rows,
es, or lines. *A-cha mpambo a-li*
danda mipambo yao iwiri, the men
in line, they are lined out in
lines: also of grass bundles, trees
ie *guta* fence. *A-folera kwa mi-*
bo itatu na tyola chimbuzi, they
on three coats of thatch, and the
at the top receives it.

Mikwamba kumi **ni mpambo** (also
ni ku pambula), eleven fathoms. *Nda-*
gula kumi ndi mpambo zache zitatu, I
bought thirteen. *Mpambo zisanu ndi*
imodzi, and six over. *Nda-gula kumi*
awiri popanda mpambo, I bought
twenty neat or no more. *Nkuku zisa-*
nu ndi mpambo imodzi, five fowls and
one more (having counted five on
one hand, then closing the hand, and
counting the thumb of the next hand,
one beyond the five base). *A-ta-bsala*
chimanga, china chi-ta-kula china chi-
ta-leka-ku-kula, mu-nena kuti ndi mpa-
mbo zache, in planting maize, those
which don't come up you would count
SO MANY SHORT. *Makumi awiri ndi*
mpambu zisanu ndi zinai, 29. *Mibvi*
i-kale yo-panda mpambo, arrows
should be an even number. *Onse*
amene ti-ri kuno-fe ndife o-kwatana ku-
li-be mpambu, we are all matched
(for playing the game), there is no one
over.

Mpambo, III., skill; surpassing
the others; then skill in theft; *uyu*
a-li ndi mpambo, a-pamba za-eni;
mpambo wache a-chitwa ku-kala wa
mkali, his excellence is courage: *wa-*
ya.

Mpampa, a species of bird; *wa-ya*.

Mpamvu, POWER; ability, strength;
a-li wa mpamvu, he is a strong person;
a-li ndi mpamvu, he is strong, well;
mwa mpamvu, strongly; *ya-za* class;
mpamvu zache, generally used in the
plu.; derivation, *pamba* root; pro-
nounced *mhamvu*.

Nazikambe-yo ndi a-enda za-mpa-
mvu, the chameleon is walking all its
might. *Wa-mpamvu zache*, ready,
aye ready. *A-tyola mudzi wa anzao*
nu-ti nga mpamvu amene, he overturns
the other's village, and you say, he is
strong. *A-ta-chira a-li wa mpamvu*,
when he gets better he is *wa mpamvu*,
strong again.

Mpanda, I., A FENCE, hedge sur-
rounding a house, round the *kuka*;
wa-ya class; plu. *mipanda*.

[*Guta* is of trees and strong; *mpanda*, of
bamboo, grass, more of a fence than a wall.]

II. A HOLE in a tree (as *mpako*), a
hollow in a bamboo, a hole in a tooth
(*dzino la mpanda*), a cave in a hill

(*panga*), the hole of the ear, *mpanda ya kasu*, a hole in a hoe; the hole is not 'through' (*yo-tsekera kwina*, shut at one end), but in iron for making brass wire some use *mpanda* for the holes (see also **Mpako**), *a-mba-pisa po-yamba m'mpanda za-zi-kulu; mau a mpanda*, the noise of a hollow thing: pronounced *mbhanda; ya-za* class.

[Other words for hole, *mpako, dzenje, panda, panga, una.*

Derivation—*pa-nda* in all the many words seems to be **pa**, strike, beat, dig, meet, &c., with the -nd- modification of meaning.

Mpanda also is to be distinguished from *panda*, beat; *panda*, the fork of a tree; *panda*, to be without; *panda*, to plant; *panda*, a good speaker.]

III. **Mpanda**, a forked stream, formed by one stream flowing into another; *mau a-ku-swa mpanda*, words derived from, branching off from; also of new settlement, from an old country; *ya-za*.

Mpandanjobvu, a species of tree, of great size.

Mpande, A SPECIES OF SHELL of a round disc shape; attached to a necklace and worn as an ornament round the neck, or round the waist (as Chikunda); *zo-chita ngati mwezi*, like the full moon; also the '**patella**,' from its resemblance to the shell; pronounced *mkande; ya-za* class. *A-igala ku Manga*, they buy it from the coast.

Mpandi, one without anything, *ku panda*.

Mpandiro, the cross pieces or seats of wood left in adzing out a canoe; they are left from side to side and reaching to the bottom, at intervals; when the other portions are adzed out, these are then taken away; the object is apparently to keep the wood from giving; *ku chera mpandilo, mipandilo, po-malisira a-swa a-ng'amba mpandilo; ya-za* class.

Mpando, I., A CHAIR, a seat, a form; there are native stools with three legs, and seats and forms of various kinds carved in shapes of men, crocodiles, &c., and variously ornamented; *mipando; wa-ya*.

II. **Wa mpando** and **mpandu**, A THIEF; also some *mpandi* = *wo-landa*, but see; *chifukwa a-***panduka** *m'jalu mwa anzache na-kala wa-ku-ba*, because he leaves the society of his fellows and becomes a thief; *ya-za*.

III. SEPARATING FROM, also ONE WHO LEAVES HIS FELLOWS, surpassing them in courage, in skill, in hunting, in war, in a journey (one who leaves the rest and goes on by himself), in hoeing (one who leaves the row and hoes on); *wina amene a-sia anzache na-nka na-***pandulira**, *ndiye mpandu*; also *mpandu wa njobvu ndi pomwe ya-***pandukira** *njobvu*, the separating of an elephant is when an elephant leaves the herd; also in a long line of hoeing the ends are called *mipandu; wa-a* person class, with plu. *apandu;* also *wa-ya* class, plu. *mipandu;* (also as *mpandu*,' a thief, *ya-za* class, with plu. *zimpandu, ampandu*, or simply *mpandu*, but this is confined to *mpandu*, a thief); pronounced *mpandu*.

Mpandule, broken fragments of nibbled grain; *mbewa zi-***pandula** *zimanga; mpandule wache ndi mpak*, the nibbled bits are the grain flour; *wa-ya*.

Mpangala, I., AN OLD BULL OF A HERD OF WATER-BUCK; *wa-a* class.

II. SMALL TREES, twigs. See **Nkwankwa, Matsatsa**.

Mpangidwe, 'make'; *wa-ya; ku panga*.

Mpango, I., A BELT; *mipango; wo-mangira nsaru, wa-nsaru, wa-chikopa, wa-mlenso*, of cloth, skin, or handkerchief; *wa-ya; lamba, mkuzi*.

II. For *pango, q.v.*, a dance, a hollow pumpkin.

Mpangombe, a species of wasp, very large, makes nest like wasp, stings badly.

Mpangula, a very large DRUM; supported on *mpani* fork of wood, beaten with the fist; *ya-za*.

Mpangwe, a hippopotamus bull; *ampangwe; ya-za* class, but also *a*, plural.

Mpani, I., A STICK FOR FIXING MEAT or fish in roasting them at the fire; plu. *mipani; a-pana mbewa, nyama, nkuku*, &c.; *a-pana mpani*,

they fix it in the stick; *wa-ya; ku pana*, for full account see **Mbaniro** with **Mbano**; also *mpano*.

II. A NARROW PLACE, *malo a mpani; wa-ya;* also *mpanipani*, fixed, squeezed between two, or in a narrow place, *a-kala pa mpanipani; wa-ya*.

Mpanichi, a drinking-cup.

Mpanje, I., a kind of DRUM; 2 yds. long, beaten at one end; *mgaga; wa-ya*.

II. A bit of rough GROUND CHOSEN FOR A GARDEN; *nda-lima mpanje za-nga*, I have hoed a bush-patch for my garden; *a-ka-lima tengo, li-sanduka mpanje*, when they hoe the bush it becomes *mpanje;* a garden in the first stage; when the grass is hoed down and lying flat, the Mang'anja do not burn heaps so much as the Yao do, but when it is in heaps (*a-tundika matumba*) some still call it *mpanje*, others *mfeni; ya-za* class; pronounced *mhanje*.

Mpano, A SPLIT STICK for tying a load of meat, &c., as *mpani, q.v.; wa-ya*.

Mpanza, A TRUMPET OF HORN; *wa-ya, mipanza;* also *mpalasa*.

Mpanzi, a large kind of hairless caterpillar, with a large head, eats the stalks of maize (*mkati mwa misinde*), about three inches long; it is eaten; *ya-za;* pronounced *mhanzi*.

Mpapa, I., a species of MOUSE, small; *wa-ya*.

II. A THIN shaveling of a MAN, a thin goat, dog, &c.; *nkalamba-i ndi mpapa, garu ndi mpapa*, this old man is thin and lanky, the dog is lean; *papa* and *chipapa, pyapyala; wa-ya; mipapa*.

III. A species of TREE, a bean, pods split and curl up.

IV. IT IS THERE, HERE; *dziko li-mene a-ka-funa ku-dza-kala uje ndi ili, pamene a-ka-funa-ku-dza-mangira nyumba mpapa*, this is the country that So-and-so wanted to come to, and the place where they were wishing to build is here (*mpapa*, substantive verb, *ndi* with particle *pa*, representing *pamene*). Also *mpapatu, mpapatu pa mnda pamene paja u-ka-ndi-funa apa*, it is our garden here, you asked that time; but we have heard **mpapatu** (*ya-za* class) = omens. Also **mpapo**, IT IS THERE; *ndi apo*.

Mpar-; for words beginning thus, see **Mpal-**.

Mpara, court, &c., *mpare*, boys; *mparu*, workman, &c. See **Mpala, Mpale, Mpalu**.

Mpasa, I., A MAT; made of *bango* strips, sown together with string; *ya-za* class; pronounced *mbhasa*, but for ease *mpasa*.

[Other kinds of mat—*chika*, a rough woven hurdle, and *makangala; mfumba*, a closely woven *mlaza* sleeping bag or mat; *mpinde*, an old mat; *tsetse:* **chipondwa**, A WOVEN MAT.

Making of a mat—they begin (*tanda*) by setting a peeled bamboo stick, and tying to it the sowing strings (made of root fibre, *zidzera m'mizu ya luzi*), the second *muongolero*, the rest *masokasoka;* to this they lay strips of *bango* reed, and sow through with a needle. The markings on the mat *chizindikilo; bande la njobvu, namzeze, chikombero*.

A mat is spread for strangers; the man sits at his door on a mat; mats are used to wrap the corpse in burying; to take up and carry one's mat is *tandula mpasa*, to spread it, *ku ala mpasa;* to take it up, also *alula mpasa*.]

II. TWINS, or plurality at birth; *wa-ya; ku bala mpasa*.

III. A species of fish; *wa-ya*.

Mpasi, a species of fly smaller than a bee — see **Pasi**; makes honey; *ya-za*.

Mpasupasu, destruction, taking off the roof of a house, devastating a country; *mpasupasu wa dziko, dziko la-chita mpasupasu; ku pasula; wa-ya*.

Mpata, A GAP, SPACE BETWEEN, trees, maize stalks, rocks, hills; also a door, and as *chipata*, a GATE; a PASS; a plain, gorge, valley between hills; *mipata-mipata*, spaces between the teeth, between many stalks of maize; plu. *mipata; wa-ya; pata*. Also *mpawa, mpako, chiterera, komo, mpenya*.

[Other words for a plain, *kugwa, tipwa, dambo, nkwawa, muvatiatia*. *Pata* is the base of a tree, hence distinguish *m'pata* and *mpata*.]

Mpatso, A GIFT; *a-dia mpatso za-nga*, he has taken, devoured, my gifts; *ya-za; ku patsa*.

Mpawa, A HOLLOW, a gap; *mpawa*

ya m'mimba nda-pera ku-kuta koma kwina kwa-tsala mpawa, a hollow belly, I tried to satisfy myself, but there was still a blank; as *mpata*, space between, *za chindu, nyumba, nsengwa*, seen in a roof, a house, a basket; *ya-za*.

Mpawi, A WRETCHED PERSON; a poor person; a slave; plu. *ampawi, wa-a* class.

Mpawiri, there are two.

Mpazaza, a DRUM with holes; *mipazaza*; also *chimpazaza; wa-ya*.

Mpe-, the idea of piercing rules many of the words under *mpe-*; *mpe-* in *mpepo* is pronounced more broadly and rules another set; but in general, see derivations under **Pe**.

Mpeche, I., ONE BEAD, of whatever kind of beads; *ya-za*; from *pekesa*, from picking up to string.

II. THE INSIDE OF THE THIGHS; *mpeche*, and *mpeche-mpeche wa myendo; wa-ya; ku pekesa*.

Mpefu, a species of soft-wooded tree; the root is hollowed for mouse-traps; *wa-ya*.

Mpeke, as *mpeche* above, *a-panira ngaga mpeke-mpeke*, they hold the *ngaga* drum between the legs.

Mpeko, STICKS RUBBED TO OBTAIN FIRE, by twirling the one in a notch in the other; *mpeko yei-kazi*, is the notched stick; *mpeko yei-pongo*, the twirled stick; also *chisikwa* or *tadzi lache*, the one in which the twirled stick which is chiefly called *mpeko* works.

[*Zinyalala* (*ndebvu za chimanga*) *na-ika pansi, pamwamba pache na-ika mpeko yei-kazi, na-pekesa*, they take bits of grass or tufts of maize, and put them beneath the under fire-stick and twirl the other in it. *A-tenga chibandwa cha mtengo wo-fewa wo-gwa moto msanga kapena mpoza* or *mbwabwa; a-tenga bango na-li-dulisa na-kwika ku nsonga kwa mpeko-ko kuti i-nga-bvumbwe ndi mbvula na-ika pa mibvi*, they take a piece of flat soft wood which takes fire readily, say custard-apple wood or *mbwabwa* tree; they take a bit of *bango* reed, cut it and put it through the end of the stick that it may not rot with the rain, and put it along with their arrows.

It is interesting to see fire made. Fluffy bark-cloth kept dry on purpose is teased out and placed just below the notch of the under fire-stick, a handful of straw or anything easily lighted being kept at hand; the upright stick is then held with the point in the notch and both hands used, descending from the top of the stick to the bottom, to give it a very rapid twirl; the bark-cloth ignites, is placed in the middle of the grass, and blown into flame; the stick is put by for further use.]

Mpel-, for words in *mpel-*, see **Mper-**; *mpela, mpele, mpelo, mpelekezi*, see **Mpera**, &c.

Mpembe, THE ANGRY TRUMP OF THE ELEPHANT; also ANGER, of a man, *ku-omba mpembe muntu ku kalipa kwacke; mipembe; wa-ya*.

Mpembedzi, one who entreats; *ku pembedza; wa-a*.

Mpembedzu, a species of ANT; small, but larger than *nyerere*, white and black; *zi-kodzera antu myendo*, they put their excretion on people's legs.

[*Mpembedzu zi-ngo-ti balala balala m'njira zi-ri ni mankwala a-bala zi-ka-ona mabala zi-kwera zi-kodzera ndiye ku-pola bala-lo*, the *mpembedzu* ants scatter all over the road; they have medicine for wounds, and when they find a wound or sore, they climb up (so they say) and leave their secretions there, that is to heal the wound.

Zi-ngo-ti nyakatu nyakatu enda enda mona zi-zi-sia pena, u-ka-kala mtunda u-ku-kala wapembedzu, ndizo zoke zoka, zi-ti piringu piringu, zi-tola-tola tao, a-dia tirombo zi-gwira inbiri to-pusa tomwe monga timbozi tina to-atawa-i, they go in great numbers, leaving no place unvisited; if there is a mound where they are, there is nothing else but them; they go about picking up their prey, and eat the stupid small insects, such as small caterpillars, which can't get away.]

Mpembu, a species of tree, large.

Mpempo, begging; *wa-ya; pempa*.

Mpemvu, a sort of COCKROACH; insects allied to bugs, &c., and like them; *ya-za*. See also **Mbeu**.

Mpendeka, CUTTING THE HAIR OFF HALF THE HEAD or off a quarter; cutting the hair in a curve round the back of the head or over the ears; also the HALF or quarter MOON; *mwezi u-li mu mpendeka; mpendeka wacke wa mwezi*; also *mpendekedwe*, the leaning over of a canoe; *wa-ya; ku pendeka*, to slant, slope to one side.

Mpenemene, THE SIXTH DAY—see **Mkucha**; *mipenemene; wa-ya*.

Mpengere, a kind of plum.

Mpeni, A KNIFE; also the blade; young grass shoots are also called *mipeni; wa-ya;* plu. *mipeni*.

[The knife edge is called *mlomo, uhali*, and

ku-twa its edge or sharpness; *ku-twa kwiri*, a knife with two edges; the handle *chikumbu*; *mpeni wa nkalamanja*, a long knife; *chisenga*, a sword, used by the Ambo, also *chimpeni*, and Yao *lupanga*; *banzi* is its sheath; *mpeni wa kasu* or *chasa*, a knife for ornament; *si mpeni wa miromo*, not a knife for work; *chikwakwa*, a sickle.

A-poola chitulo ndi chitulo chinsache, they bore holes in the iron at the top of the blade with another piece of iron; *a-poola chikumbu ndi chitulo cha moto*, they bore holes in the handle corresponding with a hot iron, and rivet the blade into the handle. The knives are made of ivory, or hippo. ivory, or ebony wood handles, with a pleasing curve and grip; the two rivets are filed down, the back of the blade made flush with the handle, sometimes ornamented with notched lines, making a very neat piece of workmanship; the two-edged knives are well curved, the handles being made of dark wood, richly cut and ornamented with two ears for strings; the long blades are made half polished, half dull, with the reverse on the other side.]

Mpeniwambo, a species of fish; long upper snout, 1 ft. long, red; *mipeniyambo*; *wa-ya*; *mpeni-wa-ambo*.

Mpenya, A GAP, A HOLE—*e.g.*, after a tooth has been extracted, *ya-choka dzino ndiyo mbenya*; also *mpenya za mu mpanda wa bango*, the gaps in a fence of *bango*-reed; *mpenya ya m'mano, za chitseko*; *ya-za, mbhenya*; also *mpata* = gap.

Mpepo, I., SWEEPING RAIN, rain from the south with wind; *mbvula ya-ku-Mwera i-ri ndi mpepo*; also small rain which comes sweeping with the wind but does not fall; *mbvula ya mpepe*, or *mpepe wa mbvula*; when the rain blows right into the hut; *wa-ya*; *mipepe*; *ku pepeta*.

II. A species of TREE, soft wood, white bark, a large conspicuous tree, stands out on the wooded hillsides amongst all the rest; drums, fishing-floats, &c., are made of it; it is also used for canoes.

Mpepete, EDGE, RIM, boundary; *zaminda, nkokwe, chulu, mudzi, nyanja*, &c.; *m'mpepete mwache, pa-mpepete pache*; *u-zi-ka-ngo-ang'ana m'zimpepete-mo*, just look on the borders or edges; *ya-za* class; *mbhepete*; also—

Mpepetere, horizon, boundary; that which goes to make a boundary; *pepeta*; *ya-za*.

Mpepo, WIND; also COLD, because to lightly clothed persons the wind is cold; *ya-omba mpepo*, the wind blows (referring to the sound of it); *mpepo i-uzira muno, i-uzira ine*, the wind blows in here, it blows on me; *mpepo i-ri-ku-pepeta*, the wind is beginning to blow; *mpepo i-ka-m'menya tupi malungo a-limba*, if the wind beats upon his body his limbs grow firm; *ikani ku mpepo nsima-yo mpepo i-baka-dia*, put the *nsima* porridge to cool, the wind will eat it up—*i.e.*, cool it; *mpepo ya mpoto, ya-mwera*, north wind, south wind; *ya-za*; *mbhepo*; *ku pepa*. There are four points of the compass in native reckoning and four winds.

Mpepu, LIGHTNESS, making light of anything; disrespect, *ngwa mpepu, uyu ngwa mpepu a-pyapyalika akulu*, he is disrespectful to superiors; scorn, *zonse a-zi-esa mo-pepuka*, he makes light of everything; *katundu ngwa mpepu*, the load is light; *madzi a-ipatsa mpepu*, the water gives lightness to the wood—*i.e.*, by floating and displacement; *wa-ya*; *ku-pepula*, of the same root as *mpepo, pepa*.

Mpepwa, abortive fruit; *ya-za*.

Mpera, a species of MOUSE; small, with short hair, and long tail with hair, no snout, eats grass, has a long black stripe down its back; like *bvumbe*; it lives in *masala*, old gardens, and by river-side, makes no hole; *ya-za*.

Mpere, ITCH; *u-sa-ndi-kudze, u-ndi-tengetsa mpere*, don't touch me, you will give it to me too; *ya-za*; *mhere*. *Mpere, mipere*, heard, of something poured on the head; *chipere*, skin disease from eating meat (*a-ka-wengedwa ndi nyama ya-mbidzi*), *cho-yera ngati ufa, tsitsi li-ma-choka pa chipere*.

Mperekere, one who hands a person over, leads to next village, a guide; *aperekere, wa-a*; *pereka*.

Mpero, I., A BLUNT-HEADED ARROW, as *nyankwa*, for killing birds; also *mpero*; *mipero, wa-ya*.

II. **Mpero**, THE MILLSTONE, for grinding (*ku pera*), *maere, mapira, mpunga, mchewere, misere*, &c.; maize is pounded in the *mtondo*; the upper stone is *mwana wa mpero*; the lower is hollowed out with rubbing; *mbhero*;

ya-za. A-tenga mwala nda-i-swera pa mwala wa mpero-po nda-i-peretsa pompo, they take a stone and break it down at the *mpero* stone and grind it small there; *kweye ku mpero.*

Mpese, THE HIPPO. FLY, a large gad-fly, it bites badly, is said to kill cattle; *ya-za; peseka*, so to pierce.

Mpeso, A COMB, or *chipeso; wa-ya; ku pesa.*

Mpeta, a species of bird; of a straw colour, changes to brilliant red in the rains, when its name also becomes *nadzadzangwe;* it is tame, sits on the *mtondo* when the women are pounding, eats grain, its cry is *wawere wawere;* size of a fieldfare.

Mpete, A RING, worn in numbers on the fingers; also an ear-ring, sometimes three and even six in one ear; they are of brass chiefly, but also of iron; some string beads on the ear-rings, *era a-tungira chuma pa mpete za mkwa, mpete zi-ri ndi chuma chache; mbhete, ya-za.*

Mpeto, BETWEEN THE LEGS, also THE SECRET PARTS, *cha-ku moto; nyama ya-ndi-pita m'mpeto*, the beast ran between my legs; *mwana wa nyama wa-pita m'mpeto mwa mache*, the calf goes between the cow's legs; LAP, but better to use *nchafu* (=thighs) instead; *m'mpeto*, of commoner use than *ku mpeto*, which is more indelicate: *ya-za; mheto;* root *mpe.*

Mpewa, a kind of PIPE; made of gourd and set on the ground or held in the hand; *wa-ya, mipewa.*

[It consists of a gourd (*ziko za katimba, za mpewa*) with a narrow neck (*ku ninga*), a stem (*biza*) and bowl (*ka fwambira*) which are inserted in the lower and larger part, the smoke is drawn through the top; there is no water.

A-lka masamba a fodia m'kati mwa mpewa utsi wache a-ka-ti-na-koka fodia utsi wache u-lowa m'kati mwa mpewa ndi u-fukiza masamba nda-fukirira nda-gwira nkonda ndipo a-kala fodia wa-mkali wo-pambana ense, they put tobacco-leaves into the middle of the pipe and smoke it, the smoke passes into the inside and smokes the leaves, which smoke and catch the tobacco-juice; this way of smoking is stronger than any other.]

Mpeza, a species of caterpillar; it eats the young maize; *zi-luma chimanga ni chi-gwa*, the maize withers; *ya-za.*

Mpezi, THUNDERBOLT, thunder; also used for lightning, *ya-ng'anima mpezi*, and *mpambe wa ng'animira; ya-gwa mpezi* or *wa-gwa mpambe; mpezi ya* (or *mpambe wa*) *waza* or *ya-ng'ambika mtengo*, the bolt split the tree; *mpezi i-ri-ku-gunda*, the thunder roars: *mhezi; ya-za.*

[*Bingo*, distant thunder; *ririma, gunda, kukuma*, to thunder; *pyetima, pyete*, of lightning; *njazi* is used in the same way.]

Mpf-; for words in *mpf-*, see **Mf-**.

Mpfukutsi, a parcel.

Mpfuntwa, STUMBLING; *chironda ichi cha-ndi-mpfunta*, this sore made me stumble: *ya-za.*

Mpfupfuluko, dancing about, wrestling; *wa-ya.*

Mpfupfutu, the 'sacrum'; *mfumvulu, q.v.*

Mpi-.

Mpichizo, and other words in *mpich-*. See **Mpik-**.

Mpika, A POT; *mpika; wa-ya.* It is properly the pot for *ndiwo*, while *ntalo* is the *nsima* pot, and *mbia* any other pot, but *mpika* is commonly used for pot in general (*ku pika*).

[*Dote a-li-sinja pa mwala na-li-tsira madzi na-li-godobsya-godobsya ndi manja a-ka-ta ndiko ku-li-unda mpumpu ndiko ku-boola mkati mwache na-komba ndi manja na-u-tasinpa na-amba ku kulunga na-u-yanika u-kale wa mtunzi dzuwa limodzi, dzuwa la chiwiri ndiko ku anika ndilo ku anika u-ka-uma ndo-ka-u-ocha pa moto*, they pound earth on a stone, pour water in and knead it with their hands; they then make a lump of clay, make a hole inside, work and draw it out, rub it smooth, and set it to dry; when it has been one day in the shade, they put it out, and when dry burn it at the fire.]

Mpikidwe, manner of cooking; *ku-pika; wa-ya.*

Mpikiso, A CROSS-STICK, for fastening the hut door; *wa-ya; ku-pikirira.*

Mpiko, a lever, anything for overturning; *wa-ya; mpiko yo-pikulira*; also *mpikulo*, and *mpikuliro; mpikulo wa diwa, wa-chindu la nkokwe*, the stick supporting a trap, for lifting up the roof of the *nkokwe.*

Mpila, a ball. See **Mpira.**

Mpili, an adder. See **Mpiri.**

Mpilu, a species of plant; used as a vegetable; its leaves are sharp like

mustard, are large, and have a pungent smell; the plant grows about the height of *chitowe*.

Mpima, I., THE LEES OF BEER, as *mitsokwe; mpima za moa;* also of other things which are strained (*chinyinta*); *ya-za; mhima.*

II. A MEASURE; *wa-ya; ku-pima*, to measure; also *mpimo, apimo:* also (?) manner of putting on dress of cloth.

Mpimba, A PLACE, REGION; *mpimbi izo ndizo za-zi-tari*, these places are far away; *mpimbi izi za-ku-taika mpeni wako*, the place where you lost your knife; *ya-za* class; pronounced *mbhimbi; ku pimba*, to cover; also *ntawi, malo, mbuto, mpindi.*

[*Mpimba*, and *mpindi*, the *mb* and *nd*, as in many other cases, are so similar as to make the words almost the same.]

Mpimbi, I., a species of fruit-tree; *wa-ya.*

II. HALF—see **Teka**; *tenga mpimbi ya kwina-yo*, take the other half; *ya-za; mbhimbi.*

Mpina, a blunt-headed arrow, *yolasira mbalame*, for killing birds; *ya-za; mhina.*

Mpinda, A WOVEN BAG; used for carrying salt.

Mpinde, A MAT, (1) a rough mat, made of whole *bango* reeds, as *chika;* (2) an old mat, *mpasa ya kale kale;* in both of these of the *ya-za* class; (3) a short square mat, new or old, *yeitali m'chimimba yeifupi m'chitali*, of the *wa-ya* class, *mpinde wa tsopano.*

Mpindi, A TIME, A SPACE; as the spaces between the joints of a bamboo, or of the finger; a small piece of wood of such and such a length; *apa mfundo apa mpindi*, here a knot and here a space; *u-da-gona mpindi zingati, ndimo nda-gona mpindi ziwiri*, how many times did you waken or turn? (that is, how many spaces of sleep between the turnings had you?), and he says, I woke twice; *u-ta-duliza duliza mipindi mipindi mtengo*, if you cut, for instance, the tree into lengths; also *mpindikati, ninga mpindi yene yene*, a bit, a length, between, in the middle of, the joints, really an *mpindi; ya-za* class; pronounced *mbhindi.*

mpindi mpindi, noise of distant guns, *mfuti za-ku-ombedwa ku-tari zinga-ngati bingu.*

mpindikati, THE MIDDLE PART OF ANYTHING, middle time; *pakati* and *mpindi;* middle in age, *wa-pindikati*, not the oldest nor the youngest; *kachitsininkwa ka pakati*, the middle part of a log, or which is itself the middle; the middle of a mat; *nda gona mpindikati*, I slept BETWEEN-WHILES.

Mpindimbi, a species of tree; good building wood; fruit eaten; makes mortars and drums; *wa-ya.*

Mpindo, I., a small *tewera*, small piece of cloth, as handkerchief; *a-pichira mpindo m'mikuzi*, they tie up the ends of the very scrimp *tewera* cloth into the belt, an end before and an end behind; *ta-pinda mipindo; wa-ya; ku pinda.*

II. AN OLD MAT, also *mhinde*, a new long mat, being *mpinde; ya-za; mhindo.*

III. The wooden or bamboo stick, smooth and wound round with the thread, which they use for A SHUTTLE in weaving: *ku pisa mpindo, ponya mpindo*, it is passed through, the thread wound round it being unwound; the weft is changed and the shuttle is again passed through (*ku pinda*); *wa-ya.*

Mpinga, a gourd with a fishing-rod handle attached, with which the women can draw water while standing, for fear of crocodiles, on the high bank: *ya-za.*

Mpinganjira, obstacles in the way; *mipinganjira; wa-ya; ku pingasa njira.*

Mpingo, I., A CROWD OF PEOPLE, a multitude; a line or row of trees, people, &c.; many of them; *mipingo; wa-ya.*

[Synonyms—*mulu wa antu, mabwalo mabwalo a antu, gulu la antu; kamu* is rather a knot of people or animals, if a herd were divided; *mpamba wa antu*, a line, number of people.]

II. **Mpingo**, THE EBONY TREE; it is rather a species of rosewood with a black centre, which becomes jet-black

when the tree gets old; *ndodo* sticks, &c., are made of it; *wa-ya*.

Mpingu, A BAD OMEN, that which crosses the road and is considered unlucky; *mipingu; wa-ya; ku pingasa*.

[Snakes (*mpiri, nalikukuti*, &c.), ants (*ka-dzodzo*, &c.), birds, the chameleon (*nadzikambe*), and other things crossing the path are considered unlucky; the partridge's cry, *kwa kwa!* and other cries forbid a journey.]

Mpingwe, A BRIDLE, the stick that is put in the mouth, strings tied to each end being fastened round the back of the head; a string tied to this holds the prisoner (*wa mdende*) fast; *ya-za*.

Mpini, I., A HOE HANDLE, also *wa nkwangwa, wa nangwafi*, of a hoe or sickle; *i-pangidwa ndi myombo, na-uziriraq ndi chinziriro*, it is made with *myombo* wood and a hole bored with a red-hot iron to admit the axe or hoe; *wa-ya*.

II. TATTOO-MARKS, cut on the face and body; also from this similar markings on hoe, axe, or basket; *mpini zo-pingasa*, horizontal markings; *zo-tsogoza*, perpendicular markings side by side; *ya-za* class; pronounced *mhini*.

[*A-tema mpini ku-chita za pa* **pfuko** *pao; ena-a-tema* **nsangwe**, *ena a-lemba* **nkwekwe** *nsangwe za-zi-fupi a-tema mbuto mbuto, mpini za* **mitanda**, **mpololo**, **mamgumula** *pa mpuno*, or *wa-pa-mpumi, ena a-lemba* **mifunde** *itatu ena mifunde iwiri*, they cut tattoo-marks to distinguish tribes, some cut stars (*nsangwe*, short lines or starlike markings), some, as the Mang'anja, long lines (over brow, shoulders, and chest, unbroken, *nkwekwe*); short broken stars they distribute here and there; tattoo-marks across the brow (*za mitanda*), just above the nose (*mpololo*, three or four, as the Yao, also *namgumula*), or on the forehead; some draw three lines (*mifunde*), some two.

*Mpalu wa mpini a-tema, kwi-***amba**, *ku-***tema**, *ku-***bwereza**, *zi-ka-tsuwa a tswanya tswanya makala, misidi wache ndiwo a-paka*, the skilled tattooer cuts, he lays out the 'plan,' the next day cuts, when healed cuts again; when it casts its scab, he powders charcoal and paints it in.

Wa-kadwa ni mpini (or *enedwa, komedwa pa tupi pako*) *ngo-koma*, you look very well in your tattooing.

The Yao tattoo *mapalamba* across the temples, the Mang'anja across the frontal lobes. *Wa te!* in a circle, *wa nda nda nda*, in rows.]

Mpinimo, the twirl of a bullet; *ana za*.

Mpiningo, a kind of drum; small; *ya-za; ku pininga*.

Mpinjimpinji, a species of fruit-tree; fruit red, one stone, like a peach; *wa-ya*.

Mpinjiri, LITTLE SLIPS OR BITS OF WOOD, from the root of a tree, cut for medicine bands, for headaches, and other pains, bound also round the wrist, neck, or waist; the head-band (which by the way does good in a headache, not from the charm, but from the tight pressure) is a string of beads with pieces of wood interspersed, threaded on like beads; *ya-za*.

[*Tsiku lina a-tika mpinjiri pa-modzi pawo na-bvundikira-po ntalo antu na-kamba aizani m'nyumba momo ndimo mpinjiri zi-chi-nawazikana m'ntalo momo ndipo mwini wache e-ti kuti ndi-bvundukule ntalo ndi-one mpinjiri a-ka-bvundukula a-ka-zi-pezu za-mawazikana e-uza amene a-na-dza-ku-dza-penda-o kuti ajira njo-ipa mu-sa-mka-i*, at some time or other he puts the pieces of wood into a pot together and covers the pot, the people go on talking about what they have to say there in the house, and the pieces of wood get mixed up in the pot, and the owner (the soothsayer) says, let me uncover the pot and see the lots; if he finds that they have mixed themselves up in such a way, he tells those who have come to consult him by trying the lots (*penda*), the way is dangerous, don't go.]

Mpipe, a species of water-fowl; go in flocks; black, about the size of a duck; *mpipa zi-mira zi-bukira pa-tari zi-funa-funa nsomba pansi*, capital divers.

Mpipi, THICKNESS, as of the walls of a house, the sides of a grain mortar (*mtondo wa mpipi*) or a canoe (*wa mpipi*); *chikopa cha mpipi yei-kulu*, a very thick hide: *mbali ya mpipi, mtsuko, mtengo*, &c.; *ya-za*.

Mpira, A BALL, THE INDIA-RUBBER VINE, the exudation of which is made into a ball; A GAME AT BALL; the fruit is eaten, is large, succulent, and good, with a single stone; the juice is obtained by cutting the tree and scraping the juice off with a knife, they smear it upon their arms and scrape it together afterwards; it is made into balls and sold; the tree is generally spoiled by native cutting; *wa-ya; mipira*.

[Game at ball—*ku sewera mpira, ku aka or*

mpira; sungira mnzako u-m'lande tch your man on the other side and the ball; *uyu ngwa ku-dia mpira*, he never misses; *a-lumpa tu! nao m'manja ya!* at every catch the ıyers beat time by clapping their d the game proceeds with a rhythm, kes a game a poem.]

, THE PUFF-ADDER; spotted, ɔuthed; *ya-za* class.

ngu, also *piringu piringu*, assing and repassing, a crowd ; still is *mulu; makoswe a-li ı mpiringu*, of rats, as one wake in a native hut may see ; *mbewa zi-ri piringu piringu* :o, there are many mice about ; *antu a-li piringu kuka-ko a-ıdeo ena a kuti chiriri chiriri ı-ka-letsetsa ena a-ku-ka-onera*, ɔple at the *kuka*, quarrel gets e 'backing up,' some stopping rel, others looking on.

, a kind of vegetable.

substantive verb with *po=* see **Mpa-**; *mpo-opsya*, it is there; *apa mpo-diera*, here ace to eat; *mpo-dikama*, it is ere.

vu, small grass, herbs, &c.; *wa trigu*, young wheat; also *mpobvu; mpobvu wo-puka tso-*ıe herbage is now coming on; *i-kula ya-dza mapomboti kape-ɔbvu*, if the shoots grow they be *mapomboti* or *mipobvu;*

sa, a species of BEAN; very ɔr *mbodza; ya-za; mbhodza.*

swa, a canoe capitan.

ıpola, of people hoeing and down; also heard of a rat frequently; *mipolapola, wa-*

), SLOWLY, CAREFULLY; *ku ɔole.*

), A STILL-BORN CHILD, one ithout any strength; from *ku* , which also refers to the fall pe fruits; *mwana wo-badwa la mpamvu, wa-ku-fa; mipolo;*

ot is the root of *kupolo*, a slave; the ısed quite freely as a term of con- r a lazy or good-for-nothing person, real meaning is not lost sight of, as a tinge of the same meaning.]

Mpololo, TATTOO-MARKS, on the brow just above the nose; *mipololo; wa-ya.*

Mpoloni, a species of tree; also the POP-GUN made from it; the stalk is hollowed by the removal of the pith, stuffed with leaves and rammed tight, then fired off; *mipoloni; wa-ya.*

[*U-li ndi chitime, kungwa lache ndo-chindi-kira*, pith heart and thick bark. *A-popotola*, or *a chita mo-popotora kungwa li-nka li-ri tru, mtengo u-ka-choka m'kungwa m'kungwa mu-tsula mpanda yoka wa! na-linganisa na-ika masamba, masamba ache a-ku-sikisa sikisa ndiko ku-tsendera, ku-fika cha ku-nsonga na-ika ena nda omba mwa mfuti*, they twist off the bark, the wood comes out and leaves the hollow bark; this they cut smooth, stuff in leaves well bruised up to the one end of the bark tube, put in others at the other end and fire it off.]

Mpombe, I., a species of CUCUMBER, like *nkaka*, very large.

II. Long bushy native hair; *ku pomba.*

Mpombo, I., greed, A GREEDY MAN; as *mbombo; a-tema zakudia zambiri; ya-za; mbhombo.*

II. A species of LOCUST; *ngati a-bvala chisoti cha-nsongo mtu wache ngo-tari*, as if they had put on a peaked helmet their head is long; it is eaten; *ya-za; mbhombo.*

Mpombonyera, HAIR IN CURLS; *tsi-tsi lo poteka, lo-sa-pesai, nda-li-tsira mafuta li-ma-unda mibulu mibulu*, the hair is twisted round into little lumps, not combed but oiled and made up into knots all over the head; also of thread; *ya-za.*

Mpomo, I., BUNCHY BINDING of one's calico round one's waist; *mipomo, wa-ya.*

II. The SOUND an antelope or other animal utters when it perceives danger; *mipomo, wa-ya; ku-poma.*

Mpompo, noise of beasts in the underwood, heard but not seen.

Mpomponyera, a small hank of thread; *ya-za.* See **Mpombonyera.**

Mpompwe, a kind of axe, like *katemo.*

Mpona, AN OLD HEAD-MONKEY: *wa-ya.*

Mponda, I., a species of GOURD; without handle; filled with stones in dancing and used as a rattle; *ya-za*,

mhonda. Chikunda, *mthungu, nzungu.*

II. A PUNTING-POLE for a canoe; *mhonda yo-palasira, ya-za; ku ponda. Nsungwi ndizo mponda, zo palasira ndizo mgombo,* poles of bamboo are *mponda,* oars or paddles *mgombo; zika mponda i-jime pansi pa madzi,* stick your pole to the bottom.

III. YOUNG, NOT FORMED, *wo-sa limba tupi; mitengo ya mponda, nyama ya mponda, ndiwo za mponda zosa-kwimai.*

Mponde, *pa-li-be kantu ku-dia mponde mano a-tsala m'kamwa,* it is nothing to eat *mponde,* the teeth stay in the mouth.

Mpondero, I., a place for treading or dancing: *ya-za, mbhondero.*

II. The leg; *mpondero, mipondero, wa-ya.*

Mpongo, A MALE; *mpongo ya mwamuna;* also of animals, *mbuzi ya mpongo, mpongo ya ng'ombe;* also *chimpongo; kantu ka-ka-muna,* anything male, *tadzi* is the female; *ya-za;* pronounced *mhongo,* very soft *p.*

Chimpongo is A STRONG MAN, or strong animal; *i-na-badwa ndi mpongo,* it is of some account, it is strong; *chimpongo chimene-chi chi-na-badwa chi-gwira nchito zo-limba,* this strong male is of some account, he (or it) does a 'power' of work.

It also means the TWIRLING UP OF THE THREADS at the finishing of a piece of cloth: *made o-malizira a-kala pa mpongo chifukwa ufungo wa-choka umene u-chititsa made ndimo made a-ngo-kale pamodzi pomwe,* the threads at the ending come together because that to which they were fastened—namely, the *ufungo* stick—is away, and the strands twirl and lock together (*mpongo*); *ti-pere mpongo, chingwe chi-rimbe chi-ume made ache, made ache a-dze pa-fupi pa-fupi,* let us make the string hold fast together, hard and close.

Mpongozi, A MOTHER-IN-LAW; *apongozi; wa-a* person class: *apongozatu, mpongozache, mpongozi wanga.*

[The son-in-law and mother-in-law *nyalana*—*i.e.,* never look each other in the face; but grandchildren heal this breach. A son-in-law has to hoe his wife's mother's garden and do numberless acts of service. The man when he marries goes to live in the wife's village: this may account for it.]

Mponje, A FRINGE; on cloth; *dziko la-chita mponje mu-leke mwana a-nyale,* let them boast and talk, the country is quiet and at peace; *ya-za* class.

[In weaving cloth—when the stick or locker (*ufungo*) of the threads is removed (*po kwagula*), the ends which remain are twisted (*kwa*, and see **Mfungo**), then the border is beaten (*gundira*) to fasten it; this fringe is *mponje;* sometimes the fringe is cut off and the ends left; these are then *kakunku.*]

Mponjera, the plant called 'Adam's needle'; THE YUCCA.

Mponyedwe, manner of throwing; *wa-ya, ponya.*

Mpopo, I., A GLUTTON; *ya-za; ndi mpopo izi zi-chita ku-ankwa-ankwa ndi zakudia,* these are gluttonous people, they talk away over their food.

II. A species of LOCUST, with long head.

[See also **Mpombo** and **Chimbombo.**]

Mpor-; for words in *mpor,* see **Mpol-.**

Mpeto, I., AN OLD ANTELOPE BULL, as *mtitima; mipoto, mpoto wa mbawala; wa-ya.*

II. REWARD, prize; also HIRE, wages; *ku lipa* is to pay a *mlandu* (to dissolve it); to give a reward, *ku supa mpoto; ana a-ka-ma-swa ndeza a-ka-ta ndiko kwa-supa mpoto,* if the children go on husking ground-nuts, when they finish you give them a reward; *muntu a-ka-bvina ndiko ku-m'patsa iye nkuku ndizo mpoto zimene,* it is *mpoto,* if you give, say a fowl, to a person for dancing; *ya-za.*

III. THE NORTH; *ife ti-na-muka ku mpoto ku-na-potoka mitengo, mitengo i-na-potokera kuno,* to the 'North,' derived from the finding of trees turning crooked to point here again.

Mpeyo, a species of antelope; *ya-za* class.

Mpoza, THE CUSTARD-APPLE tree; *poza, mapoza,* its fruit; *wa-ya* class.

Mps-, see also under **Ms-** for words not found here.

Mpse-mpse, THE LEES OF OIL or BEER; from root of *psinya.*

Mpsi, and **Mpsi-mpsi**, NOISE OF CKING anything, sucking juicy gar-cane, sucking hard things; in ing *misinde* stalks; *madzi na-tsa-a ndi mpwea*, the juice and the sounding together; the verb is *simpsinta* below, *q.v.*

Mpsimpsinta, ku, and **Mpsimpinya**, SUCK sugar-cane, to suck *misinde* lks with the lips; also the bone of fowl, *a-li-ku-mpsimpinya mafupa; dzi ache a-gwinta zimpsimpsi a-zi-wula*, the juice they swallow, the ked fibre they spit out (see **Psopa** synonyms).

mpsimpsinyira, -itsa, -idwa, -ika.

Mpsipa, FRESH GRASS SPRINGING er the grass is burnt; also *mpsipu; -ya.*

Mpsoli, a large piece of flesh cut t in a lump; *wa-ya.*

Mpsyera, BURNING; *mpsyera ya ima*, also *mpsera, mpyera;* also eeping: *ya-za; ku psya.*

Mpsyo, THE KIDNEY, as *impsyo; za.*

Mpu! I., A BLOW in the stomach other soft part; also *mbu;* as *pu-nta, bumunta.*

II. THICK AND CLOSE, *chimanga -mera pa pando chi-dza mpu!* the ize grows thick at the base, it comes *mpu! mputu zi-kala pa modzi mpu,* posts are thick together *mpu!*

III. Lying doubled up, or on one's e, *muntu a-gona ndi cha-mimba u!* of a fowl BROODING, *nkuku i-ri u! pa mazira pache* (the SITTING LYING OF SOMETHING SOFT AND AVY, the same idea conveyed in a w in a soft part); soft lumpiness, ness, roundness.

Mpua, A HARD LUMP, as a tumour; *ua i-na-dza ndi mwala*, the lump s raised by a stone; a growth; o *mpuwa, nsuwa; ya-za* class.

Mpudu, A BUD, as *mpundu; mphu-; ya-za;* also—

Mpukiro, a bud, SPROUTING; *wa-ya; pukira; ku puka.*

Mpuku, a species of MOUSE; makes le and nests, as many as 40 per-ps of young and old in one hole; *kolo*, the old, *nsepa* and *tinsepatera*, e young of various sizes; *ya-za.*

Mpukuso, A STICK FOR STIRRING BEANS; it is made of a longish stick with two cross-pieces at the end; *wo-pokosira nandolo*, for stirring *nandolo* beans; *wa zipere*, for husked bean mash; *wa-ya; ku pukusa pukuta.*

Mpulu, I., A BUNDLE OF GRASS, pitched on to the roof in thatching (the roof is thatched with small bundles of grass tied closely together to the bamboos below; the man below ties them and pitches them up to the one who ties them on); *mau-dzu o-manga mpulu;* a bunch of grass used as a torch, a small wisp for light, *a-unikira mpulu m'nyumba*, they light a wisp of grass in the house; *ya-za; mhulu.*

II. THE SHAFT OF A SPEAR; *mpu-lu wa ntungo; mipulu; wa-ya.*

Mpulula, BEADS UNSTRUNG; *nka-nda wa mpulula, chuma cho-***pulula** *ndiyo mpulula;* also leaves stripped off the branch, *masamba a mpulula; mipulula; wa-ya.*

Mpulumo, THE STONE OF A FRUIT; the hard grains along with the smaller broken *mpale* in pounding maize; also *mpulumwa; mpulumo za masu-ku, za maungu;* used for testicle; *ya-za.*

Mpulupulu, PERVERSENESS; also *mpulumpulu; ya-za. Muntu-yu ngwa mpulupulu wa ndeo*, this person is perverse and quarrelsome; *ngwa mju-gwa ngwa piro m'mtu mwache*, he is perverse or unequal and 'madlike' in his head. *Zimanga za-chita mpu-lumpulu*, the maize is unequally grained.

[The derivation is the unequalness of stone and fruit, hard grains and soft; as *mibulu mibulu.*]

Mpumbe, a species of plant; flowers conspicuous.

Mpumbulu, TWISTING OF CALICO ROUND ONE'S WAIST in native dress; *ku-pa mpumbulu, a-linga kuti a-kale mpamvu pa tupi pache*, to twist one's flowing dress tight round one's waist looks like strength and work; *a-manga mpumbulu sa-nga-mve njala*, they tie their calico tightly round them that they may not feel hungry; *mipumbulu* and *mipumpulu*; *wa-ya.*

Mpumbwa, FRUIT THAT FALLS ABORTIVE; *mpumbwa zi-gwa pansi, zo-mpumbwa*, the untimely fruits fall on the ground; *nkuyu za mpumbwa*, untimely figs; also *zo-puzwa, zo-pusa; ya-za; mbhumbwa.*

Mpume, instinct, luck; success in finding anything; *uyu ngwa mpume.* See **Mpumi** below.

Mpumi, I., THE FOREHEAD; *pa mpumi panga pa-ndi-pveteka*, my forehead aches; *mwa mpumi*, DIRECT, accurate; *cha mpumi*, FORWARD; *ya-za; mhumi.*

II. A common application of the word is to LUCK or SUCCESS IN FINDING ANYTHING; *muntu amene a-kumi-ka kantu ko-sowcka kawiri kawiri, ndiye wa mpumi*, one who often finds lost things is *wa-mpumi—i.e.*, of a head or forehead which seems to direct him by instinct to the place, *ni mbozi zache za-mtu*, counselled, so they pretend to suppose, by the maggots in the skull (maggots such as are found in sheep and goat skulls), *Scottichè*, 'he has a maggot,' only the African maggot leads him right; *mpumi yache nja bwino*, he has a good head; *fisi a-li m'mpuni kamba kuti a-lowa m'komwe kwa-fera nyama*, the hyena has a maggot because he always finds out where a beast has died; *ya-za.*

Mpumo, BREATHING, REST, and see **Mpumu**; THE CRY of the elephant and other game; difficulty in breathing, as in asthma; *wa-ya; puma.*

Mpumpu, ROUNDNESS, WHOLENESS, PERFECTNESS; of the body well rounded; a ball of tobacco (*za fodia*) or red paint (*za kundwe*), of earth (*dote*) or pounded stuff (*chiponde*), this made round has *mpumpu*, which comes to mean thus, a ball of tobacco, &c., *ku unda mpumpu za fodia; dzungu la mpumpu*, a pumpkin whole and round; *chimanga cha mpumpu cho-sa-chodwa*, perfect maize not broken; *nyama ya mpumpu yo-sa-pakula ziwalo*, a whole carcass not separated into joints of meat; *mpumpu yao ya mfumu*, the chief's plumpness; *antu a mpumpumpu tupi lao*, people fat and filled up; ya-za class; *mbhumbhu;* plu. also *mimpumpu*, of *wa-ya* class; *champumpu* and *ku-mpumpu;* also *fota*, soft and good, as wood for bows.

Mpumu, BREATHING HARD, as in rising anger; (*ku-kwera mtima, ku-kalipa*); *u-sa-chite mpumu*, you must not get angry so; *a-chita mpumu ndi ku-kwera pa chitunda, u-dietsa sabola ndi-ku-ona u-chita mpumu pa-chitunda*, he breathes hard with climbing a hill, you eat lots of onions because you breathe hard at the hill; *ya-za; puma.*

Mpundu, A BUD, as *mpudu; mpundu za malua*, an eye, of tree, flower, leaf, root, also the female flower of Indian hemp; *ya-za* class; *mhundu.*

[The root is *pu-*, as in *puka;* in *mpumpu*, the root is first *mpu;* that again is connected with *pu;* and as *pe*, breath, and *pe*, around, are connected, so are *pu*, breath (*puma, papa*), and *pu*, round.]

Mpunga, I., RICE; *mpunga u-kala m'madzi u-kondwa*, you must plant rice in or by water for it to grow well; *mipunga; wa-ya* class; *ku punga.*

[There are large fields of rice at Quilimane, rice-fields on the Zambezi and tributaries, at Lake Shirwa, &c. Much of it is of fine white quality, but red rice is common.]

II. A species of GRASS, with small seeds, which grows in the *dambo* plains; *mbhungu; ya-za.*

Mpungu, a species of bird; said to kill and eat snakes: it is the Chipeta for the *nkwazi* or fish-eagle; perhaps the same; *mhungu; ya-za.* Also a judge—see **Pungu.**

Mpuno, THE NOSE, also **mfuno**, *mpfuno;* of animals as well as man: **ku mpuno** *kwache kwa njoka*, of *nyama*, &c., all the nose and front face; *ku mpuno kwache-ko ku-me-to-opsya* (*ku-ma-ti-ku-opsya*), his face is always fierce; *a-ka m'kampuno*, he bleeds at the nose; *ku-endera mpuno*, to go slowly; *ku-kitsa mpuno, ku ketsa mamina m'mfuno*, to clear one's nose; *mwazi u-endera m'mfuno*, the blood comes out at the nose.

[*A-ganiza kuti mitsitsi ya m'mtu i-na-dza m'mfuno ndipo m'mtu u-ka-pveteka mwari wache u-ka-sowa-ko-dzera u-dzera m'mfuno*, they think that the roots of the arteries of the head come through the nose, and that when the

blood can't get away in other ways (hence they cup) it comes out there. Fuller Mang'anja is *mfuno*, even *mpfuno*; a child would say *mpuno*—but *mpuno* is also good.]

Mpuntwa, stumbling. See **Mpfuntwa**.

Mpunza, A LEARNER; also **mpunzira**, A DISCIPLE; **mpunzi**; A TEACHER is **mpunzitsi**, *mpunzitsa*; plurals *apunza*, *apunzitsi*; *mpunza wa-mng'ono*, a young 'hand'—*e.g.*, in buying; *a-la-dza mpunza wo-chepa*; plu. *apunza*, &c.

Mpunzi, a large maggot or caterpillar; lives in byres, found in grass roofs; about two inches long; eaten; *ya-za*; root *mpu*, fat; also *mputsi*.

Mpupu, I., a species of fish; small mouth, retreating eyes; about a foot long; *ya-za*.

II. **Mpupupu**, FLAPPING OF WINGS; *wa-ya*; *mipupupu*; *ku pupa*.

III. **Mpupupu**, the name of a bird; crested, with a clear solitary note sounding far over the bush; *a-esa nko-ko-ko*, its note sounds *ko ko ko* or *pu pu pu*; *kamwini wa Mpambe a-pita kumwamba koka koka*, the son-in-law of *Mpambe*, it lives up in the sky; *ya-za*.

IV. HAIR CUT IN A CREST, like the bird above mentioned; *ku-meta mpupupu*.

Mpupuluzi, the SCATTERING OF the people in a land, CLEARING the country; *antu na-tawa-tawa dziko li-ta-ta mtendere li-chita mpupuluzi*, the people run away, the country which was peaceful is now desolate; *li-sa-gwe pupuluzi*, that it may become desolate; *a-dia mwa mpupuluzi*, he 'clears the dish,' or, eats so as to finish the whole grain-store.

Mpupwa, UNRIPE FRUITS fallen from the tree; Yao, *mpwepwa*; also *mpumbwa*; *ya-za*.

Mpur-; for words beginning thus, see **Mpul-**.

Mpusu, A GRASS BRACELET, and *chimpusu*, *q.v.*; they twist and plait the grass with finger and thumb: see also **Chinsangwi**; *ya-za*.

Mputa, a species of bird (?).

Mputo, annoyance, provocation; *mipuro*; *wa-ya*; *ku puta*.

Mputsi, A MAGGOT; *nyama ya-gwa mputsi*, the meat is full of maggots; it is also specially a large maggot which lives in the floor of the hut and bites very severely; Chikunda, *nfunye*; *ya-za*; root *mpu*, fat.

Mputu, A DOOR-POST; the side of the door; the whole round, plastered, finished side of a hut door; *ya-za*; *mbhutu*; root *mpu* (*chifukwa zi-kala pamodzi mpu*).

[*Mputa*, *gua*, *kotamiro*, the side-posts, threshold, and lintel of the door; *chitseko*, *komo*, *q.v.*]

Mpuwe, rubbish-heap in a garden; *dzala* is the ash-pit or dunghill; *mbewa zi-lowa pa mpuwe zi-tsata malo abwino*, the mice dig there, they seek a good place; *wa-ya*; it is the place where the withered stalks are thrown; derivation perhaps *pua*.

Mpuzi, PARTING OF GRASS, or of the hair; *tsitsi u-li-ng'amba li-dza mpuzi*, *bande li-oneka ngati mpuzi*, the hair when you part or divide it makes a parting (*mpuzi*), the track in the bush resembles a parting asunder of hair or grass; *mpepo i-bandula mpuzi pa maudzu a mchira-wa-nyumbu*, the wind parts the tufted grass; Chikunda, *mkakalala*; *wa-ya*; *ku puzira*, to blow.

Mpw-, A YOUNGER BROTHER with brother, or younger SISTER with sister; *mpwanga wa-ku-tsogozana*, my brother next younger in age, *mpwanga wa mpindikati*, the middle one of my younger brothers; *apwanga*; *mpwako mpwache*, *mpwatu*, *mpwanu*, *mpwao*; Chipeta, *mpwake*; Yao, *mpwakwe*; Chikunda, *ng'ono wache*.

Mpwai, or **mpwaye**, UNTIDINESS, carelessness in one's person, unwashed, &c.

Mpwampwa, THE SIDE of a square, or of any square thing; a side; *mipwampwa*, square sides, say of a tree; *mtu wa mpwampwa*, a thin head; *wa-ya*.

Mpwando, A FESTIVAL; Chikunda and Mang'anja; *dierera la-ku-kazikira pa-mdzi*, the wish to stay at a village because well treated; *wa-ya*.

Mpwapwa, fruits without anything inside; *mpwepwa*; as of *mtedza*, *masuku*, *nsatsi*; *ya-za*.

Mpwayo, IMPUDENCE, indifference to command, or CARELESSNESS; also carelessness of life, daring; *a-chita mpwayo pa tupi pache*, he is careless of his person; *u-chititsa mpwayo ndi-ku-ona a-ku-onjolera nyama*, you are extremely careless to let the game be taken out of the trap; *ku chititsa mpwayo mkulu ku-mu-ona ku-pusa*, to insult a superior.

Mpwea, or **mpweya**, AIR; breath; *ku puma mpwea*, to breathe out the air out of one's lungs, *ku tenga mpwea*, to breathe, also *ku tapa mpwea; ndi-turukire kunja ndi-taya mpwea za-bwino, mpwea wa-churukitsa mu mtima ndi-nka kunja ndi-ka-pume bwino pa mpepo*, to breathe out the air on one's chest; *li-kuta mpwea*, wind on the stomach making one feel satisfied; *mipwea; wa-ya;* beating breath as *pe!* and *pu!*

Mpwempwe, WATER RUSHING, for **nkwenkwe**, *q.v.*

Mpwempwa, the chaff and husk of beans—see **Mpwepwa**; *ya-za.*

Mpwemwe, FATNESS; a fat man's walk; fat like a frog, a frog's jump; *wa-ya;* root *mpu.*

Mpweni, WHITE SECRETION ROUND THE MOUTH; also *chipweni, q.v.*, as *ncheni; ana a chete a-li ndi* **nipweneni** *pa kamwa pao*, the young of the *chete* bird (like a swallow) have white flesh at the corners of their beaks.

Mpwepwa, EMPTY NUTS or FRUIT; empty maize or seeds; *m'makoko mwa chimanga mo-panda kantu; u-pwanya koko la ntedza nu-peza mu-li-be ntedza, mtedza wo-tsunyala-tsunyala*, empty husks of maize, you break the ground-nut husk and find it empty, wrinkled nuts; *ya-za.*

Mpyoliro, the sound of the flute; *chipyoliro, pyola;* also *chitoliro*, a flute; *wa-ya.*

Mpyololo, LINES or STRIPES, in cloth or elsewhere; line-markings of a snake's body, or of a zebra, of a leopard; but not spots; **mipyololo**; also **mpyompyololo**; *wa-ya:* also INSULT, *tukula, pyopyola*, to treat lightly.

Mr-; for words beginning thus, see **Ml-**.

Mruru, a species of bird.

MS-, **s**, and **ps** are so closely allied, especially after **m**, that one can hardly tell whether the word begins with **mps-** or **ms-**; words also beginning with **mts-** are entered under **ms-** here.

The nasalisation of **s** is by **n**, hence all the words in **ms-** belong to the **m-mi-** class—*i.e.*, the *wa-ya* class; except a few nouns connected immediately with the adverbials *msa, mse, msi, mso, msu*, which with their verbs form the only exceptions to the rule that **ms-** denotes the **mi-** plural class.

Ms-, many words in *msi-, mso-, msu-, mps-, mts-*, have the idea of sucking (soft *m* and watery *s*).

Msa, PRESSING ON; NEXT TO, CLOSE ABOVE; also *msi; diwa li-ponda mbewa li-ti msa! ya!* the trap presses upon the mouse, *msa!* crushing it; *mibri pa uta msa!* arrows in the same hand with the bow pressed close against it; *ku patika dote pa maudzu msa!* to put earth upon the top of the grass, pressing it down; *pa katundu wina ku onjezera katundu wina msa*, on the top of one load to put another, pressing it down; *msanta*, as *psinya*, &c., *msi.*

Msala, madness, and **msale**, millet, and SWEET STALKS. See **Misala**, **Misale.**

Msalulu, a species of SNAKE, small, not deadly; say an ell long, marked with lines; *misalulu; wa-ya.*

Msamba, LENGTH OF BACK, *wa nyalugwe, mbidzi, ng'ona*, also of a man the length of the body from neck to 'sacrum'; *wa-ya.*

Msambaluo, THE ROOF OF A HUT, or temporary shelter, like the back of an elephant in shape; the hut itself with a roof made thus; *tsasa li pangidwa ndi udzu, nsambaluo ndi msana wache wa tsasa; a-ta-gona pa njira a-panga tsasa la msana wa msambuluo*, when they sleep by the way they make a rough shelter with its top like the back of an elephant; (?) of a lizard; *wa-ya.*

Msambulu, A LIZARD; also **msambululu**, *misambula; wa-ya.*

ıpa, A TRAP; a trap with a plu. *misampa; wa-ya.*

ıpa wa-topa, the trap (which ı for its force upon the spring ɔent tree) has lost its spring.

nsampa, to set a trap. *Msampa a myendo*, the trap caught it legs.

re cha msampa, the string of the trap; *ı mtengo wamsampa*, we shall go and : for the trap; *nsampa wa matanda*, hich catches by the neck; *msampa la*, a trap which catches by the leg, h the animal puts its foot; *nsampa wa ndi mtengo, mtengo nda-u-mangira* the trap is made with a tree which wn by a string.

ing is chosen close to the spoor, the mouse, or larger game; a string ɔent with a noose set over the spoor. e is held open round a small doorway spoor, which shows apparently a k; the netting of sticks, which looks underwood, does not seem to block the slightest touch, however, knocks ttle catch, the string is free, the tree ack, and the animal is noosed.

kinds of traps are: *diwa*, brick; a noose; *nkoka*, a large falling trap; *nbe chokolera makoswe*, a rat-trap inese thumb-holder; *dzono.*]

a, I., THE BACK; one's back; ıal's back; *pa-msana*, in one's *misana; wa-ya* class; deriva- *ınama. Msana wa njobvu*, a ınd *masasa* hut.

'OON, DAY; also *usana;* night, MID-DAY, *pakati pa msana*, or ɔosana (*pa-usana*), also *msana* ına alone; *usana wa lero*, to- noon; also *misana ya lero* seems to show the derivation = back, clearly); *ku-li msana*, *na*, it is day.

ga, QUICKLY; also a drum. **anga.**

gu, plu. *misangu*, ROUND NAL WORMS; and *msango;*

jo, that which is laid above g else; that upon which things ; from *ku sanja*, to put up hence, A STAND for the *nkokwe* ore; A BRIDGE in which sticks ɔed across the long stretchers; ireplace raised (not dug, which *baliro, ku kumba*, or *tendeula*), ɔn an altar; the sticks in the ɔed, upon which the bed is spread; *mwala wa-ku-sanjira kuti a-sonke moto pamwamba pache*, the stone for putting the sticks on to make a fire; *pomwe a-sanjira moto; a-sanjira mabango kuti a-oloke msanjo; misanjo ya paka la nkokwe*, the cross sticks of the *nkokwe* frame; plu. *misanjo; wa-ya; nsanja* (*ya-za* class) is a shelf.

Msanta, ku, TO PUT ONE THING UPON THE TOP OF ANOTHER, so that it presses upon it; also **ku mpsyanta**; *ku-onjezera zina pamwamba, malonda, ndiwo pa nsima, nkokwe msa*, to add something above, things bought, sauce or vegetable upon the *nsima* porridge, a grain-basket; *psanta malonda msa pompo.*

msantira, -itsa, -idwa, -ika.

Msanzi, DARNING; *a soka* or *ika nsanzi; misanzi; wa-ya.*

Msapa, I., a bunch (?) of cotton teased out.

II., plu. *misapa*, THE WINGS OF A HUNT OR LINE OF BATTLE; *misapa ya mchiromo, chiromo cha mbali, chiromo cha pakati.*

Msasa, I., A TEMPORARY HUT, hastily thrown up; it is built with a cross stick along the top, and long sticks supporting it, central and side sticks, the sides reaching the ground; grass is thrown roughly over, not tied on in bundles as in building a hut; they can extend to any length, hence the idea of the back of a lizard or an elephant in special names for different kinds; plu. *misasa;* also *masasa*, which is applied generally to a single hut, and is used for much more temporary shelter than the ordinary *msasa* hut; *wa-ya.*

[*Mtanda*, the roof ridge-stick; *mapaso*, the sloping side-sticks from *mtanda* ridge stick to the ground; *panda*, a central upright fork; *miwanga*, the thin cross-sticks or bamboos lying on the *mapaso* sloping rafters. Yao, *libanda.*]

Msasa, II., THE SEEDS OF THE COTTON-PLANT; *misasa; tonje la nsasa*, cotton with the seeds still in, not pressed (*pera*) by the *mchiro* roller, upon the *chimbira* board; *wa-ya;* but also *nsasa*, of the *ya-za* class.

Msatsi, a new-comer—see **Mtsatsi**; also the castor-oil bean—see **Nsatsi**.

Msau, a kind; **misau misau**, OF DIFFERENT KINDS; *a-bvina misau misau*, of one who knows different dances and different steps; *mpini zi-ri-be misau misau ndiye mizere*, the tattoo-marks are not different kinds, they are all lines.

Msawa, *ku omba mwa msawa*, to weave cloth badly, not close.

Mseche, I., A BEER-BASKET; *miseche; wa-ya; wo-paka-paka ni nkunga*, smeared over to make it hold water.

II. SLANDER, words spoken of another when he is not present; *miseche; wa-ya; a-dia mseche=nenana monga mwa mseche*, they speak evil about another—*e.g.*, two unfavoured wives.

III. NAKEDNESS; also *matseche*, from *tseche*, a covering for nakedness—see **Chikodobwe**; *wa-ya*.

IV. A large tree. See **Mtseche**.

[Mostly from *ku tseka*, to shut.]

Mseka, a bundle of grass. See **Mtseka**.

Mseke=*mseche*; **mseka**, a thatching bundle—see **Mtseka**; **mseko**, joy—see **Mtseko**; **mseketso**—see **Mtseketso**.

NOTE.—For other words in **Ms**, if not found here, try **Mts**; **mtsekero**, fastener; **mtseko**, bribe for silence.

Msemba, a species of BEAN; *misemba, wa-ya*; also *kobwe*. One who steals by medicine. See **Mtsemba**.

Msemedwe, way of adzing; *wa-ya; sema*.

Msempa, a tendon. See **Mtsempa**.

Msempano, passing by each other; *wa-ya; sempa*.

Msendero, stuffing down tight. See **Mtsendero**.

Msenga, A CIVET-CAT.

Msengo, informing; *wa-ya*.

Msenjere, a species of grass or reed; solid, *i-ri-be mupanda*, it has no hollow; tobacco is packed in *msenjere* when being steeped; *wa-ya; senga*.

Msepa, a young rat; *misepa, wa-ya*; also *nsepa, ya-za*.

Msepe, A CLOTH FOR CARRYING A CHILD on one's back; it is put round the child, which sits close in to the back, and fastened in front of the mother; *wa-ya, misepe*.

Msere, a particle of flour not yet finely ground; plu. *misere*.

Msese, I., A STRIP OF MEAT; plu. *misese, wa-ya*. See also **Mzonga**, **Msongo**, **Mzere**.

II. *Ku gona misese*, to lie well, on one's side.

Msesera, mark of trailing or sweeping (*sesa*); of worm, snail, serpent; *a-dzi-koka mbo-ona msesera wa-ti tasta wa-ti kwebsya*, it drags itself along because you see the trail is long and sweeping.

Msetsere, steep place. See **Mtsetsere**.

Mseu, BREADTH OF PATH; A BROAD HOED PATH to a garden, the border or edge of a garden, or round the outside of a village, or the base of a hill; a new path, *njira ya tsopano ya-ku-nka ku munda, njira yo-limidwa*, a new path to a garden, a hoed way; *miseu ya kale kale*, old paths, *yo-sa-fa*, still used; *wa-ya*.

Mseula, a species of bean; like *kobwe; miseula; wa-ya*; also *mpodza*.

Msewa, a species of tree; large leaves, sweet-smelling, which give odour to tobacco, with which they are mixed for smoking; *wa-ya*.

Msewe, CHILDREN'S ARROWS, *misewe*, made of grass, with a bamboo bow, for play; derivation, *ku-sewera*.

Mseweredwe, the way the dance is danced; *chisimo chache cha mseweredwe wache; wa-ya, ku sewera*; also **msewero**, play; *wa-ya; ku sewera*.

Msi-, I., PUTTING ON THE TOP OF; as *msa!* also *mpsi*; as *nsima* upon *nsima, ndiwo* upon *nsima*; also of putting something more into a full basket, *nkuku pomwe msi!* the fowl laid on the top; *zinyalala pamwamba msi!* rubbish upon the top *msi! pa-ntanga bwa! a-ndi-patsa ufa m'ntanga bwa!* or *ba! wina nsengwa cho! pomwe msi*, they give me a full *ntanga* of flour, and another heaped *nsengwa*, put one on the top of the other *msi!*

II. Of *psinya*, squeeze out.

Msichiri, A WORN-OUT HOE, of which

ery little remains, *kasu la-ku-ta li-ri msichiri ;* plu. *misichiri ; wa-ya.*

Msichiro, helm. See **Tsichiro.**

Msidi, soot. See **Mtsidi.**

Msido, the sound of walking ; *misido ; wa-ya.*

Msikana, a young girl. See **Mtsikana.**

Msikidzi, a species of tree ; *wa-ya ; msikidzi*, *q.v.*, a bug.

[*Na-tola na-gambatula na-tka pa dzuwa na-tira madzi mu-li msikidzi-mo, madzi a-nga-mis pang'ono ndi dzuwa ndimo u-yamba ku-wera na-tsanyula madzi-o na-labvula ntanga,* hey pick the fruit, open it, set it in the sun, nd pour on water ; when the water is heated little with the sun it begins to turn white, hen they pour it off, and suck and spit out he stones.]

Msikiri, an old hoe. See **Msichiri** bove.

Msimba, a grown girl. See **Mtsimba.**

Msimbiti, a species of tree. See **Msimbiti.**

Msimpo, a pole. See **Mtsimpo.**

Msimsi, as *msimfi* (the return of one who has been beaten to repay his beating when he gets opportunity) ; also, secretly.

Msinde, I., THE STALK OF MILLET AND MAIZE, eaten when young and tender ; *misinde, wa-ya ;* also *dzikota, misale.*

II. The base. See **Tsinde.**

Msindo, I., a species of caterpillar ; its hairs sting very badly ; *wa-ya.*

II. The calf of the leg — see **Mtsindo** ; the 'tendo Achilles.'

Msinje, a stream. See **Mtsinje.**

Msinjiro, I., a pestle, commonly *munsi*, for pounding (*ku sinja*) maize in the mortar (*mtondo*) ; *wa-ya ; ku sinja.*

II. What is ADDED TO 'NDIWO,' such as pounded ground-nuts or pumpkins to make it rich.

Msinku, SIZE ; *misinku ; wa-ya ; ku sinkula ;* it means attainment to maturity, also size in general ; *tatao*, great size, *tunta*, body ; *tupa, kulu ; mbalame za misinku*, large birds ; *ngo-chepa misinku.*

Msinto, change ; *wa-ya ; ku sinta.*

Msipu, FRESH YOUNG GREEN GRASS about one foot in height ; PASTURE, young grass ; *ta-ona msipu-o u-li-apo ;* it is only used of grass, **mponda** is used of other green herbage ; also GREEN COLOUR, *njoka ya msipu*, a green snake (*not* a young snake) ; *msipu wa-ku-enera ku-dia mbuzi*, green grass fit for the goats to eat ; *udzu wa mponda wo-sa-limba nkongono*, grass of *mponda* not strongly formed.

Msirira, confluence. See **Mtsirira.**

Msitsi, &c. See **Mtsitsi.**

Msitu, a thicket ; *misitu ; wa-ya.*

Msiwani, A COUSIN ; friends of a tribe with whom marriage has been made. Cousins born of two brothers or of two sisters are *abale* (*apwao, anjirao, alongo wao*)—*i.e.*, brothers or sisters ; but cousins born one of a brother another of his sister are *asuwani ;* hence *chisiwani* is a complimentary *chirongo* (brother and sister) relationship, and is free (*sanyalana*, they have the free intercourse of brother and sister, not the restraint of strangers between whom marriage is possible) ; also **msuwani** ; plu. *asuwani* or *amsuwani, wa-a.*

[*Monga inu u-ta-badwa amako, amako a-ta-badwa ni mlongowao, mlongowao achoka ndiko a-ka-kwata kwina ndimo u-yesa kuti amat mwamna na-bala mwana u-nena kuti msuwani wanga, mwana wa mbuye.*]

Mso-, TASTING, DRINKING, SIPPING a little ; of *msonta ; ku lapula, ku suta, ku msonta, ku lawa ; mso mso mso ;* also = *nzo*, the substantive verb, and *so* or *zo ; mso-sa-bwirika ibsi*, these can't be thrown into one's mouth.

Msobwe, INSULT ; also *chinsobwe ; ku-dza-ti-tenga nsobwe ; wa-ya.*

Msodzi, one who fishes with a gaff ; *muntu amene a* **sodza**, one who strikes for fish ; *wa-a.*

Msogolo, before. See **Tsogolo.**

Msoka, misfortune. See **Tsoka.**

Msokedwe, manner of sewing ; *wa-ya ; ku soka.*

Msoko, SEWING, STITCHES ; *ku totokola msoko*, to sew stitches ; *wa-ya ; ku soka.*

Msokole, and *mpale*, the first pounding of maize ; also **tsokwe** ; *zimanga zo-ka-ambira ku-konola mutondo*, maize which they begin to pound in the mortar ; **misokole** ; *wa-ya.*

Msokoto, digging. See **Nsokoto.**

Msokwe, lees. See **Tsokwe.**

Msoli, lump of flesh. See **Mpsoli.**

Msolo, the shin-bone.

Msoma, A MEASURING BASKET; *nsengwa ya-ku-gulira malonda, a ufa, a ntedza, a zimanga zo-tongola; misoma, wa-ya.*

Msomali, A NAIL, PEG; *misomali*, of iron or wood; *wa-ya.*

Msomo, THE UNOPENED LEAF OF THE *mlaza* fan-palm; when expanded it is *chinkwambi; wa-ya.*

Msomoka, a kind of RUNNER; the fruit is eaten; *wa-ya.*

Msompe, a species of BIRD; *wa-ya.*

[Its song is thus rhymed—*Njala ya msompe, njala ya msompe—u-ka-sompa sompa, u-m'leche njala—a-li ku Mbo sa-chira m'Manganja—mtiko wa-gwa mbia, mtiko wa-gwa mbia—njala tiye tiye, njala tiye tiye*, the famine of the *msompe*, if it pecks and pecks (*sompa*) it must leave him hungry—the Ambo and the Mang'anja are in straits,—the spurtle lies useless in the pot—famine, go, go away, famine, go.]

Msonde, a species of GRASS, tall, head like millet, good for food; Chikunda, *kundi; wa-ya.*

Msonga, AN ARROW with a straight-cut stem, without barbs and feathers; a bamboo, sharpened and straight, used in fighting; A SHARPENED STICK; a porcupine quill; plu. *misonga; wa-ya; ku songa, songola, nsonga, mnsonga.*

Msongo, I., a LONG NARROW head, a LONG POINTED hat; *mtu wa msongo, chisonti cha nsongo; wa-ya; ku songola.*

II., plu. *misongo*, LONG STRIPS OF MEAT cut thin and hung to dry; also **msongo, mizongo**; *wa-ya;* derivation *ku-zonga, q.v.;* also *msese.*

Msongolo, A SHANK; the lower half of the leg; of a man, goat, fowl; the skin; *a-manjira maseche m'misongolo yao*, they fasten rattles on both sides of the calves of their legs; *wa-ya; ku songola*, pointed.

Msongwe, THE WINGS OF A HUNT, enclosing the game-patch chosen for 'beating'; **misongwe**; *a-gawe msongwe* or *misongwe; msongwe wa nyani, a-enda ngati nkondo*, the wings of a baboon troop, they move like an army; *wa-ya; songa.*

Msonko, COLLECTION, TAXES; payments to the *Mabisalila* when she dances (they are made all round); *misonko-misonko; antu a Portugues a-sonka msonko na-nka ku-ka-m'patsa azungu*, the Portuguese servants collect taxes and give them to their white masters; *mu-kala pa nyama, mnzanu a-ta-perewedwa mu-sonka msonko ku-m'patsa mnzanu*, if you are eating meat, and your neighbour has none, you make collection of portions from the others to give him; *wa-ya, ku sonka.*

Msonta, ku, TO DRINK A LITTLE, TO SIP, SUP; *imwani pang'ono m'msontani-mo pang'ono*, drink a little; *nda-ndu-msonta*, I am just sipping; *ku-msonta pala, ku-suta pala*, to sup *pala; ku suta chikatiko* or *pala la moa*, to sup gruel fermented with *moa* beer; to taste liquids, *moa, madzi, chiperepere;* also **ku msonya.** See **Psopa.**

msontera, -etsa, -edwa, -eka.

Msonyo, a sound with the lips. See **Mtsonyo.**

Msopa, a species of tree; *wa-ya.*

Msopero, A RAMROD; *misopero, wa-ya; ku sopera;* Yao, *lijanga.*

Msoro, a shin. See **Msolo.**

Msoti, A YOUNG FEMALE ANIMAL, goat, fowl; not yet *tadzi; ngo-sabala*, not yet having laid eggs or borne young; *nkuku ya msoti* or *msoti wa nkuku; misoti, wa-ya.*

Msozi, A TEAR; *misozi; misozi ya mbia ya maungu*, the pumpkin tricklings on a pot; *nsaru ya misozi*, spotted cloth.

Msuani and **msueni**, FRIEND, COUSIN; *sa-nyalana*, they have no restraint in speaking to each other; *a-seka pamodzi, amache a-nyala pang'ono*, even with one's mother there is slight constraint. See **Msiwani.**

Msukambizi, a species of fig-tree, leaves small, grows by river-bank; leaves used for rubbing the wooden platter (*tsuka mbizi*).

Msuko—see **Mtsuko**—a jar; washing.

Msuku, I., a common tree over all the Shiré highlands; leaves large,

violin-shaped, single, free edges; flowers small and inconspicuous; fruit round, very acrid bark, three-stoned, with small amount of sweet juice and pulp round them; bark rough and acrid; wood hard, red, stains, takes good polish; *misuku; wa-ya;* fruit *tsuku* and *masuku.*

II. AN INSTRUMENT FOR 'CUPPING'; made of horn, shut well down (*a-u-tseka lwino ku kamwa kwache*), and a hole bored at the end (*ndi nsonga ya mbvi wa mota*, with a hot iron, *psye! poh!*), the end shut up with wax.

[The operation is performed by placing it on the place after they have first moistened the skin, putting a *tsekera* grass tube through the wax at the end, and drawing with their mouth (*a-koka ndi pa-kamwa nda-yamwa nda-yamwa ku nsonga kwa nyanga*); the blood comes up into the middle of the horn, and they close the hole again with wax (*a-tsekera ku una-ko ndi pula-lo*); on removing the horn, they find blood-filled lumps (*mu-li ntuli za-zikulu za mwazi*); also *mlumiko, ku lumika.*]

Msukunya, a species of WEASEL—see also **Msulu**; sharp nose, has a strong smell; said to take a snake's head and pop it out of its hole when any person comes to dig for it,—the person, thinking it a snake's hole, stops digging; said also to heal its bitten companion by spitting on the wound medicine obtained in the bush; *wa-ya.*

Msukwa, end of a hoe, end of a drum. See **Mtsukwa.**

Msuli, A FEZ; *wa-ya;* Chikunda, *bareti.*

Msulidwe, manner of hammering, workmanship of iron; *misulidwe; wa-ya; ku-sula.*

Msuliso, 'ASKING FOR MORE'; *chimsuliso;* the denial of having received anything (*cho-kana za ku-patsa-patsa*); also ungrateful for what has been received (*zija u-na-ndi-patsa-zi za-chepa ndi-funa zina*, these are too few, I want more); *msulizo wa garu, a-lindirira nsima a-ta-m'patsa sa-yamikai kuti nda-kuta,* a dog waits for more food beside the one who has given him some, never thankful, never saying, I am satisfied; *wa-ya.*

Msulu, A FERRET; Chikunda, *mthulu; wa-ya.*

[*Msulu mnzache a-ka-lumwa ndi njoka a-tenga na-ka-kumba mankwala na-m'pemera mnzache mnzache na-uka na-tamangitsa nyama-yo*, the ferret, when its friend is bitten by a snake, digs medicinal roots, and applies them with its mouth to the bite, who thereupon gets up and hunts game again as usual.]

Msumbuti, a species of tree; large like *mpapa;* yields *nkwende* bark-cloth; *wa-ya.*

Msunamo, SHUTTING THE LIPS in anger, perhaps spitting in a way with them; *wa-panga msunamo; wa-pangira-nji msunamo, amene-yu?* why did he shut his lips? *wa-putana ndi mnzache ndi chimene wa-kwiira*—*i.e.*, he does to the other what is a cause of quarrel; *wa-ya; sunama; putamiza.*

Msundu, A LEECH; *wa-ya; misundu.*

Msungi, a shopkeeper; one who sits and watches; *wa-a* class; *ku-sunga.*

Msunje, the water in which *mpale*, maize, or ground-nuts, &c., are boiled or steeped; it is thick and gluey, and is used for painting or varnishing pots; *madzi a-dza ku-ti de; msunje wa mpale madzi a-ku-bvuka mpale,* the water of steeped broken grain after the grain is taken out.

It is also used for a hasty drink made on a journey by mixing flour and water; **ndi-tsira nsunje**, I pour out an offering of FLOUR AND WATER; when one is hurt by the sun, *msunje* is given to him to drink; *Ambo a-enda ni guda la nsunji chikwapatire,* the Ambo travel with a *guda* gourd full of hasty beer under their arm; *misunje; wa-ya.*

Msunsi, sauce, gravy; or whatever *nsima* fingerfuls are dipped into (**sunsa**) by way of relish; *msunsi wambiri, misunsi;* also **msuzi**; *wa-ya.*

Msunso, dipping; *chisunsidwe chache cha ku sunsa;* also a strainer—see **Sunso**; *wa-ya; sunsa.*

Msuntano, shifting; *ku sunta, wa-ya.*

Msuo, DORMITORY, boys' house; *nyumba ya azombwe o-sa-kwata.*

Ambo a-linganiza a m'misuo, the Ambo divide all equally among all, the boys and men share alike; *nsuo* is heaps; *wa-ya, msuo msuo;* also

(2) a game, as draughts (see **Mchombwa**).

Msur-; for words under **Msur-**, see **Msul-**: also **msurizo**—see **Msulizo**.

Msuw-; for words not here, try **Msu-** with the vowel sought.

Msuwa and **misuwa**; also **Msusa**; SITTING ON ONE'S HEELS; *a-kala misuwa*; also *manyunyuwa*, and *msuswa*, *misuswa*.

Also *a-kala msuwa* = *a-kala m'bwalo*, he sits in the *bwalo*: see **Msuo**.

Msuwana, AN ORPHAN, *miswana*; *wa-ya*.

Msuweta and **msweta**, A SMALL BUNCH OF BEADS, about ¼ or ½ lb. weight; *misweta*; *wa-ya*: also Yao.

Msuzi, I., a blacksmith, *ku sula*; more usual *wo-sula* or *wa-chipala*.

II. GRAVY, *ku sunsa*; *wa-ya*.

Mswati, walking in leaves or in the bush — see **Mtswati**; and **mswatswa** —see **Tswatswa**; *wa-ya*.

Msweswe, A HANDFUL OF COTTON, worked out into a long thin fluffy line; this is twirled into thread; *misweswe*; *wa-ya*.

Mt-, words chiefly substantives of the *m-mi* class, *i.e.*, the *wa-ya* class, with such roots as *tama*, *tamba*, *tanda*, *tanta*, *tapa*, *tawa*, *taz-*, *teba*, *ted-*, *teka*, *tema*, *tembeta*, *tenda*, *tenga*, *tenya*, *tepa*, *tera*, *teta*, *tib-*, *tik-*, *tim-*, *timba*, *tindi-*, *tira*, *titima*, *tob-*, *tokosa*, *tola*, *toma*, *tonda*, *tota*, *tukula*, *tula*, *tuma*, *tumbama*, *tumpeta*, *tunga*, *tunda*, *tunta*; also in *tya*, *tsa*, *tse*, &c. All of these are interpreted by their root ideas in *ta*, *te*, *ti*, &c., modified by the various modals, *m*, *mb*, *nd*, *ng*, *nt*, &c. This gives a comprehensive and clear grasp of the words as a whole, and shows the living union of the word-building with the ruling linguistic ideas.

Many words not found here will be probably found under **n** instead of **m**.

Mtabvu, A BALL OF THREAD, A SKEIN off the *njinga*; they are taken off and piled one above the other: **a-pa mtabvu** or *mitabvu*, they make the skeins; *a-pa mtabvu na-tserenga napanga ninga* **mbande**, they make the skein, and wind it round and make it into a ball.

Mtalala, a species of tree; tough wood.

Mtalanje, A LONG GUN, flint-lock; *mitalanje*, *wa-ya*; *talika*.

Mtali, LENGTH, HEIGHT; *wa-mtali*, a tall man; *aatali*, plu.; *nga-atali*, they are tall; *kalani mtali ntali*, sit at a distance; *a-dza mtalimtali*, they come from different places far away; also *utali*; *wa-ya*; *ku talika*.

Mtama, plu. *mitama*, GRAINS, SMALL PARTICLES; in flour imperfectly pounded, or in the stage of being ground; also *msere*, *misere*, *dede*; *mitama ya mpale*, *ya tsokwe*, *ya mpunga*, *ya mapira*, *ya mchewere*, of broken grain, of lees of beer, rice, &c.; *wa-ya*.

Mitama i-tumpa yoka imene ndi-gwa pansi, the larger grains leap out themselves and fall on the ground. *Nsima-i nja mitama mpali yache sa-na-i-serese*, this porridge has small bits of unpounded flour in it, its *mpali* has not been properly sifted. *Tina to-nga myala yeing'ono nti-tsala m'lichero momo a-ka-ta-na-bwezera mu mtondo momwe*, *imene-yo ndiyo mitama*, when the little grains like small stones remain in the *lichero* basket, they put these grains in again into the mortar, these are *mitama*.

Mtambafodia, a species of bean; *ntambafodia*.

Mtambala, A PARCEL, A BUNDLE; it is bound with two sticks or bamboos, one on either side, which projecting form a leg for ease in putting it down and taking it up (*a-tenga nsungwi ziviri na-pana mtolo*); *mitambala*; *wa-ya*; *ku-tambalala*.

Mtambe, a large-leaved climbing plant; yields water; roots used for cloth; *mitambe*; *wa-ya*; *ku tamba*.

Mtambo, A CLOUD; *i-pangidwa ndi nkungu ya mvula*, they are made of the mist of the rain; *mitambo*; *wa-ya*; *ku tamba*.

Mtambitso, A DRUM which is played by a person dancing while he beats it; *tambitsa*.

Mtanda, A CROSS-BEAM, that which stretches (*tanda*) across, as *mpanda* is the forked stick which rests the up-

; also a tree fallen across, as *; mpini za mitanda*, cross tattoo-ings on the temple or brow; a or cross-stick for hanging things *ku chotsa* or *kungula nsaru pa da*, to take off the calico from ence; cross-sticks for the stand e *nkokwe* or *kama* bedstead: it neans—II., A HANDFUL, a lump ima porridge; *a-ndi-pulira mta-modzi wa nsima*, take me out one ul of *nsima*, also a plateful, ing,' well smoothed; III., A OR TORTURE, to reveal the *mfiti* tch accomplices (but the custom t in force here); *mitanda; wa-ku tanda: nyumba ya mtanda*, lso the name of the person who the *mfiti* to torture him.

ndilo, the middle string of the r more used in sewing a *bango* the end is left out to tie up the *wa-ya; tanda.*

ndasya, stretching out, as glue cky substance; *nsima ya mta-a, si-duka msanga*, sticky *nsima* ige, which does not break off y; *mitandasya; wa-ya; tanda:* ao.

ni, WEST OR BACK OF A HILL; *mtani*, a hill with a straight *ku-kwera pa mtani, mitani*; a straight, with slope or declivity h sides; *wa-ya.*

nta, ONE WHO PROCRASTINATES, s off payment, say of a *mlandu*, lay to day; also *mntanta, anta-va-a; tanta.*

nti—see **Ntanti.**

ntiro, GOING FROM MOUTH TO ; *mau a-chita mtantiro*, or *uta-a-enda* **m'kamwa m'kamwa**, *a-n'manja* **m'manja**; *wa-ya;* but **tantiro**; *ya-za; ku tanta.*

nto, a tree LAID ACROSS a stream, DGE, as **utanto** (also *ulalo*, a); or across a ditch; *mtengo utalika pa mtsinje; wa-ya.* It so mean the 'couple' of a roof.

pasa, leaves (of large-leaved plant, or cassava) pounded and with boiling water; they themselves; leaves of pump-e broken with the fingers; *ku ka* = to 'fall'; *mtapasa* = the *ndivo* thus produced; *liponda li-tapa-sika loka; wa-ya.*

Mtapo, I., A HANK OF THREAD; *wa-ya.*

II. Dividing, from *ku tapa; wa-ya.*

III. A PLACE WHERE THEY DIG ORE, a hole from which they get clay or mud; *a-tapa mpala mu mtapo, a-tapa dote pa mtapo; wa-ya; ku tapa.*

Mtar-; for words beginning thus, see **Mtal-.**

Mtati, NARROW-WAISTED, SMALL-BELLIED; also one with a small belly; *a-ka-dia mimba si-chita fufufu si-tukukai kwa-ngo-kala ku-li tati ngati sa-da-die*, even though they eat, the stomach does not grow fat, they remain as if they had not eaten; *wa-ya; tatima.*

Mtawa, I., a species of tree; yields bark string; the fruit is *kachere*, it has small leaves; *wa-ya.*

II. Strings stretched over a garden, all pulled at once to frighten the birds; *wa-ya.*

Mtawanga, DESOLATION, as of war, enemies which destroy the land; as *chipasupasu* and *pupuluzi; amtawanga*, enemies; *dziko li-chita mtawanga*, the country is depopulated; *mtawanga wa-fika*, the war is at our gates; *wa-ya.*

Mtawi, roots and RUNNERS of creeping plants; pumpkin runners, &c.; *mitawi; wa-ya; ku tawa.*

Mtazi, A BUNDLE OF FIREWOOD; *mtazi* or *mtolo wa nkuni; mitazi; wa-ya.*

Mteba, I., a caterpillar which builds round itself in a regular hexagon a covering of little bits of wood or grass about the same size, and gnawed to equal lengths. It begins at its tail-end, and pulls itself about to get the sticks with that part of its body which is free; each bit is glued on to the rest until, when all is done, a most perfect chrysalis is formed; *wa-ya; miteba;* also called **mtebankuni**, from *ku tema* or *teba* (dialect), to cut, *nkuni* firewood, the chrysalis being made of cut pieces of stick.

Mteba, II., a fishing-rod or long stick. See **Mtepa.**

Mteche, shaking, as *mteke*; *mteche-*

teche, the little finger, more seriously, *chala cha kanense.*

[Nursery finger-counting—
Uyu ndi mtecheteche, uyu ndi mpwache wa mteche, uyu ndi mkala pakati, uyu ndi mkomba mbale, uyu ndi chitsiru chache, ti ku-menya iwe go! go! this is the shaky little finger ('purly-wurly'), this is his younger brother, this is the middle finger, this is the plate scraper, this is an old fool, I beat you thus *go! go!*]

Mtedo, ending; *wa-ya; ku ta.*

Mtekedwe, manner of dressing the hair in curls; *ku teka; wa-ya.*

Mtema, cutting, one who cuts; *wa-ya; tema.*

Mtemba, a slave. See **Mntemba.**

Mtembe, leaves of a large-leaved water-plant, used as a vegetable, pounded and boiled; *wa-ya;* Chikunda, *rumba.*

Mtembero, A CRATE FOR FOWLS, long, and carried between two people; *tembeta; wa-ya.*

Mtembo, A CORPSE, so called from its being carried between two people (*ku tembeta*); also a tusk, or meat, or other load in the same way carried; *wa-ya.*

[The Yao for a tusk of ivory is *ndembo*, which is the same word.
A-yalika mpasa zinai na-yalika nsaru m'mpasa-mo na-m'manga ndi maluzi, they spread four mats, and cloth upon the mats, and bind it round with bark string. *Mtembo u-li m'nyumba*, the corpse is in the house. It is then tied to a long pole, and two men run with it to the grave. *Na-tsotsa na-tsotsa mtembo a-ta-u-ika tsiku lo-ika mtembo a-meta tsitsi*, they watch by the corpse, and on the day that they bury it they shave their heads.]

Mteme, a species of tree; fruit *nteme; wa-ya.*

Mtendere, PEACE; *dziko la-chita mtendere*, the country is peaceful; *mitendere; wa-ya.*

[It is the ordinary word for peace; the derivation probably being *tendezera*, cut, carve clear, as *dziko li-chita mponje.*]

Mtenenga, SHORT CALICO which reaches a short way down the thighs; *ku bvala tenenga.*

Mtenga, A MESSAGE; **wa mtenga**, a messenger, **amitenga**, plu.; **mtengatenga**, false reports, *nkani za weni, za bodza; mitengatenga.*

mtengatenga, taking away (*ku tenga*) without cause, as in war (*chifukwa a-ngo-tenga za weni wo-panda liwongo*).

mtengatenga, carriage of loads, &c.; *wa-mtengatenga, amtengatenga; ku tenga* = to take in all cases the root; *wa-ya.*

Mtengo, I., A TREE; wood; a piece of wood, a stick; *mitengo ya Ambo*, the Ambos' wooden stick keys, which they carry about with them, having locked their door; *wa-ya; ku-tenga.*

[Some of the different woods found useful on the highlands are as follows:—
(The names are Yao chiefly.)
Mpindimbi, white wood; *msuku*, the common hill-tree, with dark-red wood, hard and durable; *mng'wenya* (Mang'. *chonya*), a pinkish-brown wood; *mpembu* (Mang'. *mula*), yellowish soapy wood, with beautiful grain; *muwawa*, yellowish; *mlombwa*, a white wood with hard dark heart, used for *guta* fence from its readily 'striking,' good and durable; *mbawa*, canoe tree, dark grain; *mpingo*, ebony, or rose-ebony, of small lengths; *mbanga*, a bean, the hardest wood, in short lengths; *mnonywe* (Mang'. *mayowe*), yellowish, sometimes pinkish, somewhat like 'greenheart,' along with *nsopa*, of an especially good close grain; *mtwana*, in long straight lengths, tough, white grain, eaten through if exposed to weather, but good for inside use: *msache*, of a fibrous grain, with pits of woody deposit, yields a dye; and many others.
The commonest and most useful for sticks is *msuku*; the finest woods are *mpembu* and *mng'wenya.*
Other trees are useful at the River, especially *njale*, &c. (see *ngalawa*), canoe tree.]

II. PRICE; *mtengo wache bwanji!* what does it cost? *mtengo wa malonda*; *mtengo*, price, pronounced with lower tone.

[Both words come from *ku tenga*,—the one as in *tembeta* and *mtembo*, because it is used for taking and carrying; the other, because the price is the price of its being 'brought to' one's door, as *malondo* is the barter you go to seek.]

Mtengu, a species of bird; dark feathers, no crest, short beak, longish tail; enmity with the crow, *nkungubwi*, which he puts to flight in spite of the crow's size; also **mntengu**, pronounced *mnhengu; wa-ya*, *mi-ntengu.*

Mtenyatenya, PANIC, rout, running away; *manta ache a-ku-tawa-tawa; mitenyatenya; wa-ya.*

Mtepa, A FISHING-ROD; also a reed or stick that thus bends; it is generally made of bamboo, the string is

tied to the end, the hook is baited with *nsima* or other bait; *mitepa; wa-ya; ku tepa*, to bend.

Mtera, TRUTH, THINGS ARE REALLY so (also *chedi chedi, cheni cheni, -di, nditu*); from *ku-tera, ku-ta*, things that really are done; FACTS; *ku-lumbira ku manda chifukwa a-tera antu ku manda*, to swear by the grave, because people 'all must consign to this, and come to dust' (vulgarly 'as true as death'); *kodi ndi mtera-di izo u-nena-zo?* are these things you say true? *wa-ya; ku ta.*

Mterere, slipping; of the sun after it begins to go down, *dzuwa pa mterera*, afternoon, about 3 o'clock; *wa-ya, ku terera.*

Mterezi, a species of tree; *wa-ya.*

Mtero, finishing; *kantu ka-ta-chita teka u-nena kuti wa-teza ichi ndani ndi mtero umene?* if half of anything is left, you say, who drank this down to here? *wa-ya, tera.*

Mtete, I., a species of ACACIA with long white thorns; II., A PIPE, the same as *kaliwo;* III., A SNUFF-BOX, also a small POWDER-BOX of bamboo containing a charge (see also **Ntekwe**); IV., a shuttle, consisting of a bamboo rod, round which the thread is twined and pushed between the upper and lower threads in weaving; *wa-ya;* plu. *mitete.*

Mteteka, the settling of water; clear water in which the sediment has settled; *msunji wa mteteka*, flour and water in which the flour has sunk to the bottom; also **mteteke**, *ku chita mteteke.*

Mti, in the phrase *a-ngu-mti = a-ngo-chita*, where *mti* is a form of *-ti*, as is *kuti*, that; and as in *kuti*, that, the form *ti* is a noun rather than a verb, so *mti* is simply an extension of the same root idea, and is a noun form rather than a verb.

A-ngo-mti nayo do! = a-m'gwira nako, they catch the ball; *mpanda a-ngu-mti nawo do! chitsulo a-ngo-mti nacho do! kasu nalo*, &c., in which it is evident the *m* cannot be the objective pronoun: neither is it there for nothing; it is like the substantive verb, but this does not agree with its use in *a-ngu-mti;* the true explanation seems to be that *ti* is an adverbial, as it were, of the *la* class, and *mti* of the *wa* class.

II. For *ndi ti*, we are; III. for *ti, mwenzi ife nti-ti*, it would be better, if we were so-and-so; *ife nti ri = ife ti-ri.*

Mtibi, SWEET BEER; see **Chidukwi, Chisasiko, Chiperopere**; made of *pala* (gruel) and malt, or sweet-cane and *pala; mitibi; wa-ya.*

[*A-omba pala ndimo a-tsira chimera zi-ka-tsira a-ngo-mwa*, they pound grain for *pala* gruel, pour in malt, and when it is cool they drink it. *Ku-pika pala kamodzi ndi-ku-tsira chimera, mawa ku-ka-cha na-ngo-mwa wo-sa-ledzera*, cooking gruel, at the same time pouring in malt, the next day they drink it without intoxication.

A-sadzula sadzula misinde ndi mipeni ndiko ku muka ku-ka-i-kobvola mu mtondo a-ka-ta ndiko ku psinya na-nka-ku-ka-pika nda-sanganiza ndi zakudia pang'ono a-ka-ta ndiko ku-mwa, they peel a lot of sweet stalk with knives, soft-pound it in the mortar, when they finish the pressing, they cook it and mix it with a little food, then they drink it.]

Mtibo, the STALK OF A PUMPKIN-LEAF, or of a mushroom, the HANDLE OF A GOURD; also a DRUM-STICK; *mtibo wa boa, wa tsamba, wa nkwani, wa chiko; mtimbo wa m'dote, wa kunja*, the stalk under the ground, above the ground; the hollow leaf-stalk of the pumpkin, but not of other leaves or flowers; *wa-ya; mtibo* and *mtimbo;* derivation perhaps *tibula*, to beat with stick or hand, to pound.

Mtiko, A PORRIDGE-STICK, *mtengo wa ku-tyakulira nsima*, a stick for stirring *nsima* porridge; *wa-ya; mi-tiko.*

[Chi-komba-mtiko, a girl's growth, PUBERTY, probably because she then begins her household duties, the most important of which is the use of the porridge-stick (*ku-omba-mtiko*); *zi-komba-mitiko ndi maere a namwali a-ku-ya-mbira. Mwana wa nkazi-yo a-li-ku-ambira ku-mera 'zikombamitiko,'* they begin to swell.]

Mtima, HEART; literally and figuratively; also the heart or centre of a tree; disposition, character; wish, desire; *ku kwera mtima*, to grow angry; *ku kululuka mtima*, of wrath to subside, to forgive; to be angry, also *ku-kula mtima; ku-da mtima*, to be displeased; ku-deka or ku fatsa

mtima, to be gentle, kindly, &c.; ***ku-pindula mtima***, to change in one's disposition, chiefly to a bad one; ***ku-tembenuka mtima*** and ***a-dza mtima wina***, to change one's mind or heart; ***mtima u-li pa ku-dia***, he is thinking of his food; ***ku gwa mtima*** or ***pereweza***, to forget; ***a-li ndi mtima***, he acts sensibly or kindly; ***a-li-be mtima***, he is hardly responsible, for he has not his wits about him; ***ku kulidwa mtima***, to be greedy, desire anything, not ready to give it up; ***ku peya mtima ndi kantu***, to be roused by some slight thing.

The heart of a thing—***mtima wa ngalawa u-li ku-tari chifukwa ndi mtengo wo-kulu***, the heart of the proposed canoe is far into the wood because the tree is of a large size; also **tima** and **chitima**, HEART and PITH and CENTRE; ***mpamvu zo-ng'ambika zidzera mu mtima wa mtengo***, the splitting of a tree begins at the heart.

[The idiom *mtima umodzi*=one heart, is different from ours; *ku-dia ndi mtima umodzi*, to eat with only one portion of one's heart, 'with no heart' (as we would say), to eat with no relish; *mbali ya mtima wache ina i-ti, muka u-ka-tenge icho ndimo mbali ina i-ti u-sa-mukire chimene u-ka-gwidwa, ndimo iye a-muka-ko ndi mtima wa-tsogolo-u wina-wo nda-sa-u-mvera, ndiko ku muka ndi mtima umodzi*, one portion of his heart says, go get that—another says, don't go to get it, you will be caught; and he goes with conflicting thoughts, that is, going with 'one heart'—in such a case *mtima* is looked upon as *quasi*-collective, the singular and plural not being numerical, but (as in Hebrew) more of a quantitative nature.]

Mtimbo, A DRUM-STICK; ***wo-imbira ng'oma***; also the handle of a gourd cup—see **Mtibo**; ***wa-ya***; ***ku tibula***.

Mtindi, a multitude, MANY; ***mtindi wache***, the number of warriors, ***wa-dote***, ***wa madzi***; ***njobvu ya-manga apa, nja na-ntindi i-ngo-popotola mitengo, si-pa-tsala mtengo-i***, the elephants 'camped' here, there are a huge lot of them, they break down the trees, there are none left—see also **Mbiri**, many; ***wa-ya***.

Mtindizo, A LONG STAFF, as used by a sick or old man, ***gogodo! gogodo!*** ***wa-ya***.

Mtirira, watering; ***mtirira wa mbeu***; ***wa-ya***; ***ku tira***.

Mtitima, and **mpoto**, **wa mbawala**, THE BULL OF THE ANTELOPE HERD; ***wa-ya***; (?) ***ku titima***.

Mtitimo, the noise of thunder or rapids; ***wa-ya***; ***titima***.

Mtiza, a very LARGE BLACK BEAD, with a large eye; strung on a thick string; they were also white; worn by older people; gone now out of fashion.

Mtobvu, LEAD, solder; that which melts, like lead; ***mitobvu***; ***tobvu*** is froth, foam.

Mtochi, A BANANA, ***mitochi***; the fruit is ***ntochi***, *q.v.*

Mtodwa, meeting, finding; ***wa-mtodwa***, one met by the way, ***a-mitodwa***, plu.; ***wa-ya***; ***ku-tola***.

Mtokoso, something for digging or poking; ***ku tokosa***; ***wa-ya***.

Mtolo, A BURDEN; what is tied up ready for carrying; ***mapira a-li ndi mitolo ko ko ko!*** the millet-heads are wrapped up and opening all over the field; ***chimanga chi-ri ndi mitolo***, also ***bango***, the maize-heads are unfolded; ***mitolo***, ***wa-ya***; ***ku tola***.

[Synonyms—*katundu*, a burden, primarily of household goods; *mtulumba*, *mtumba*, of cloth; *mtambala*, with long leg for leaning; *mtazi*, of firewood; *mtengatenga*, carriage of goods; *pfunja*, a parcel; *mpfukutsi*, *mtsuku*, of grass.]

Mtolongo, THE CENTRAL POST OF A HOUSE; ***mitolongo***; ***wa-ya***; ***mzati***.

Mtomboxi, a species of shrub, its white juice is used for gum; ***mazozi wache a-matikira pamodzi ndi mpira pa ng'oma***, they stick it on a drum to fasten on the india-rubber centre; ***wa-ya***.

Mtomoni, the juice of plants such as the fig-tree, ***tombozi*** shrub, india-rubber; also ***chitononi***; ***wa-ya***. ***Mtomoni*** is also the Yao name for ***tombozi*** shrub, and ***utomoni***, its juice.

Mtonda, salt earth. See **Kanga**.

Mtondo, taking from another what is rightly his—see **Tondo**; ***wa-ya***; ***ku tondeza***.

Mtondo, I., A GRAIN MORTAR; ***mitondo***; ***wa-ya***. ***Chitsukwa***, the stand; ***dingo***, narrow bottom inside; ***chuuzu***, narrow waist.

[The grain mortar (*mtondo*) with its pestle (*musati*) are used for pounding grain, chiefly

maize and millet, the rest being ground with stones. Tobacco, castor-oil beans (*nsatsi*), maah of any kind which needs soft pounding, are also ground in the mortar. It is made of a tree log hollowed out so far, with a stand left at the foot; *mfudu*, *muwawa* tree, and *mkuyu* (fig-tree) are among the woods used to make it; a small-sized *mtondo* is used by the *mapondera* for the preparation of *mwabvi*, ordeal poison, a cover being fastened round the pestle to prevent the liquid splashing out.]

II. A species of TREE; small leaves, large fruit; used for making canoes; grows by the River; the fruit *tondo; wa-ya.*

III. THE FOURTH DAY; *lero, mawa, mkucha, mtondo; wa-ya; ku tonda,* to stretch over, go beyond.

Mtonga, A EUNUCH; *wa-ya,* and *wa-a* class; *mtonga ndi mfule.*

Mtonjimanga, a cotton shrub: also the name of a very large tree with cotton-like pods; canoes made of it.

[The same form in *manga* is seen in *ntsatsimanga* (from *ntsatsi*); *mapiramanga* (from *mapira*); and here *mtonjimanga* (from *mtonji*, cotton).]

Mtoo, a tree with fruit, *matoo,* like cotton fruit, a kind of wild plum; the wood is used for bows; flowers conspicuous; also *mtowo; wa-ya.*

Mtoso, A PICK, a stick for digging into a hole, a toothpick; A GOAD; *wa-ku-tosera ku una, wa-ku-tosera njoka; wa-ya; ku tosa.*

Mtota, a wet place in the ground; with heavy rain; *pansi ponse pa-sanduka mtota,* or *pa-gwa mtota, pa-li zi; wa-ya; tota.*

Mtoto, PAINT; also *utoto*; applied to lime, *njereza,* whitening, &c.; *nyumba ya mtoto, ngalawa a-lemba ntoto,* a painted or plastered house, they paint the canoe.

Mtovu, lead. See **Mtobvu.**

Mtsakowo,

Mtsali, a kick; *wa-ya; ku tsalima.*

Mtsamiro, A PILLOW; a wooden support for the head; anything for leaning (*tsamira* and *tsama*) the head upon; *a-tenga nsaru, chikuni,* &c., *a-ti ti-tsamire chifukwa ngo-tsamirira,* they take cloth, a piece of wood, &c., and say, let me lean upon this, it will do for a pillow; *wa-ya.*

[The pillow is made of wood, and sometimes beautifully carved; it is a narrow piece of wood about six inches wide by six inches high, carved into a curve for the neck, and has a carved foot which stands on the ground. *Katawala* is a three-legged piece of polished branch used for a pillow.]

Mtsanga, a long drum, beaten at both ends; *wa-ya.*

Mtsano, or **mtsanu,** A HEAD WIFE; the wife of the *kalonga* or chief; she is also called *ku-tsano; atsano* is the plural, *a-dza ndi atsano ao; atsano = akazi ang'ono; kutsano a-li ndi atsano ache, kwa-ku-tsano,* the head wife has the inferior wives belonging to her; (*tsano* seems to be like *kuka*).

Mtsatsi, I., A NEW-COMER; those who come to stay with another chief (*atsatsi a-dza ku-tengera mfumu wina*), opposed to *anansi,* dwellers in the country; *ndi-nka pa masasa pa-atsatsi-pa,* I am going to the new-comers' huts; *sa-da-limai a-da-manga nyumba zoka zoka,* they have not hoed, they have only built houses; *wa-a* class; *tsatsa.*

[*Tenga* is one who comes to stay with another on less equal terms; *mlambi* one who comes and does obeisance (*lamba*) in coming; *mtsatsi,* one who comes seeking (*tsatsa*) a place.]

II. The castor-oil plant; 'palma Christi'; *wa-ya;* fruit, *nsatsi.*

Mtsatsimanga, THE CROTON; it grows round the villages; *wa-ya;* Chikunda, *ddo* and *gondanfuta.*

Mtseche, a kind of tree; the fruit has a hard round shell about the size of a cricket-ball, the seeds dry and rattle inside, and it is used in dances, thrown from one hand to the other, as a rattle; *wa-ya;* Chikunda, *mrudhu.*

Mtsedzere, A STEEP PLACE where one cannot stand, say on the face of a precipice, *m'pepete mwa pompo; wa-ya;* also *mtsetsere;* derivation *tse tse,* the slippery, steep, grassy and earthy foothold so often seen above the cliffs here.

Mtseka, A BUNDLE OF GRASS FOR THATCHING at the edge of the roof; *mitseka; wa-ya; tseka.*

Mtsekero, shutting in; hence I., A STICK FOR FASTENING A DOOR—also *mlimbo* (*ku tseka*); II., rain which keeps one in the house (*bindikira*),

*mbvula ya mtsekero yo-***tsekera** *antu m'nyumba.*

[The door (*chitseko*) is woven separately, and simply set to the opening (*komo*). Being larger than the opening, it is fastened by any contrivance which can press it against it or pull it to. *Mpikiri* a fastener which 'interlaces' between sticks (*nakapimbi*) set firmly in the ground at the side of the door, and the door itself. A string is hung to the middle of the door and looped, and through the loop a stick is put. The door is pulled close and fastened by the stick, which stretches across the outside of the door from wall to wall.]

Mtseketso, laughter, ridicule.

Mtseko, a bribe to shut one's mouth, to keep silence; *wa-ya; tseka.*

Mtsemba, ONE WHO STEALS BY HELP OF MEDICINE; plu. *atsemba; wa-a* class; *tsemba.*

Mtsempa, A TENDON; general word for vein, artery, and tendon; *mitsempa ya mwazi; mitsitsi* is also used; *wa-ya; mitsempa;* also *mzingo, mtsindo.*

Mtsendero, a stick FOR PRESSING TOGETHER the threads in weaving (it is used to beat up the last thread against the already woven part); also that which presses flower into a bag, &c., *wo-tsendera ufa, zinyalala m'tumba; wa-ya; ku tsendera.*

Mtsetse, slipping, scraping; *tse tse!* also *mtsetsere* = *mtsedzere, q.v.; a-ng'yang'ama kuti mtsetse ndi mgugu u-sa-ma-mveka,* he walks on his tiptoes that the scraping and stamping of walking may not be heard; *mdidi, mgugu, mtswatswa,* are various sounds of walking; *mtsetse* would be heard well in half running and walking; *wa-ya.*

Mtsidi, SOOT; as on the hands from handling a pot or burnt stick; also POUNDED CHARCOAL, used in tattoo-marking; *mtsidi wa ku mbia,* the soot on a pot; *m'manja mu-da ndi mtsidi,* the hands are black with soot; *wa-gwira mtsidi m'manja mwako,* your hands are black; *wa-ya.*

Mtsikana, A YOUNG GIRL, not married; *akazi o-sa-kwatibwa ndi atsikana;* a virgin; *mwana-wa-mtsikana;* also *mwatsikana; wa-a* class.

Mtsimba, a girl arrived at puberty—see **Tsimba**; *wa-a* class; plu. *atsimba; ku-gwa tala.*

Mtsimpo, heard as a punting-pole, also a walking-stick; limping, *tsimpina.*

Mtsindo, A TENDON; the calf of the leg, the 'tendo Achilles'; also THE NOISE OF MEN WALKING; *i-da-mera kutseri kwa myendo, ndiwo u-sinda pansi po-yenda ku-limbikira, u-tandizira chitende,* it is at the back of the leg, used in putting the foot to the ground, it helps the heel (*i.e.*, if cut, the heel is powerless); *wa-ya; mitsindo; ku sinda.* See **Mtsempa.**

Mtsinje, A STREAM; *mitsinje; mtsinje wa msana,* the groove of the spine; *wa-ya.*

Mtsirira, pouring of water; *tsira; wa-ya.*

Mtsitsi, ROOT; creeper; as *nkundi, chilambi;* also used for veins, arteries, anything like roots or *tsitsi,* hair; *mitsitsi; wa-ya.*

Mtsitsimuko, REVIVING FROM A FAINT; waking up; also starting up; *tsitsimuka; wa-ya.*

Mtsokoto, A SHARPENED STICK; for digging or poking; *mitsokoto,* also *mchokoto; ku tsokota; wa-ya.*

Mtsokwe, A PARTICLE; also particles when pounded maize is strained; *mitsokwe ya moa,* the lees of beer, as *ndede, mitama; wa-ya;* derivation, (?) *tsokola.*

Mtsonyo, A SOUND WITH THE LIPS EXPRESSIVE OF CONTEMPT OR DISGUST; *a-tsonya mtsonyo wo-kulu ngati lisgule,* they sound a loud *mtsonyo* like an owl; *wa-ya; mitsonyo; tsonya.* See **Psopa** and **Mso.**

Mtsukambidzi, a species of tree; *wa-ya.*

Mtsuko, or **mtsuku**, A WATER-JAR; *mitsuko; mtsuko wa madzi, mtsuko wa moa; mtsuko u-kala m'nyumba ya antu a-ku-kwata su-kala m'mbwalo,* the water-jar stands in the house of married people, not in the *bwalo; wa-ya; tsuka.*

[*Chimpuli*, a huge round-mouthed jar, of earthenware or gourd; *mtsuku* has a straight neck, and is of smaller size; *mkate*, a small jar with neck and recurved rim.]

Mtsukwa, I., THE END OR STAND OF A DRUM; *mtsukwa wa mpanje;* that PART of a hoe which is FIXED INTO THE HANDLE, or of a knife, or ARROW,

spear; *mpini*, the shaft of a *ukumbu*, the handle of a knife; *xa*; *wa-ya*.

kwa, the tail of a bird, hence the tail or knife; the tail of a drum; perhaps *sukula*, *tsikula*, and *tsika*. A hoe is ly hung by the tail and used as a

, ward or charge, one protected ground of former acquaintance- chief slave, one first acquired o is head on ground of longest itance (he specially belongs to it were, as the hoe end fixed e handle); *uyu ndi mtsukwa wa e*.

tsano, QUARRELLING; *tsutsa*; as *yana*, to fight; *wa-ya*.

two, a game. See **Nsuwo**.

ratswa, noise of walking in the r on dry leaves; *chirombo chi-ri di-ri-ku-mwa mtswatswa wache*; also **mtswati**.

, HEAD, of a person; *mutu wa chindwi*, *wa nyanja*, *wa pfundo*, a hill, of a roof, a river, a boil; *da ku mtu*, or *zo-panda pache*, t sense—*e.g.*, lies made 'out of n head'; plu. *mitu*, and sing. *utu*, *q.v.*; *wa-ya* class.

a, A YOUNG BAMBOO; *mitua*; ; also *nduwa*.

bsitubsi—see **Ntubsitubsi**.

ku, and **chimtukutuku**, **mtuku**- ifting up, hence from the phrase *ula ngati pesi*, to lift the man e a straw, INSOLENCE, imperti- *u-li ni ntukutuku*; also fear, going about from place to from the various applications *ula*; *antu ena a-m'mudzi muno ntukutuku a-ka-mva nkondo*;

kuliro, a stick for opening (rais- the lid of, *ku tukula*) the *nkokwe* tore; *wa-ya*.

la, a species of shrub, thorn, than the *mtungwi*, one of the ceæ; the fruit bitter, not eaten;

lo, I., A PRESENT; a gift; *mitulo*;

n.—*xa-mpatso*, *cha-ulere*, *ku-ninka*.]

A mongoose.

lumba, A BURDEN OR LOAD OF CALICO; *a-ka-esa mitola ya nsaru mitulumba*; also *mtumba*; *wa-ya*.

Mtuma, A SERVANT; **mtumwa**; *wo-tumwa*, *mtumwatumwa*; *wa-a* person class; *ku tuma*, to send.

[It is also *wo-tumika*, one who is sendable; *wo-tumikira*, one who stands there] for sending: it is not *kapolo*.]

Mtumba, I., or **ntumba**, A QUIVER (of skin); *a-tsira*, *pisa*, or *lowetsa mibvi m'ntumba*, to put arrows into the quiver; *tumba* also a bag; *wa-ya*; *tumbama*.

II. A BURDEN OR TRUSS OF CALICO (also Chipeta); *wa-ya*.

III. **Mtumbatumba**, A LARGE ANT, with white and black stripes, a strong smell; *midzodzo*; *antu a-i-komana ndi mtumbatumba a-nena kuti uko ti-nka-ko ti-ka-enda zabwino ti-ka-tumbama* (*ku enda tumba tumba*), if people meet with the *mtumbatumba* ants, they say that the way we are going is good, we will walk firmly—and hence to walk *tumba tumba*, the omen being a sort of practical interpretation of the ant's walk, and the name either given from this or taken from this.

IV. **Mtumba**—see **Ntumba**.

Mtumbira, A MOUND OR RIDGE; a 'rig' as for *mbatata*; also *ntumbira*; **mitumbira** *yache yeikulu yeikulu mu-itanitsa kuti uje wa-pa* **matumba** *akulu akulu*, if the ridges are large you call them *matumba*, saying So-and-so has made huge mounds; *wa-ya*.

Mtumikira, a servant, delegate; *nkoswe*; *wa-a*.

Mtumpsyano, emulation, strife; RIVALRY; *ku menyana mpamvu zofana* (with equal strength); *wa-ya*.

Mtumtumi, fainting; *ntuntumi*; *wa-ya*.

Mtunda, A BANK, A MOUND, a ridge; the dry bank of a river; *mitunda mitunda*, mounds or ridges, say after a flood; *wa-ya*; *tunda*, *tundama*.

Mtundambalame, a large tree (? fig-tree) at the stream; so called because it assembles (*tunda*) birds of different kinds to eat the fruit; *wa-ya*.

Mtundira, a species of tree; fruit edible; *wa-ya*.

Mtundu, KIND, VARIETY, RACE, TRIBE; **mitundu mitundu**, OF MANY

KINDS; also *magulu magulu, mbeu mbeu, makuo makuo, mikuo mikuo, mseau mseau, makamu makamu, kuga, zinza* (Chikunda), &c.; *i-ta-mitundu ya antu*, it passes the skill of mankind; *sa-ona mbeu iyo-i ya mtundu wina a-ona zina zina*, they can't find that seed of one kind, they only see other varieties; *wa-ya; tunda.*

Mtundudza, ONE WHO RESISTS ORDERS OR ADVICE; disobedient. See **Tundudza.**

Mtundumizi, one who urges his companions to leave; one who is despiteful, *ku tundumiza.*

Mtundumulo, THE RIM OF A FISHING-BASKET, with sticks pointed inwards, sharpened points of bamboo, so that while the fish can get in they can't get out; *a-ika ntundumulo pa kamwa pa njidzi;* the bits of pointed stick themselves called *nguma; wa-ya; tundumula.*

Mtungatunga, MOVING FROM PLACE TO PLACE; *wa-ya.*

Mtungwi, I., A DOUBLE BASKET, with a broad wooden rim on each half, the one fitting into the other, the outer one carved; *kowa la mitungwi*, the rim of the basket; *nsengwa za mwa mitungwi*, or *zo-chita monga mitungwi*, baskets like the *mitungwi* baskets; *wa-ya.*

II. A species of tree, like *mtula; wa-ya.*

Mtunso, a present (?); *mntunso, mitunso*, and *mintunso; a-m'patsa mntunso ndipo a-tunga na-mwa*, give him the present of beer (?), and he dips and drinks.

Mtunta, WHOLE, NOT BROKEN; as *cha mpumpu, cho-sa-cholai;* also *ntunta, mtuntu; zinangwa za mtuntu, nsimbe*, &c., whole cassava roots or sugar-cane; *chimanga cha mpumpu cho-sa-tongola*, maize not taken off the cob; *nyama ya ntunta, ya moyo*, its life whole within it; *wa-ya.*

Mtunzi, SHADE, SHADOW, SHELTER; also *ntunzi; nda-tsata uno mtunzi-u*, I came for shade here; *ti-pume pa mtunzi*, let us rest in the shade; *a-tera mtunzi, a-usa mtunzi*, they take shelter; *wa-za.*

Mtunzo, something which vexes; *wa-ku-tonza* or *sautsa muntu; mtunzo u-li-ku-m'tonza uyu; wa-ya.*

Mtupsyano, rivalry. See **Mtampsyano.**

Mturukiro, way of exit; *turuka; wa-ya.*

Mtusi, I., a frog, large species—see **Namtusi.**

II. A species of ant, large; broad head; they come in huge numbers, devouring the grass and grain before them, which they take into their holes: these they shut and smear over during the rains.

Mtuta, whole—see **Mtunta** above; of *makangala*, a mat of 'whole' reeds (*bango la mtuta*); *mbatata ya mtuta yo-sa-koboola ya pa tupi po-ti se*, not broken but smooth; *wa-ya.*

Mtutsa, a kind of thorn; *wa-ya.*

Mtutu, I., THE BARREL OF A GUN; *mituta; wa-ya.*

II.—see also **Ntutu**—poison for killing fish.

Mtutumbwa, a kind of tree.

Mtutungwa, a kind of creeper, thick and strong; *wa-ya;* fruit *matutungwa.*

Mtuwana or **mtwana**, a tree, flowers conspicuous.

Mtyakulo, A SPURTLE, as *ntiko; ku tyakula; wa-ya.*

Mtyola, heard once; also *mtyola*, one who breaks, say, firewood.

Mtyolo, I., a species of BIRD, also *mcholo*, red, about size of pigeon; *mityolo; wa-ya.*

II. THE HOLES, LIKE SHAFTS, IN AN ANT-HILL; plu. *mityolo; wa-ya* class.

MU-, I., YOU, the representative pronoun of the 2d per. plu.; *inu mu-li*, you are; *inu noka mu-li*, you alone are; plu. used politely for the sing., *kodi inu mu-funa ichi?* do you wish this? (according to ordinary German, French, English, and civilised idiom). It becomes **mwa** in the perfect tense: *mwa-fika tsopano*, you arrived just now.

The objective particle equivalent is **ku**, *ine ndi-ku-patsani inu*, I give you.

II. The objective case of *iye*, **mu** = HIM; also **m, m'**; *a-dza-m'gwira iye*, or *a-dza-mu-gwira iye* (as the Magololo say).

III. The preposition IN; also **m'**; *a-li* **m'***nyumba-mo*, he is in the house; *i-ri* **mu** *una*, it is in the hole; used as a noun-forming letter with *mu* for its representative particle, as *ku* and *pa*: *m'maso mu-yere*, (open the door) to let the light in; *m'nyumba mu-li mo-yera*, the house is light; *muno*, in here; *muja*, yonder; *mu-ti*, that, saying, as *kuti*; *muti?* wherein? *umu*, herein; *mu-li*, there are; *mu-li ambiri*, there are many in; *m'mbuyo*, behind; *m'bwalo*, in; *m'kati*, inside; *muti?* what does he say? *mu-li*, there is; *mu-li-be*, there is not; *m'kamwa*, *m'mero*, his mouth, throat; *ku-tawira m'chiri*, to run into the bush; *ku-turuka m'nyumba*, to go out of the house; *chokamo*, go out of here; *imo*, see **Mo**. Followed by *ku*, *u*, *o*, &c., it becomes **mo**, hence *motere*, *motero*, *moteremuno*, so, thus; *mo-fana*, *monga*, like as, *monga ngati*, *mo-fana ngati*.

With a plu. **mu** becomes **mwa**, and generally in combination; hence *m'nyumba mwanga*—see **Mwa**.

IV. **Mu-** is also the initial of the **m-**, **mi-** class, *i.e.*, the *wa-ya* class; its shorter form is **m**, which, with plu. **mi**, gives *mutu* or *mtu*, head, plu. *mitu*; *munda*, *mnda*, *minda*, garden, gardens; *mudzi*, *mdzi*, *midzi*, village. It is also an initial of the *wa-a* person class, as *muntu*, *mntu*, *antu*, person, people; **mna**, **muna**, **amna**, man, men. It is most probable that *mu*, in, *mu*, him, and *mu-*, the initial of the *wa-ya* class, have the same root idea—namely, 'in'-ness, substantiveness. In fact the preposition and substantive verb (as well as the pronoun) are simply initial particles used to make nouns.

NOTE.—For nouns in **mu-** not found here, see under **Mw-**: *mua-*, *mue-*, *mui-*, *muo-* will be found *mwa-*, *mwe-*, *mwo-*; a good many of which the sound seemed to require *mu-* with the vowel will be found here, and reference made under *mw-*; sometimes the vowel *u* holds as well as the *w* and *y*, giving a fuller sound, as *muwanda*, for *muanda*, *mwanda*, and even *manda*.

Mua—see also **Mwa**.

Muako, light, catching; from *ak'a aka*.

Muanda, THE GRAVE; also a spirit from the grave; *mzimu wa-ku-zuka*; also *mzukwa*; also *muwanda*.

Muanga, a rib or CROSS-PLAIT in basket-weaving; cross-rails of a fence, bamboo circles on the grass roof, cross bamboo bindings in a house; *miyanga*; *wa-ya*; *anga*.

NOTE.—Just as *mu-w-* is used for the singular of this and other nouns, *muwanga*, *muwendo*, so *my-* and *miy-* are used for the plural, as *myanga*, *miyanga*, *myendo*, *miyendo*.

Muangasira, a species of PUMPKIN; *miangasira*, *wa-ya*; it is large and uneven, but with smooth rind, leaves differ from *chitangi*: *ku anga*, *angasira*.

Muanjano, harmony. Also **Muyanjano**, **Mianjano**; **Anja**.

Muantu muantu, many peoples, many people; *nkani i-pita muantu muantu*, the report goes through many mouths.

Mubvi, AN ARROW, also **mbvi**; plu. **mibvi**; *ku ponya mubvi*, to shoot an arrow; also the head of an arrow: blunt arrows for birds, *nyankwa*, *mpero*.

[*Mibvi ti-iche m'chirizo*, *chirizo ti-iche m'bano*, the arrow-head is put into the wooden hold, and that again is put down the centre of the *bano* or reed stem; *chiridzo a-chi-manga ndi luzi la-li-wisi kuti chi-nga-sweke*, *mtsukwa wa mbvi u-ka-peya ndiko ku-kwika ku-chiridzo psye! ndiko ku-tsira madzi kuti chi-time*, they bind the wooden stem (inside the *bano* or hollow reed stem) with green bark string that it may not break, heat the tail of the arrow-head, when it is red-hot push it into the wooden stem *psye!* pour water on to quench it. They cut the *bango* reed and put the *chiridzo* in, then pare the hollow *bango* even with the wooden centre (*na-psepsula bango ndi-ri-fana-fana ndi chirizo*, *ndimo a-tserenga ndi uzingo ku-kwirira chirizo ndi bango lomwe lo-psepsulidwa-po*, *na-omberera kauli ku ntera kwache*), bind it round with a tendon, and plait the hair of an elephant's tail (see *kauli*) round the notch of the arrow.

Several kinds of arrows: *mndumba*, with no barbs; *psimo*, no barbs; *nkuka*; *mpaliro*; *chiputire*, a short unbarbed pointed head; *chindumba*, a long, needle, unbarbed head; a long, narrow, leaf-shaped head; a long-necked, leaf-shaped head; *nsakadza*, head with two barbs and notch-barbed neck; *ncheto ya makutu*, well-barbed head, unbarbed neck; *ncheto*, *q.v.*, deeply barbed head and neck both.]

Mudzi, A VILLAGE; also **mdzi**; plu. *midzi; pamdzi, pamzi, panzi*, at the village; also *kumdzi, mmdzi*, &c.; *pamdzi patu*, or simply *patu*, at our village; *wa-ya* class.

[Suburbs of a large head village, *miraga;* a chief village, *mtinda;* the court or head of all, *mpala, q.v.*

It is the name sometimes given to the cemetery or burying-place in the thicket: *a-nka nao mtembo m'mudzi na-u-ika momo, mudzi ndi nkalango yomwe a-ika antu.*]

Mue-; for words beginning thus, see **Mwe-**.

Muembekeza or **muembekezi**, one who waits for (*embekeza*), a 'waiter' being rather *muimirira*.

Muendedwe, GAIT, manner of walking; *myendedwe, miendedwe; wa-ya; enda*.

Muezo—see **Mwezo**.

Mui-; for words beginning thus, see **Mwi-**; except—

Muiko, A PLACE WHERE SOMETHING IS PUT; plu. *miiko; malo amene a-kantu ko-ika-ko;* (also the person who puts it; *muiko a-ka-bvumbule*, let the one who put it there go and take it out; this is also *mwiiko*, plu. *aiko*); *wa-ya; ika*.

Muimba, A VULTURE: also *mwiimba, miyimba; mwimba wo u-mba-dzodzo-bola apa-o*, that vulture comes and digs out here with his beak; *miimba, miwimba*, plu.; *wa-ya* class. Chikunda, *ng'ambo*.

Muimbidwe, manner of singing; *mwiimbidwe*, &c.; *wa-ya; imba*.

Muimirira, one who stands and waits; *wa-a*.

Muimo, standing; something you stand still for; *muimo wa-ku-imitsa antu*, hence say a thorn in the foot which makes you stand still; *kodi muimo u-a-imiranji?* what is it you are standing for? *wa-ya; ima*.

Muja, in that place yonder, at that time past. See **Mu**.

Muka, **ku**, TO GO, also **mka**, **nka**; *a-ka-da-mkira-tu'ndilu* (or *mchira-tu*) = *a-ka-da-fera-tu*, if he had gone there he would have gone 'and no mistake'; *muka u-ka-mwi-itane*, go and call him; *muka, u-ka-one*, go and you will see. See **Nka** for whole discussion of the word.

-muka, a verbal termination common to a great number of words; it is the combination of **m** in *-ama, -ema, -ima, -oma, -uma*, with **-ula** or **-uka** the REVERSIVE, meaning TO UNDO.

[The place of the terminations **-muka, -mula, -mutsa, -mudwa**, may be here seen:—

I., *-eka, -era* and *-ela, -etsa*, and *-ana*, also *-ika*, &c., the common verbal modifications: II., less common are, *-aka, -oka, -uka; -ala, -ola, -ula; -ama*, &c.; *-atsa* and *-asa*, &c.; *-ata*, &c.; *-asa*, &c.: III., still less ordinary modals are formed with *-mb-, -nd-, -nk-, -ng-, -nch-, -nj-, -mp-*, &c.: IV., still more distantly come *b, d, f, n, p*.

All these modal letters and syllables modify the meaning of the word consistently with the idea underlying the letters in the native feeling; of these, *-ula* is to undo, and if the meaning does not admit of 'undoing,' being a sort of undoing itself, it means to 'further or help the undoing,' hence we might say *-ula* has a reversive force, and a reverso-extensive force; *-uka* is the intransitive of *-ula, -utsa* the causative, &c., and these added to **-m-** (for any one termination can modify any other) give *-mula, -muka, -mutsa*, &c., the reversive of verbs ending in *-ama, -ema, -ima, -oma, -uma*.

Some examples—*palamula* (*pala*); *gwedamula* (*gwedeza*); *tundumula* (*tundula*); *tindimala*; *tsakamula, tsakama, tsaka*.]

Muli! muli! THE SHINING OF A LIGHT OR FIRE; *moto u-li muli muli!* in striking a flint; *chipanipani chi-ti muli muli*, also (referring to the gleam and intermission) *pani pani, ng'ani ng'ani;* of a fire seen at night at a distance, *moto u-li muli muli muli!—kwa! muli! kwa! muli!* striking fire: the verb is *mulika*, below; also *mwi* and *munika*.

mu-li-be, there is nothing, there is not; it is no matter; there is nothing in it, as *pa-li-be, ku-li-be*.

Mulika, **ku**, TO GIVE LIGHT, be light, shine; *ku mulika ndi mwezi*, to give light with a torch, a match, a wisp of straw; *mulitsa, -itsitsa; mulikira, -ikidwa*, &c.

Mulirang'amba, the milky-way. See **Mlalang'amba**.

Mulu, A HEAP; set close together; a quantity; *mulu wa antu*, a multitude of people; *chimanga cha chita mulu mulu chi-da-tseka mapata*, the maize is crowded together, the spaces between are filled up; *mulu pa!* a big heap; *mulu wa nsungwi, udzu, ntedza, mpala*, a heap of bamboos, grass, nuts, stones,

ı *antu a-li mulu,* the people
ı together yonder; *myulu,*
-*ya* class.

unya, ku, TO SUCK WITH THE UMS, of things which cannot d, of things which melt in uth, or because one has no ipa, *psopa, amwa,* are other r other kinds of sucking; *tendo a-ndo-mulumunya sa-*, porridge or mash of ground-, they don't chew, but suck; *nunya chigodo;* also *mchere,* .; *mulumunya zinong'onong'o,* ets.

unyira, -itsa, -idwa, -ika; yula, -uka, -utsa, -udwa.

NGU, GOD; it is the ordin—also **Mpambe, Chiuta, Mlehanjiri**; understood as God; rent forces of nature, not nor fetish, but God, the Spirit, Almighty, Personal

on—as *mrungu,* spirit (the white it first considered spirits), *ku su*erplex. It is a noun of the *wa-ya* he plural does not commend itself 're mind, *sa-nga-iks mirungu chi/ulungu ndi mmodzi omwe,* you can't ral because God is one. There are led gods, and spirits are spirits of have died, not gods; idols are , and drawings are made of ., at the various initiation cere- t they are not worshipped, nor rer of any kind connected with ship is wholly associated with the , wherever worship exists; but e made also to spirits, when the ls them that, say, the spirit of the arted brother is displeased, be- fices have not been presented to ch a case, flour is poured out or and drunk in sacrifice, and peti- ade to him not to withhold the op the *chaola* death. Far at the this there is God, and the dead occupy the position of creatures the matter-of-fact view of spirits iritual, but not more so than their the living chief; and just as he at tastes the beer, being present as e dead chief needs no more than of sacrifice to exercise his real he spirit air. Hence God is one, ; person, cannot be identified with of nature, nor confounded with neral, who as spirits are supposed Him.

unwamba a-li mwa mzimu a-ka-la yambiri a-ti Mulungu wa-kwia, He is above, of spirit; if He sends excessive rain, they say God is angry. Sacrifices, however, are not by any means made only to spirits; it is chiefly the political *ula* man who directs the mind of the people there; when the chief or people do it themselves, it is to God. As to spirits, (*misimu a-ganiza kuti ndiyo amao omwe a-na-fa kale* or *ambuyao*) they consider them their dead ancestors.

As to the power of God, *a-ganiza kuti ndi Mulungu amene a-na-panga dziko ndi antu, Mulungu a-na-*lenga *antu kuti a-fume kumwamba a-gwe pansi pano antu a-na-gwera pa mwala,* they think that it is God who made the world and man, God 'created' people, sending them down from above, and making them alight (fall) here below, where they fell upon the rock (a rock in the Chipeta country where the marks are seen where people and animals descended from heaven). This is of course a partially spread account, but the noteworthy thing about it is that native Chipeta and Mang'anja ideas so represent God as creator.

For religious beliefs and practices, see notes under *Chiuta, Mpambe* (God); *mzimu* (spirit); *bwebweta* (inspiration); *masewera, nkani, namwali* (customs); *kachisi* (hut-temple); *mfiti* (witch); *manda maliro mdzukulu* (burial); *nsembe* (sacrifice); *ula* (lot); *mwabvi* (ordeal poison); *laula, mlauli* (the unseen world); with other smaller notes, *chibumo, amanda, chula, utaleri, Lezi, nadzikambe, imfa, sing'anga, chiruwi, mankwala* (medicine), *chirengwa.*]

Mulunguwana, chief; **mulunguunguli,** iron-oxide.

Muna, I., MALE; *chimuna, cha-chimuna, yaimuna, za-zi-muna, kantu ka-ka-muna,* &c., as *-kazi* and other adjectives: also **-mna,** *ka-ka-mna, mwamna.*

II., A HOLE, plu. *mina;* as *una, mauna—e.g.,* of *mtusi* ant.

Munda, A GARDEN, a field, of grain, beans, pumpkins, ground-nuts; any place hoed up and prepared for plants; not a 'garden' of flowers, but rather a field, and yet not a field of grass: *minda,* plu.; also **mda**; *wa-ya.*

[The garden is the chief work of native life: each man has his garden and his *nkokwe* store; he hoes in the hoeing season half the day, and rests the other half. The implements of husbandry are the hoe and the axe. The soil is not deeply hoed; the grass is hoed in for manure, and on the hills, where there are trees to cut down, heaps of burnt ash are made for fertilisation. Where there is room, the native garden simply goes on extending in the same line from time to time; three years, or even two, suffice to exhaust the soil, and fresh acres of trees are hewed down for the new garden. Maize is the hill crop, millet the staple in the River plains; gardens of

mchewere and *maere* grain are grown at the River, together with *ntedza* ground-nuts (in small patches), sesamum, and other crops: pumpkins and gourds are grown on the same mounds as the maize itself, the yellow flowers, spotted luxuriant leaves, and heavy mottled pumpkins, covering the ground under the deep shade of the maize above, producing the feeling of great richness.

In the gardens one sees the *dindiro* (watch-house) for keeping away the troops of baboons (*nyani*) which come from the hills and gorges to steal the maize, fences raised to keep out the wild pig (*nguluwe*), strings against the birds, or the medicine horn (*nyanga*) hung up against thieves. The early maize comes on in the river soil (*dimba*), in the holes (*a ku-mba mapando*) dug for moist earth, from the larger pit (*pando la-li-kulu*) dug a little way back, or from places where it can be watered (*matsiriro*); it is green (*mawisi, mondoka, q.v.*), and considered a luxury; then comes the harvest (*ku kokola zimanga*), and the baskets (*a longa m'mitanga*) are filled (*someka someka*) and carried (*tuta*) to the village to the grain-store (*nkokwe*), and poured in (*kutulira*) and stored (*kumbula*). There remain but gleanings (*nkolokwa*), and the stalks are broken and withered, and the desolate garden (*masala*) lies fallow. It is the *masika* season, and there is plenty of food. Next comes the cold season (*malimwe*); and after that the burned bush (*ku tenta chiri*), the early rains, and hoeing begins again. The grain, hung up in the hut platform (*nsanja*) above the smoke (*ku fuchirira ndi utsi*) to keep it from the weevils (*nankafumbwe*), is brought out, and sown in the mounds (*zikusiro*) of burnt grass and wood heaped together (*unjika*), and covered with earth; the mounds in the village (*mitumbira*) are planted (*oka*) with potato (*mbatata*) and cassava (*mbwani*); the grain stores are almost done, the beer season (*ku mwa moa*) is far past, and times of scarcity are felt. Where cassava is the staple, the flour made from it never permits porridge famine, as when *nsima* has to be made of kusk (*dea*), and even that comes at rare intervals. *A-lima pa lupeya*, they hoe in the burned bush; *ku beyala*, to sow; *zintu zi-bala*, the grain bears; *ku lima mpanji*, to hoe up new garden; *matumba*, burnt trees in heaps; *ku sanjira mapira, ku dula maere, mapunga, kolola dzimanga, nyengo yo kunka zintu, dula nandolo*, various words for reap; *ku kusa masala*, to hoe over an old garden; *tieni ti-ka-lime m'mbatata, ti-ka-lime m'munda* (of maize), *m'mpanje, m'masala, m'mtedza*, various places to hoe in; *ti-ka-cha misampa m'maere*, let us set traps in the small *maere* grain.

See also *bzala, chimanga, ufa, sinja*, &c.]

Mundu, A HUMP; *chumbi* of animals; also *nundu, nundu* or *chumbi cha ng'ombe*; plu. *mindu*; *wa-ya*.

Munga, A THORN; also **mnga**; plu. **minga**; *munga omwe u-lasa antu, munga wa kankande*, a thorn, that which wounds a person, the *kankande* thorn; *minga ya-kwi-era ya ngundanjiri, minga ya mtseche*; *wa-ya*.

Mungu, CHAFF-DUST, pollen, dust of *chitedze*, itchy bean, of *mapira*, down of sugar-cane; *mungu wa maere wa mchewere; wa chimanga, po-sadzula u-ma-yabwa ana*, the dust of maize, when husked, tickles the children; *ku ungula mungu u-pete u-chole*, to take off the feathery husk or dust, you sift it that it may fly away; *wa-ya*; *unguka*, to winnow chaff.

[In cooking *chitedze* with its golden, velvety, itchy hairs, in times of scarcity, they turn their back to the wind and winnow it. Most grains require thus to be sifted.]

Mung'unya, ku, TO MOVE OR POUT THE LIPS, as toothless old men IN EATING; *antu akulu a-ku-kala a-li-be mano m'kamwa mwao akazi a-ka-si-njira chiponde a-ka-dza-ninka na-dia na-bulumunya, na-mung'unya*, when old men have no teeth their wives pound mash for them to eat with their toothless gums; *ku mung'unya chigodo*; also *mulumunya*.

mung'unyira, -itsa, -idwa; mung'unyula, -utsa, -udwa, -nka; mung'unyulira, -itsa, &c.

Muni, A TORCH; a stalk of grass lighted to look into a pot with or into a dark corner, *a-panga muni tsekera* or *nsenjere*; plu. **myuni**; sing. also *muuni*; root *muni, muni* as *mwa*, the gleaming of light; *wa-ya*.

Munika, ku, TO GIVE LIGHT, SHOW LIGHT WITH A TORCH or match; also *unika* and *mulika*; *ku munika kantu ka-ta-mwazika*, to take a light to look for something lost; *ku munika m'nyumba*, to take a light to see something inside the house; *ku munikira*, to hold up a torch to see something, to shade one's eyes at noon to see better, to make something visible or light by letting light fall upon it.

Antu a-ku-da u-ka-tenga zinyalala u-ka-tsira moto kwi enda nao pamdzi madzulo, akulu a-ku-kalipira a-ti, pamdzi pano sa-enda-po ndi moto usiku si-pa-munikidwa mpo-tsirika, if people are in the dark and you set fire to a bunch of grass and rubbish to light it and walk with them in the village in the evening, the village heads are

angry, and say, at the village here they don't walk at night with fire, is not a torch enough to light?

munikira, -itsa, -idwa.

mu-nga-kale, it may be so, there may be in here; PERHAPS, IT MAY BE; *mu-nga-kale mu-li mpeni*, perhaps there is a knife in; *mu-nga-kale mu-li njoka; mu-nga-kale, mlinga*, perhaps, for instance; also, =you may be, *mu-nga-kale kuno mu-nga-pande ku-nka*, you can stay here if you can't go.

Muno, in here—see **Mu**: *m'dziko muno*, in this country; *m'maso muno, nda-ona kantu ko-pita m'maso muno*, before my eyes; *nyama za-pita muno*, animals have passed here.

Munsi, I., A PESTLE, the stick for pounding grain in the *mtondo;* it is rounded at both ends; plu. *minsi; wa-ya;* also *mnsi.*

II. AT THE FOOT OF; *munsi mwa mtunda*, at the foot of the hill; *muka munsi-mo*, go to the foot of the village; *u-ka-fikire m'mdzi wa munsi-yo u-ka-leche wa-mwamba*, if you come to the LOWER VILLAGE you may leave alone the higher; *mbali ya munsi*, the south side or quarter; *munsi* also DOWN-STREAM, *ku-sinduka munsi.*

Muntu, A PERSON; also **mntu**; plu. **antu**; *mtumtu*, a person indeed; *antuni*, you people (polite address); sometimes collective (rare), *a-dza ni mtu wache*, as *mbumba*, he comes with his people; people outsiders, as opposed to *anzatu*, one's companions; *pa-li-je muntu ndi mmodzi yense*, there is not a soul about; sometimes used as 'one,' one thinks, &c.; *muantu muantu*, many kinds of people (tribes, &c.)

[Derivation—see Chintu and Kantu; *m* with *ntu*, being. The so-called *Bantu* tribes are thus named because they have the same word for person. *Muntu* is the Mang'anja word; *mundu* the Yao.]

Munye, POINTING WITH ONE'S FINGER at a person, &c.; *wa-li-loza munye piri lache*, he pointed out his hill with his finger.

Munyu, MICA; it is gathered, ground, and plates are painted with it in order to glitter; *miyunyu; wa-ya.*

Munyula, ku, to paint with the glittering of mica.

Muo-; for words in **muo-**, see **Mo-**, except a few which do not quite contract the *u-o* into the diphthong *o.*

Muomba, I., A SKILLED PERSON; properly in making (*omba*) cloth, &c.; *aomba*, plu.; *wa-luso la-ku-omba nsaru; wa-a* person class—see **Mpalu** for synonyms.

II. A FISH-SPEAR—see **Momba**; plu. *miomba'; u-nga ngati chindumba, su-nga ngati mpaliro*, it is like *chindumba*, not like *mpaliro; wa-ya.*

Muombedwe, manner of working, of sounding a drum, of making cloth, clapping hands (*ku omba* has various meanings); *miombedwe*, plu.; *kaombedwe; wa-ya.*

Muongolero, the two strings on each side of the central string in a mat; *miongolero; wa-ya; ongola.*

Muono, a fish-basket. See **Mono.**

Muopi and **mwopi**, a virgin; a boy or girl grown but not initiated; also Yao: *mwisichana; wa-ya, miyopi.*

One who fears, *wina amene a-opa nkondo.*

Muti, I., WHEREIN? *zi-ri muti?* where are they? *ta-pita muti?* which way did we go?

II. SAYING, that; as *kuti.* III. You say, *kodi inu mu-ti choncho?* is that the way you speak?

Mutu, HEAD, also **mtu**; *mitu*, plu.; *pa-mtu, ku-mtu, m'mtu*, on his head; *ku-pweteka-mtu*, to have a pain in one's head; to throw dust on one's head, *ku mtu; dzuwa pakati pamtu*, noon, the sun overhead; *mtu wo-tali*, a long-shaped head; *wa-mafua*, a head with knobs or 'bumps'; *mtu wo-songoka*, a long pointed head, *wo-ti psonyo; wo-bulungika ngati dambe*, round as a melon, considered a good head; **mitu mitu**, different powers of 'standing' *moa* beer; *mtu wo-padzuka wa-mpandao*, a head with tall bumps on either side and hollow in the middle, like the fork of a tree; *za-m'mutu mwako*, out of your own heart; *wa-ya* class; plu. also *myitu.*

Muukwa, one who by medicine power is supposed to become a hip-

popotamus; *a-e-to-***uka** *na-sanduka mvu; wa-ya; miukwa.*

Muula, a species of tree, a stone fruit, *maula;* size of *masuku;* white wood; *wa-ya; nkandwe a-dietsa maula*, the fox eats the fruit.

Muungu, what is sifted (*ungula*); chaff. See **Mungu**.

Muuni, a light. See **Muni**.

Muw-; for words in **muw-**, see **Mw-**, except—

Muwaki, one who catches well at ball; *wa-a; aka.*

Muwale, a species of thorn-tree, flowers conspicuous; *wa-ya.*

Muwanga, I., the BAMBOOS OF A ROOF, which are fixed on each side of the grass to keep it together; they are sewn through to the rings inside; *paso*, the radiating roof bamboos; *miyanga; wa-ya.*

II. A species of tree, large, with small leaves.

Muwawa, a species of tree, large; canoes and grain-mortars are made of it; *u-wawa kungwa lache, mankwala a-mimba*, bitter bark, used for stomach ailments.

Muweti, one who herds (*weta*) cattle; *wa-a.*

Muwisi, GREENNESS, youth; *u-fa msanga u-li-wa muwisi*, if you die soon you are said to be yet green, yet young.

Muy-; for words in **muy-**, see also **Mw-**.

Muyalo, THE WEB of thread in weaving: *chitari*, arranged in length; *tonje lomwe li-tantalika lo-yambira;* plu. *miyalo; wa-ya; ku ala.*

Muyo, DEPTH; *muyo wa pa madzi wa pa chitsime; miyo*, plu.; *wa-ya; ku ya.*

Muzu, A ROOT, root-fibre, rootlet; **mizu**, plu.; also *mzu;* of trees, grass, &c.; *wa-ya.*

Mv-; words in **mbv-** are entered here, the difference between the hardening and softening of the **v** being voluntary and arbitrary, as in **mts** and **ms.**

Mva, ku, TO HEAR, FEEL; **ku mvera**, *to listen*, OBEY; **ku mveka**, to be *heard about*, TO BE FAMOUS; *ndi-a-mva malungo*, I ache in my limbs; *ku mva njala, mpepo*, to be hungry, to be cold; *wo-sa-mvera*, disobedient; also *wa-sa-mva*, as *wo-mvera*, obedient; *ku-mvana*, to listen to one another as in an orderly *mlandu; ku-mvetsa*, to hear well, or cause to hear; *ku mveka*, also to be heard or understood; *ndi-ri-ku-mva*, I understand in a way; *nda-mva*, yes, yes I will, yes I know.

Mnzako na-nena mirandu u-nene ta-nenani ta-bwezerani ndi-mvete, if your neighbour speaks, you say, say it over again, that I may hear it distinctly: *ta-nenani pomwe* (again) *ndi-mve. U-mva ku-wawa mwendo*, you feel your leg painful. *A-ka-mva kuti wa-kwata*, if he shall hear that you have married. *A-mva kuti a bvunda, a-nunka*, he feels (smells) that are bad and stinking. *A-mve mtima u-kale pansi*, hear, and let your heart be still. *Antu a-ta-bisala patengo wina na-yankula anzache a-ti, tontolani, ti-mvere*, if people are hiding in the bush and one begins to talk, the others say, be quiet, let us listen. *Ku mvana mitima*, to agree to do a thing.

Mvera, mveka, mvedwa, mvetsa, mvana; mverera, mvereka, mvereka, mverana; mvetsera, mvetseka, mvetsetsa, mvetsedwa, mvetsana, common forms.

Mvalidwe, clothing. See **Mbvalidwe.**

Mvano, agreement. See **Mmvano.**

Mve, THE SOUND OF WALKING THROUGH WATER, or in 'sloppy' ground; also **mbve**; when the *dambo* plain is soaked with rain, *madzi a m'dambo a-ti* **mve mve**!—*madzi a-chita* **lowe**, *na-ponda dote, madzi na-turuka, a-ti madzi a-li-ku-turuka na-ti mve!* or **mvye**! the water makes a wet place, if one stamp the earth the water comes out, and one says, the water comes out *mve! pa mchenga wa madzi ndi-u-ponda pompo madzi a-lira kuti mve mve!* if you tread in wet sand the water sounds there *mve! madzi a-turuka mve mve mve*, the water comes up into one's footsteps.

(The *mv-* is the soft tread or 'sop' of water, as *mvu., bvu.*, plunge in water, the feeling or

or appearance being the softness ex- l in the letters *mv*; *minini* is the fact water coming.]

ıra, ku—see **Ku mva**—to hear; *xera mlandu, ku mverana mla- ku mvetsera mirandu ya wina : a-ta-choka-po; ku mvererana du:* **ligute**, confidence.

l—see **Mubvi**—arrow.

ırira, ku, to trouble by frequent g; or *mzirira.*

ı, A HIPPOPOTAMUS; plu. *amvu;* thus *mmvu; wa-a* living class; *ga*, a young female; *mpangwe,* l bull; derivation *mvu, bvu,* as *ula, bvuadza,* plunge in water, the way in which it raises its above the water and dives.

ssible derivation is seen in its strength *-mvu, njo-bvu,* where, as in *nka-ri,* the llables may be formative.]

ukuto, bellows. See **Mbvukuto.**

ula, RAIN; also *mbvula; i-me- ko mvula*, rain is falling there; *nbi*, heavy rain; *ku vumba*, to *dzinja*, the rains; *ya-za* class; *vu.*

uma, THE SHARP INTURNED s or spikes in the rim of a fish- t; *ya-za* class; they prevent sh returning, while they admit ly.

umbi, HEAVY RAIN, continued See **Mbvumbi.**

umo, a species of PALM; fruit *mo; mbvumo, mibvumo, wa-ya.*

unde, anything STINKING, de- ; bad meat; beer of the fourth *i-ri mvunde; ya-za, ku vunda.*

undikiro, A LID; *ku vundikira ndichira, bvundikira,* &c., to ; *wa-ya.*

unguti, a species of tree—see **nguti**; *wa-ya.*

ye, splashing in water. See

yu, big belly, but narrow waist r.

r-; words in **mu-**,' **mua-**, **mue-**, **muo-**, are found here as **mwa-**, , **mwi-**, **mwo-**; also in **my-**; the l of *mv-*, as *mwala, myala*, but are different degrees of fulness nunciation of both.

wa-, I., DIRECT, STRAIGHT, SUD- DEN, arriving at; *ku turukira mwa! ku-onekera mwa!* to come suddenly out, into sight; *a-lunjika pa mudzi mwa*, they come straight out at the village *mwa!* in going through the bush instead of by the path; also out of one path into another; *chi-a-ndo-ku-turu- kira mwa! mberembendu!* it suddenly emerges into the open; of a steep precipice straight down. Also **mwa mwa mwa**, *ku mwaza maso*, looking all around, *ku ang'ana ponse ponse.*

II. **Mwa** (with longer vowel), SPREADING ALL OVER; of beads fallen, water, people spreading.

III. The preposition particle of *mu*, as *kwa* of *ku*, *wa* of *u*, *ya* of *i*, &c., =OF; also the adverbial of; *mwa chi- badwa*, by birth; *ku imba mwa msanga msanga*, to sing in the manner quickly; **mwa** *dziwe* = **ngati** *dziwe;* **mwa kuti**, such and such things; *m'mimba mwa chiziula*, a swollen belly; *ku-enda mwa a mirandu*, to go where the enemy is, AMONGST, in the way of; also IN THE MANNER OF: *mwa-be*, there is nothing, as *mu-li-be.*

IV. The 2d personal pronoun plural in the immediate-past tense; *mwa- mva?* do you hear?

V. The initial of a good many nouns, such as *mwamna, mwanansi, mwana;* it most probably is from the same idea as the preposition.

VI. **Ku mwa**, TO DRINK; *ku mwa madzi, moa, chiperepere*, to drink water, beer, sweet gruel beer; *azungu a-mwa mazira*, the white people eat eggs; *moa wo-mweka*, good drinkable beer; *zikole zo-mwedwa*, sweet stalks are drunk; *mingole i-mwedwa*, cocoa- nuts are drunk.

mwera, -etsa, -edwa; *mvetsera*, as of the hunter who dips the point of his gun into the wound of the animal he has shot, to make it 'drink' the blood, he also smears the blood on the butt.

VII. Also **mwa** of *mwala*, to go away.

Mwabvi, ORDEAL POISON; the bark of the tree is taken off and steeped in water, it is of a dark-red colour; *madzi o-fiira a-pangidwa ndi ufa-wo- fiira wa-kungwa la mtengo*, red water

is made with the red powdered bark: *wa-ya* class.

The test is widened to apply to other ordeals, even the plunging of the hand into boiling water, or grasping hot iron (very much as our forefathers did), on charge of theft, &c.

[The bark or root is pounded, just when it is wanted, by a man (*mapondera*) whose business it is. It is steeped and pounded in a very small wooden mortar. The right to drink *mwabvi*, to try to clear one's self, is generally admitted, and it is frequently claimed; in fact it descends to be a source of appeal or oath on most trivial occasions. The chief accusation is that of belonging to the secret *mfiti*, brotherhood.

The poison is drunk amid a great concourse of people, and as some time elapses between the drinking and the effects, the one who has drunk it sits waiting till he vomit or die. If he vomit he is clear; if he die he is supposed to be guilty, and his body is mutilated and cast out. Near the Mission stations *mwabvi* is not administered in such a wholesale way as in the Angoni country, where it is drunk by fifties; various crimes are judged thus, and certainly the difficulty of tracing thieves, &c., is very great. *Ku penda* is to try the *ula*. It is sometimes given to a dog first or a fowl, especially if a chief has to drink it. The person who is acquitted receives large payment for having been falsely accused.]

Mwache, *mwako*, *mwatu*, &c., *mwa* with pronoun; *mwache zi-ri-mo*, there are (*mputsi*) IN HIS HOUSE.

Mwadia, a canoe: Portuguese.

Mwai, I., GOOD FORTUNE; *ku-tola kantu ka-bwino*, *ku-tola nyanga za njobvu m'tengo*, *a-li ndi mwai*, in finding something in the bush, say elephant tusks, he is fortunate; *a-li ndi mzimu a-li ndi mwai*, he has fortunate instinct; plu. *myai*; *wa-ya* class; derivation, spirit, as is seen in Yao meaning of word, also idiom *pa mpumi*, instinct in finding anything.

II. Catching, finding; *wa mwai*, *a mwai*, those delegated to pursue and catch are called *amwai*.

III. SOOT; **mwai**, or **mwaš**; the soot-strings hanging from a hut rafters and roof; *mvula i-lowa pa chindu i-tsuka mwai*, the rain entering in through the roof washes down the soot; *wa-ya*.

Mwako—see **Mwa** and **Mwache**—in thine.

Mwakuti, that, saying or seeing *that*; wherein? so and so; a-dwalira *mwakuti mwakuti*, he is ill with such and such symptoms; *chi-da-ti mwakuti*, it is said that so and so.

Mwala, I., A STONE, ROCK; cliff, pebble; plu. *myala*, *miyala*; *nkanda wa myala*, very large beads like pigeons' eggs; *wa-ya*.

II. **Ku mwala**, TO GO AWAY, BE LOST, BE SCATTERED; **ku mwalira**, TO DIE, be lost; also **mwazika**; *mbvula ya mwala*, the clouds have gone away, of clouds which appear and go away, *mitambo ya-mwala*; *kantu ka-ndi-mwalira* (literally, in speaking of something, it has gone-away-for me, as to its relations with me), I have lost it.

Also TO DISPERSE, scatter, lose.

Nkondo i-mwala antu, also *mwaza antu*, war scatters (used actively as well as passively) people; *ku-mwala nyama*, *ku-zi-mwaza nyama*, to scatter the game. *Nkuku zanga za-mwala* or *za-mwazika*, my fowls are scattered, lost; *nkuku za-mwalana*, or *za-mwazikana*, the fowls are scattered. *Ku-mwalana ku chita twe! Linda*, *antu a-mwale*, wait till the people are away.

TO DIE: synonyms—*mfumu wa-mwalira*, *wa-mwazika*, *wa-fa*, *wa-sokonekera*, *wa-lowerera*, *wa-tayika*, the chief is dead; also *zimira*.

Mpeni wa-mwalira, my knife is lost; *nda-mwazitsa* or *nda-mwaza mpeni*.

[The termination *-ala* is transitive as well as intransitive; it is by form transitive as *-ula*, *-ela*, compared with the intransitive *-aka*, *-uka*, *-eka*. Here it is intransitive, *mwala*, to be lost, and *mwaza*,—we have *mvala*, *mvasa*, as *dzala* and *dzaza*, both active and passive in meaning, yet with no confusion. The derivation is *mwa*=straight away.]

Mwale, a species of PALM; the fruit is a sort of vegetable ivory, very hard, about the size of a duck's egg, and covered with a sweet fibre which is eaten; *wa-ya*.

Mwalo, A WEB; the web of threads in weaving, web of a spider; plu. *mialo*, *myalo*; *ku ala*, to spread; *wa-ya*.

Mwamba, ABOVE, *kumwamba*, *pa-mwamba*, *m'mwamba*; upon; heaven above; also, the North as *munsi*, the

mpoto and *mwera*); upwards, *-mmwamba*, eyes which look
eople.

ibi, A STORY; A CUSTOM handed
A GUESS; tradition, true nar-
kwa-fotokozera ntanu za akulu
wambi umeneo, instruction in
ngs of old men of the past is
: *tieni ti-imbe ntanu, ti-imbe*
et us tell a story. To tell a
r instruct, narrate, *fotokoza;*
; kamba imba ntanu, or *kamba*
weruza; uza, langa.

yms — *mwambi*, a guess, a
ry; *ntanu*, a proverb, a story;
narrative; also *makani* (a
; *ntanti*, a tale, story, a cus-
wambo, the instruction of
; *luso, nzeru, ndota*, &c.

IDDLES, **mwambi**:—
anga ya-ikira pa minga? my hen laid
thorns. Answer—*lilime li-ri paka-*
, the tongue which is in the midst
h.
nga nyumba yanga po-panda komo, I
ouse without any door. Answer—
gg.
ba imodzi amao a-li ndi dazi ndi ana
a-li ndi madazi, in one house the
bald, and so are all the children.
weri ndi nyenyezi, the moon and
; also *mpero ndi mwana wa mpero*,
tone and the upper grinding-stone
hich are rounded like a bald head).
ta-zungulira mfumu yao i-ri pakati,
are round about, their chief is in
. Answer—*moto ndi antu*, a fire
e round about it.
kingwe ti-olokere nyanja, spin string
ay cross the river. Answer—*tanda*-
spider.
-li-wo-dwala nda-yenda ndi-sa-funa-
a, koma ku-chi-ona chimenecho a-ta-
lso mfumu wo-sa-funa-ku-tamanga
chimenecho a-tamanga? the sick
s, but does not want to run, but
es (the word also means, comes to)
uns against his will; a chief who
ant to run, when he comes to this
whether he will or not. Answer—
steep hill (which pays no respect
rmity of the one or the dignity of

ba mwa amai mu-li ndalama, in my
ouse there is money. Answer—
ess (a ludicrous way of saying, my
bald).

OVERBS, **ntanu** or *mwambi*:—
a kalulu ti-kula ndi-dza-oneni, the
e the rabbit slept became a huge
ll the other beasts coming to see
tle *mlandu* or case grows out of

ka-la-ku-dia nda-ku-diera ku uchi,
earth isn't food; I just ate you because of the honey you stuck to (of a man who eats honey that has fallen on the ground, and thus addresses the earth mixed with it; meaning you put up with some things not because you like them).

Kunja ku-li patari, outside is far away (there are 'more things in heaven and earth,' &c.; also, it is safe at home, but dangerous outside: a truth well known in Africa).

A-ka-funa ku-chita kalulu a-zembera garu, also *a-bisala mpaka*, they want to act the rabbit, or the cat lying hid (they conceal things in the *mlandu* case).

Amna akulu akulu a-bvinitsa anai, grown men don't dance children.

Liwilo la mchenga ndi modzi, speed in walking in sand is even (of things which reduce men to equality).

Mwamna ndi bango a-ka-fa a-puka wina, when either a man or a *bango* reed dies, there grows up another (I can easily get somebody else).

Tulo ti-ri-be ubwenzi, sleep knows no friendship, has no favourite.

Mtima u-li-ku-pereweza cha-nka patari, his heart or memory fails him, the thing escapes him, he forgets.

A-da-amwira ku bere, he drank it in at the breast (he learnt it from his mother; 'I drank in learning with my mother's milk').

Ku-bala kwa chule ndi kwa tesi nku-modzi, the frog and the toad were born equal (chance or circumstance which seem to make men unequal do not really do so).

Mnsako a-ka-psya ndebvu m'zimire, if your neighbour's beard takes fire, quench it for him (some day you will be in straits, and will want help. *Cho-ona mnsako cha-pita, mawa cho-ona iwe*).

A-lankula-lankula sa-meza malobvu, he is such a talker that he has not time to swallow his spittle.

Ti-dzi-sinja kamba, kwi-enda kwa ulendo si-ku-dziwikai, let us put a little food; you never can tell when the travellers return.

Nkazi a-bwiritsa mpale yache si-tupai, the woman who is always throwing the grain she pounds into her mouth, doesn't make much.

Kalinderinde or *dengerezo a-na-komana ndi kwau kwau*, delay, lingering, met with liers in wait (delays are dangerous, as of a native in hiding, who, in place of making off as quickly as he can, is always popping his head out to see, while all the time the people are creeping up to him under cover of the bush).

Ti-dza-pezedwa ndi a-ku-pa nchenzi a agaru, we shall be met by the *nchenzi* hunters and their dogs (we shall meet danger by delay).

M'dza chimwitsa mdzi wa mfumu, you will involve the chief's village (folly will bring on serious evils).

U-ma-ambiza madzi a-ka-li m'mapazi, a-ka-fika m'maondo si-ndi-ta-ku-enda, you can skiff through the water if it is the depth of your ankles; if it reach your knees, you won't be able (do it quickly, or you won't be able).

U-lawa zo-gagada ndi nkwangwa zo-cheka ni mpeni su-dzi-lawai, you taste things chopped with an axe (because the sound directs you to the place), but meat cut up with a knife

you don't get a taste of (because there is no noise made)—i.e., do things quietly if you don't want other people to meddle.
Mirandu i-ta mitundu ya antu, the case would finish the wisdom of all mankind.]

Mwambiri, in many places; *ntsichi ya-zikidwa mwambiri*, the post was stuck in many places.

Mwambo, INSTRUCTION; discretion; customs and the narration of customs, wisdom, prudence; as when a father teaches his son, *liramulo lache la ku-m'lamulira kuti a-dziwe za kunja* (the commands of instruction that he may know the ways of the world); as when the old instruct the young, *mwambo ngo kwa-a-langa antu kuti a-dziwe za chikulu* (the meaning of *mwambo* is the instruction and punishment of people that they may know growth and superiority); as when in the ceremonies the children are instructed in the duties and mysteries of their future life by their instructors (*ku* **langa** *mwambo*, to instruct) or by their parents (*amache a-li-ku-muuza iye mwambo*, her mother is teaching her her responsibilities); or as when one man teaches another not to steal (*a-langa wa-ku-ba mwambo a-mu-uza kuti u-sa-ma-ba-i, su-dza-manga mudzi*, if you keep on stealing, says he, you will have no place of your own).

Myambo yatu i-siana ndi yanu, our customs differ from yours. *Ti-langa wa-ku-ba, ti-langa namwali mwambo.*

Mwamna, A MAN, also **mwamuna**; a man as opposed to a woman, *muna* being male, and *mwa* the person prefix; *mwamnamna*, bravery, or *ubwamnamna*; plu. *amuna*, *amna* (pronounced *ammna*), or *anna* (pronounced *annna*); *chimuna*, *umuna*, manhood, bravery; *mwamniwe!* ho, you there!

Mwampini, a kind of WEASEL; *amwampini*; also *bwampini*; *wa-a.*

Mwampuli, a species of fish; *amwampuli*; *wa-a.*

Mwana, A CHILD; *mwana wa-mwamna*, a male child; *mwana-wa-mkazi*, a female child; *mwana-wa-butu* or *mwanabutu*, a young girl, and *mwana-wa-mtsikana*; *mwana wa kanda*, an infant = *mwana wa-kwi-enda*, just walking. *Mwana wa chisamba* or *mwana wa mafuta*, the first-born child (because of its being washed in medicine or oiled); *wa-mpindikati*, a middle child; *wa-tsirizira*, the youngest child. *Mwana a-da-ponda mnzache pa-mtu*, this child was born after the other (*ku ponda pa-mtu*, to descend after, and, as it were, step upon its older brother's head); also *a-na-tsatana*, they followed each other; *wo-bala mpasa*, twins—see also under **Bala**. *Mwanapiye*, a small chicken (from its cry); *mwana wa-lira m'kutu*, one's ears sing when boxed, also *mwini-kutu*; *mwana-wa-lezi*, heard for *utawalezi*; *mwana wa mwezi*, the old moon in the young moon's arms; *mwana wa mtsinje*, a tributary; *mwana wa dzinja.*

Mwananga or *mwanawanga*, my child: also *mwana*, used for other relations, a chief's attendant; his people are *anache*; slaves are called *ana*, one's children.

There are other words—*bunda*, a young pigeon; *msepa*, a young rat; but *mwana* can be used all through: *mwana wa mpero*, the upper hand-grinding stone; seeds are called *ana.*

mwanampero = *mwana* - *wa* - *mpero*, above.

Mwanabere, SWELLING OF GLANDS resulting from a wound elsewhere or specific disease: *anabere a-tupa m'kwapa a-tupa pa mbali pa mwendo*, swelling of inguinal glands; *kansonga ka-bukula na-psera-tu ka-tupa pang'ono*, the little head comes to a point and ready with a little swelling; *a-dzera chironda, a-dza kawiri kawiri pfundo li-dza pamodzi*, it comes from a wound, if it comes often a boil begins too.

Mwanamulolo, a kind of soft BEETLE like *nkululu*, lives in mud at the bottom of wells.

Mwanansi, AN ACQUAINTANCE (a neighbour is rather *mnzanga*); one familiar with the place, from living in it or going to it, and to whom the road is no trouble; *anansi*; *wa-a.*

Mwanda, I., a thousand; *myanda*; some say a hundred; *dzana* or *zana* is a hundred.

N APPARITION, *muanda.*
ga, CROSS-RAIL in fence and ilding—see **Muanga**; *miyanga.*
gasira, a pumpkin. See **sira.**
ji, wherefore; *ko-m'nyumba-kumba-mo mwanji?* why are ging in the house? also *bwanji.*
kaputu, a species of bird; *utu.*
kungu, kind of fungus, edible.

na, man. See **Mwamna.**
o, INSOLENCE; *wa-ga; myano.*
u, *m'gulu mwanu,* in your

, mwatu; *m'munda mwatu,* in len; *antu a-mwazikane a-zi-ao,* let the men disperse to mes.
yatyatya, level. See **Tya-**

s, ordeal poison. See **Mwa-**
-ya.
a, I., HOLE in the side of an *myawa ya inswa,* winged t holes, also *mauna a inswa; li-boola una kuti inswa zi-zi-m'zi-uluka ku choka pa chulu,* e ants bore a hole that the ants may get out when they ave the ant-hill; *chulu cha-liko ku dziwa kuti chiswe cha-a mauna a myawa,* the ant-cked up with new earth, and ws one that the white ants t up the holes of the winged *i-ya.*
a, II., species of tree; used es.
, ku, TO SCATTER, DISPERSE, SE—see also **Mwala** (to send m one *mwa! waza* is to scat-st forth anywhere; *balalitsa,* r into separation; *fesa,* to seeds; *papasula,* to spread a, bale out; *kapiza,* sprinkle *eteka,* split and scatter).
za-li-mwaza, the elephants us; *mwaza maso,* as *ungu-*ok round, scatter glances; kill; *nkondo ya-ti-mwazitsa ha antu,* war scatters our *po-bsala maere a-mwaza,* we, in sowing *maere* they throw it broadcast, like *fesa; ku mwaza madzi, ku tapa ndi manja mwa-ku-tayira komwe ku-li anzako,* to scatter water, to take some in one's hands in throwing it where the others are; to spread one's hands through *ufa* flour as in drying it, *papasula; ku mwazika,* to be lost, to die; *tayika.*
mwazira, -itsa, -ika, -idwa, -ana; adv. *mwaze,* &c.
Mwazi, BLOOD; also temper, health, (*kwa lola mwazi kuno,* it is a healthy place here, of temper and distemper); natural life, as **mlopa,** the life and spirit of an animal or of man as an animal—see **Chirope**; also like *mwai, mzimu* (and Yao *mwai* = *mfiti*), with the idea of spirit; also the juice of a plant, *madzi, chitononi,* &c.; the feeling at one's heart in fainting, say from the sun, *mtima su-da-kala mwazi;* it also means the spiritual effect of a man on his work, the supposed communication of his spirit to what he does, *manja ache ngo-oloa a-ka-bsala mbatata zi-ika za-zikulu-zikulu,* also *ngwa mikono,* his hands are deft and nimble, if he plants potatoes they produce large tubers, also his hands are effective; *muntu a-kuza mbatata ndi mwazi wache,* a person produces large potatoes by the disposition of his blood (more observant and far truer to fact than we, but failing in the exact rationale from want of the wherewithal, which we possess in such abundance but do not use); plu. *myazi*; *wa-ya.*

Mwe, I., SHAVING (*mweta*), cutting, reaping.
II. The cry of wild animals, of buck and some other game.
III. In *mwemwe* and *mwetu, mwe-nyu,* A SMILE, happiness: also idea of BREADTH.
IV. THE SAME; as in *o-mwe, cho-mwe,* &c.; *cha-umwe* = *chomwe.*
Mwembere, a species of animal; jumps.
Mwendedwe, walking; *muendedwe; wa-ya; enda.*
Mwendo, A LEG; when we say foot, Mang'anja say leg, and for hand (*dza-nja*) frequently arm (mkono); mwendo

wa mwamba, the fore-leg; *mwendo wa tako*, the hind-leg; *mwendo wa chichira*, the leg-joint with tail; *wobalula*, without the tail; *wo-kakatira*, leg-joint with ribs; *wa mfumvulu*, leg-joint with the lower part of the back. *Ku-gwira myendo*, to entreat, 'supplicate,' hold by the feet; *mwendo wa-piri*, the slope of a hill from the summit. Plu. *myendo*, or *miyendo*, or *miendo*; *wa-ya* class; derivation *ku-enda*. *Ku menya mwendo*, to 'go it.'

[It is noteworthy that such a common word as leg should have no separate form of its own, but be simply a formative of *enda*. This shows that neither is the noun the root nor the verb, nor perhaps even the adverb; but that the idea in which spirit strives to come into being lays hold of a harmonious, orderly system of vocables at its command, and is in them born. Neither is the idea without the system, nor the system without the idea, 'in the Lord.']

Mwongo, a kind of creeper; *wa-ya*.

Mwenje, LIGHT, SHINE, OR GLEAM; a straw to give light, as *muli*, *muni*; *myenje*; *wa-ya*.

Mwenyu, A SMILE; *mwemwe*, *mwetu*; *wa-ya*. *Chimwenyumwenyu* is a musical instrument.

Mwera, I., AN ARROW-POISON; *wa-ya*, *miera*; it is made of the spleen of the crocodile (*ndulu ya ng'ona*) and poisonous roots (*mitsitsi ya pansi ya-ikali*).

II. THE SOUTH; *ku-mwera*; *ku-mpoto*, *ku-mawa*, *ku-dzulo*, North, East, West; also *ku-mwamba*, *munsi*, and right and left hand, for the cardinal points: *mbvula ya mwera yo-sakata msanga*; *wa-ya*.

III. **Mwera** of *ku mwa*, also *mwetsa* (cause to drink), to drink for.

Mwero, *mbvula i-dzera ku mwero chifukwa njo-sa-chokai*; *wa-ya*: the South rain.

Mweta, **ku**, as *meta*, I., TO REAP, MOW, cut grass; *mweta mchere*, cut salt (grass); *mweta nkuku*, pluck a fowl (as **kudzula**); *mweta tsitsi*, as **senga** *tsitsi*, to cut the hair: also II., TO BREAK A STRING or rope, *mweteka*, **mwetula**.

mwetera, -etsa, -eka, -edwa.

Mwete, BROAD, AMPLE; *muntu wa-mkulu tupi mimba i-ri mwete*, a person with a 'fair round belly'; also **temwe**, **kumwe**; idea of breadth in *mwe*.

Mweti or **muweti**, A SHEPHERD; *wa-a*, *weta*; *aweti*, as *mbusa*; *wa-ku-weta mbuzi*.

Mwetsa, cause to drink. See **Mwa**.

Mwetu, A SMILE, as *mwenyu*, *q.v.*; *wa-ya*.

Mwetula, **ku**, TO BREAK string ACROSS; to PULL OUT hair; *ku mwetula chingwe*; *u-sa-ndi mwetule tsitsi langa*—*e.g.*, in cutting it; *chomwe u-nga-fune ku-chi-zula pansi*, *u-sena kuti ndi-chi-mwetula ine ichi*, that which you want to pull up, you say, I pull up (*mwetula*) this.

Mwezi, THE MOON, A MONTH; plu. *myezi*, *miyezi*.

[The various positions and phases of the moon: *mwezi wa-fa*, no moon; *wa-kala*, new moon; *wa-na-dza nkata* (has not come to be round), the first quarter; *u-chera pakati pa-mtu*, the moon lights-up overhead when the sun sets; *u-li ndendende*, full moon; *wa-ku-madzi*, *wa-gwira piri* (according to one's place in the country), the moon is in the last quarter, also *wa-lema* and *wa-fa*; *mwezi u-li-ku-goneka ana*, rises at the time for children to go to bed; *u-li-ku-goneka akulu*, at the time for older people to sleep; *mwezi wa-pezeka ndi ku-cha apa*, the moon is in such and such a position when the day dawns. *Mwezi u-mba-gwira piri ndi mbvula yambiri*, when the moon is in the east there is much rain.

Derivation—probably *esa*, to measure, hence month, and measuring time by so many nights (*ta-gona masiku akuti*, we spent so many days—*tsiku*, day, and *usiku*, night, both really meaning night); the form *mu-ezi*, as also *mezo*, a measure; the plural (which distinctly confirms it) *myezi*, *mi-ezi*—*myezi ingati?* how many months? Another possible derivation is *nyezimira*, and *mwe*, broad; but the want of *mm* (as in *mmero*, from *mera*), and the plural in *my*, are against this.]

Mwezo or **mweso**, A MEASURE; **mwiezo**, and *miyezo*, plu.; *wa-ya*; *ku eza*.

Mwi-; for words beginning thus, see also **Mui-**.

Mwi, I., the cry of the *nchenzi* rat.

II. Initial *mu-* with the vowel *i* following—*e.g.*, *muimbidwe*, *mwiimbidwe*, and *mwimbidwe*; also for *mu* pronoun 'him' before verb with vowel, as *ku-mwi-itana*, to call him.

Mwiabwe, THE SMELL OF BURNT HAIR; *pfungo la ku waula nkuku* or *mbewa*; *wa-ya*. See **Mwiambwi**.

ıkidwe, lighting, setting fire
ı; *wa-ya.*
ımbwi, the smell of burnt
s, as *mwiabwe*, above; *ku wa-*
va-ya.
ımwo, manner of sucking: *wa-*
ıwa.
ınjano, fellowship; *wa-ya*;
; also *muanjano.*
:hire, a species of bird; also
re; it has a long crest, *nde*
/ and red plumage; *wa-a.*
ls of strangers coming, so they say:
e name from its song and prediction,
re kamba=put past a little food for
igers. *Alendo a-ka-funa ku-nka kunzi*
-langira-po kuti a-ka-fike-po a-imba
e-kamba, when strangers are wishing
a village where they have fixed to
, the bird sings its song.]
kirekamba, the same bird as
nba, a vulture. See **Muimba.**
nbidwe, manner of singing;
ıiimbidwe.
ıa, ELSEWHERE, something
i-mu-londeka monga mwa kale
ıbenuka mu-dza mwina, you
ı there as you did long ago, it
ı into something else there.
ıanjidwe, reconciliation (?).
ıi, OWNER, POSSESSOR OF, SELF;
ly in connection with the thing
h it is possessor—*e.g.*, *mwini-*
ı, the master of the house;
ıwalo, the keeper of the *bwa-*
ango, the lion, is *mwini-tengo*,
rd of the bush; *mwini-wa-*
one who is 'at home' in
ter, as a good swimmer or a
ɔtamus; *mwini-wa-munda*, the
of the garden; *mwini wa zache*,
ner of the things in question
are his own; *mwini-garu*, the
of the dog; *mwini-bwato*, or
ıwa-bwato, the owner of the
mwini-wa-pa-mudzi, the owner
ıe-village—that is, the head of
lage (*pa-mudzi* being equiva-
pa with the name of the chief,
katunga, who would be *mwini*
katunga); *mvu ndi mwini-wa-*
ku-kodwa, the hippo is the one
hit, as I tell you.
ıi=SELF. *Ndi-dza-dula mwi-*
all cut it myself. *Mwini-wa-*
cheni, I myself; *mwini-wach-eka-yo*, he himself; *mwini-wache iwe weka*, thou thyself; **mwiniache**, he himself; *eniao*, plu., they themselves; also *eniache*, they themselves, and *mwini-wao*, they themselves (which shows how thoroughly a pronoun *mwini* is): *choka-po pa malo panga mwini ndi-funa ku yala-po*, go away from my place here, I want to spread my mat myself here; *mwini ndi-ka-to-chereza*, I myself just brought her up; *a-dza mwini*, he comes himself; *kaya mwi-niache*, I don't know, he knows best himself, you had better ask himself (a very common method of reply); *kantu kamwini*, somebody else's; also *chamwini.*

Mwinikutu, the ear occupant; an idea that there is something in the ear that makes wax; one feels it go round and round the ear; *amwini kutu.*

Mwiri, A SMALL ANIMAL OF THE CAT KIND; its skin is used for a sporran (hence **mwiri**=SPORRAN, chiefly among the Angoni; *uzambala* is the name of the sporran, almost the sole dress); *nguo ya mwiri, chikopa cha mwiri cho-sokwa-sokwa*, a skin rug made of *mwi-ri* skins sewed together, showing a beautifully variegated pattern; hence a MANY-COLOURED RUG=*mwiri*; *wa-a*; plu. *amwiri* (but *mwiri*=sporran, of *wa-ya* class).

Mwitsa, cause to drink—see **Mwe-tsa**; *ku mwa.*

Mya, I., SOFT, SMOOTH; *ubwea wa garu wo-ti mya*, the hair of a dog soft; the soft feel of mud, or moss, or slime; *ndere za pa mwala u-ka-funa ku enda-po u-gwa za-mya*, slime upon a stone, if you want to walk upon it you fall, it is smooth and slippery; *ka-udzu ka m'dambo ka-ku-ti u-ka-ka-ponda terero, terereku, ka-udzu ka-kuti mya!* moss in the *dambo* plain such that when you tread upon it you slip (you tread upon it slipping), low grass or moss which is *mya!* the smoothness of a stone, a tree, bow-string, &c.

II. CROUCHING—*e.g.*, of a lion crouching in the grass (also, however, soft, level with the grass and not

seen); verb **myamyatira**, of anything sitting, crouching, lumpy, and smooth like a frog, like the centre-piece of a drum-head; like **mamatula** and *mata*, *q.v.*; also of *nsima* porridge in the *nsengwa* basket, full, smooth, round; *nsima i-ri mya, m'nsengwa ba!*

III. The prefix *mi-* before a vowel, as, *mia-*, *mie-*, *mio-*, &c., *mya-*, *mye-*, *myo*.

[*Myo*, suck, is also soft; *myu* is soft; the combination *m* with *y* gives root idea of soft.]

Myada, ku, TO BE SMOOTH OR SOFT; also **ku myadalala**, to be smooth or soft; hence adverb **myada**; there are also the ordinary verb forms **myadira, -itsa, -ika, -idwa**, hence the adverb **myadi**; also **myalala**, to be soft, *salala ku myaditsa m'kamwa = ku-kometsa pa-kamwa*, TO FLATTER; *u-sa-myadirira pa-kamwa u-ka-onongetsa ana-a-eni*, don't flatter with your lips, you will destroy children of others.

Po-myadika pansi ni mwala po-ti mya, mwala u-li-wa-ku-myadidwa u-kala wa site = soft; smooth stones. *Uta ngo-myada, mfuti nja-myadi, mlambe ngwa myada, ntochi nza myada;* also *uta wo-myadidwa* (smoothed); *myadira, myadirira, myadika* (easily smoothed); *nsima ya-ndi-myadirira pa mmero*, the *nsima* goes easily and softly down the throat; *nkulungo ndiyo yo-myadiriridwa*, the polishing-stone is smoothed itself; *ntsinga ya myadira*, the bow-string is rubbed smooth; *mmyadi wache u-fana ndi malambe*, it is smooth like *mlambe; ka nena myadi*, to flatter.

myadalala, ku, to be soft; *mitochi i-myadalala; myadaliritsa, -iritsidwa.*

myalala, ku, to be soft; *mbali* or *mipika ya-ku-kulunga ndi chirizo* or *nkulungo i-ri-yo-myalala*, pots or a plate smoothed with the wooden scraper or polishing-stone (when dry) are smooth.

Myata, ku, TO STICK ON TO, TO PLASTER ON; *myata taka pa ng'oma*, stick the *taka* piece on the drum; *myata dote pa chiboo pa-da-gumuka pa-nyumba-po*, stick earth on the hole, some mud has fallen off the house there; *a-myatirira mbiya yo-sweka ndi mpoza*, they plaster up a broken pot with the skin of the custard-apple (it hardens and even holds water); also **myatika**.

[The root, as in *mamatula*, refers to what is stuck on.]

myatalala, ku, to remain quiet, sit still, while others are talking; to be hid (*bisala*): *antu a-myatalala a-butama, chule, nyalugwe, mpaka, nkuku*, people crouch sitting, frog, leopard, cat, brooding fowl, &c.

myatalatsa, -adwa.

myatalula, ku; **myatula, ku**; **myatikula, ku**; to take off anything stuck on; *myatukuka, myatukuka.*

Myawa, holes in an ant-hill; *mwawa.*

Myena, lice eggs; *mina.*

Myendo, legs. See **Mwendo.**

Myini, female generative organs; **ng'ini.**

Myo myo myo! I., SUCKING; *ku pipa myo myo.*

II. Other words in **myo**—*e.g.*, plurals of words in *mu*, *myomo*, &c.

III. **Myo**, DIVING, *ku lowa m'madzi mgo! ku myoka*, TO DIVE UNDER.

Myu, I., SOFT, slipping easily down the throat, as *nsima* porridge, or *ndiwo* vegetable: *fewe;* also well-cooked, of fowl, meat, or potato.

II. Completely SWEPT OFF, finished off; *mbalame za-ta mbeu myu*, the birds have finished off the seeds completely; *mvu wa-ta zintu myu*, the hippo has eaten up all the grain: *wa-ba zonse myu; nsaru i-ngo-ti myu!* burnt all up, as when a stick falls out of the fire upon it: taking skin off, *myu.*

III. WELL-COOKED, and tender or soft: *za-pseya myu.*

IV. ANXIETY OF HEART; *nda-chita mtima myu.*

Myudu, of food going down the throat, slipping easily down.

Myuka, ku, I., to feel ANXIETY AT THE HEART; also the rising of heart; *ndi-u-ka-cheza ndi antu kwina mtima wako u-chi-myuka myu myu myu! u-nena kuti anna inu mtima wanga u-li-ku-myuka a-li-po amene a-li-ku-ndi-chula*, if you are talking with people somewhere and your heart mud-

denly gives a jump, *myu! myu! myu!* you say, Ho! you people, my heart feels a rising up, some one is talking about me. It also means anxious about absent friends, to feel as if they were in danger, or as if they were thinking of us.

II. To TAKE THE SKIN OFF, a scald or burn, or off one's leg in falling; TO CARRY OFF, go right away; also **myula**, *myudwa: u-ta-peya moto tuza li-ka-tupa usiku li-ka-tudzuka, kungu ku-choka ku tsala pa mpasa, moto wanga wa-***tsupuka** or *myuka*, if you get a burn, and a blister rise, in the night it bursts, you say, my 'burn' has burst; *u-ka-gwa ndi ku terera kwa mbvula u-ka-tsupuka ku chingongono u-nena nda-myuka*, if you fall, slipping in the rain, and skin your elbow, you say, I have scraped the skin right off; *nkondo ya myutsa antu myu, ya-ta antu*, the war sweeps off the people; *mtengo wa myuka*, the tree is barked.

myula, ku; **myudwa, -utsa.**

Myulu, heaps. See also **Mulu.**

MZ-; for words beginning with **mz-** not found here, see **Mdz-**. Sometimes they may be really in **mts-** or **ms-**, or even **mns-** and **mnts-**, but they are few in number altogether, and are entered according to what is most normally heard; then, too, there is always the probability of its being found under **Nz.**

Mza-; see also under **Mdza-.**

Mzabwe, MAIZE CORNS COOKED WITH WATER; *mzabwe wambiri, mizabwe, midzabwe; a-tereka-mo mzabwe muno: wa-ya;* derivation perhaps *nsabwe*, from appearance of corns.

Mzakazi, a female slave—see **Mdzakazi**; a handmaid (as the form of the word shows.)

Mzangazime, DISTEMPER, madness; DELIRIUM; *muntu a-ka-dwala utenda wa amanda na-bvebveta nao*, if a person is sick of a sickness in which he raves; *wa-zimira mzangazime*, he died of the sickness; *azimu amene a-gwira mtu kuti a-bvebvete, ndiwo mzangazime*, the spirits which get hold of a person and make him rave are *mzangazime:* derivation apparently and meaning *mza-nga-zime*, that which or those who quench life.

Mzangi, an adversary; *ku zanga: wa-a; azanga.*

Mzansa, a species of small maize; *wa-ya;* grows at the River.

Mzanzanda, a species of maize, large; *wa-ya.*

Mzati, THE CENTRAL POST OF A HOUSE, A MAST; *mizati; wa-ya; u-chirikira chindu*, it supports the roof.

Mzatu, chalu, peyalu, passing, as of wild beast, of which one gets just a glimpse.

Mzaza, a large fly, A GAD-FLY; bites cattle and other animals; plu. *mizaza: wa-ya.* Two kinds, one which deposits the *mputsi* worm in the floor (*u-nya-mputsi*).

Mzaza—mzaziko, filling. See **Mdzaziko.**

Mze, passing, as *mzalu*, above.

Mzedze, a large hoe; *mzeka*, a bundle of thatch. See **Mdzedze** and **Mdzeka.**

Mzembetsere, secretly; *zemba.*

Mzengerezo and **msengerezi**, DELAY, SLOTH; *zengereza; mizengerezo; wa-ya.*

Mzera, A LINE, *mizera; wa-ya;* also *mfunde, mpambo, mpyololo: mkwikwizimbi*, swollen cuts.

Mzere, LINES, STRIPS OF MEAT, of reeds for mats; also *mzera* and *msese; wa-ya.*

Mzeze or **mdzedze**, a large hoe; or **mzweswe**; *mzeze wa kasu, kasu la chimuna, la moto*, a huge hoe: *wa-ya.*

Mzi, village. See **Mdzi.**

Mziko, stabbing; and *nziko; ku zika; wa-ya: a-chita miziko miziko*, he stabs him in many places.

Mzimbi, the LONG FEATHERS of a cock, or the long tail-feathers of the jar (*lumbe* and *mfumbwe*); *mizimbe* and *nzimbi; wa-ya.*

Mzimizi, one who has died; *mzimizi uja*, that one who is dead (*o-sa-chula dzina*, not mentioning his name); *wa-a:* derivation *ku zima*, hence *mzimu*, the spirit.

Mzimu, A SPIRIT; the spirit of the departed; supposed to come in dreams, hence *atulo, azimu*, dreams; also fortune or good luck (see **Mwai**); *mizimu; wa-ya: muanda, mzukwa*, chiruwi.

[The spirits of the departed remain in life (*mzimu u-tsala wa-moyo muntu a-ka-fa*) when a man is dead; they inhabit the spirit-world, and are with God (*mzimu u-uluka-uluka*, wings its way, *ndi-u-muka, komwe ku-muka mizimu ya antu onse a-ka-fa*, to where all the spirits go, *i-uluka ngati mpepo*, like air, *i-kala monga ngati momwe a-kala Mulungu*, and remain in something like the place where stays Mulungu); they know everything (a silent testimony to the divinity of man, *i-dziwa-zonse*); and they hear the plaints of man (*muntu a-nga-dandaule kwa mizimu, mzimu ndi-kumva iye*), a man complains, and the spirits can hear him; but they have no intercourse with man, except in dreams (*mizimu i-na-dza ku tulo kwanga*, they came in my sleep), and in the silent care which they can exercise over man (*i-ri ndi-mpmvu za-ku-endetsa antu a moyo ndi-yang'anira antu na-pita mwa-bwino*), having power to lead men and to watch over them with favour (*muntu a-ka-funa-ku-nka ko-opsya ndi-m'bweza*), or when a man is going into danger to turn him back; but when a communication must be made (*u-tsala kunja muntu a-ka-fa*) from the outside world as it were, for (*sa-yankula ndi mzimu mau ndi mau*) man cannot speak with spirits, they *bwebwetsa* some person—*i.e.*, meet with him and inspire him, and make him rave. Seeing that man is spirit himself, he can thus come under spirit influence, and others can be found to interpret his ravings (see **Bwebweta**); and hence one man is laid hold of by the spirits to proclaim their will to all (*muntu a-gwidwa ndi mzimu kuti a-uze antu onse a-mve*). The spirits of a man's relations are of course nearest to himself, and the departed chief holds what place he naturally occupies in the memory of the survivors, offerings are made with ceremony proportionate to the position of the deceased, the nature of the case in hand, and the status of the relatives (*ku tsira* **nsembe**, *q.v.*; **mlauli**, *q.v.*, **mdzukulu**, *q.v.*)

The exercise of spiritual power in guiding a man to things beyond his own wit is seen in the native idea of chance and instinct; *ndi-enda ndi mzimu wanga omwe m'tupi langa*, I walk by the spirit that is in my body; *a-li ndi* **Mwai** (*q.v.*)=*a-li ndi* **mzimu**, he is fortunate, *ku-tola mpeni, ku peza nyanga ya-njobvu i-ri m'tengo*, whether in finding a knife or an elephant tusk in the bush (see **Mwazi** and **Mwai**); and the whole sphere of 'medicine' power beyond medicines proper (see **Mankwala, Sing'anga, Ntenda**), as well as of the supposed *mfiti* power, is just a stage higher in spiritual power than that of ordinary human ability.

Piri la mizimu, *a-mva ena ku bvomera, anyani a-nyamula mipika yao pamtu pao, inu antu ta-laulidwa ta-ona sirengwa ta-komana ndi anyani a-ta-nyamula mipika, u-ka-nka menemo u-ka-turukira ntochi nu-ngo-dula pakuti ndi-nyamule ndi-ka-die kunsi ndimo u-ngo-peza pa-mtu pa-li-be nu-ngo-ziwa weka*, the spirits' hill—they hear the sound as of people answering, the baboons lift the pots from their head, Lo! you people, we have heard strange voices and seen strange things, we met with baboons who took the pots from our head; if you chance to go to the hill, and come out through the bananas, cut a bunch, eat some, and carry the rest to eat at the village, you find, when you come there, that there is nothing on your head at all, and you are amazed.

A-mva ng'oma piye! piye! zi-pocherezua, ni mfiti zi-lira pi! pi! ta-laulidwa lero, amanda a-li-omba ng'oma, ku funsa akulu o-badwa kuti ti-da-nka m'nsitu ya-kuti ena ache zi-ta-ona-i: mu-sa-mba-pita-ko-i mu-da-lowerera, they hear the spirit-drums *piye! piye!* faintly sounding with repeating notes, and the big drums sounding *pi! pi!* we have heard voices to-day from the other world, the sound of drums; and so they tell the men of age and standing (*o-badwa*), we went to the thicket and heard, but saw no one; you had better not go there, for you will die.]

Mxinanga, namesake. See **Mdzinanga**.

Mxinda, A LARGE VILLAGE; the head village; a capital; plu. *mizinda; wa-ya; mpala*, the court, *q.v.*

Mxinga, I., A CANNON; *wa-ya; mizinga*.

II. THE FIFTH DAY; *mawa, mlucha, mtondo mzinga;* also *mdzinga; ndi-dza mizinga ino*, or *nzinda uno*, I shall come on the fifth day; *wa-ya; ku zinga*, to surround.

Mxingo, I., multitude of animals, specially buffalo, *njati za mzingo*.

II. A TENDON (*uzingo*)—see **Mzempa**; *wa-ya*.

III. Surrounding (*zinga*).

Mxio or nxio, nxio nxio, false tracks, *mauna o-sa-pita mbewa*, holes where there are no mice, *una wa-zia, wa-lugoma*, a hole that comes to a stop; OLD TRACKS; hence also A BRIBE TO KEEP SILENCE, *mzio mzio; munfu a-ta-tenga kantu a-m'patsa mnzache kantu kena kuti a-sa-dza-nene*, if a man steals anything, he gives the other something else that he may not tell tales, he effaces the track behind him; *wa-ya; ku zia*.

Mxipe, something to chew but not to eat, as a sinew or tendon. See **Mdzipe**.

Mxiro, PLASTER, mud; plastering; *wa-ya*; also *ziziro; ku zira*.

Mxiyeziye, the land of the departed; a country where the inhabitants are all dead (*dziko la eniache a-ku-ta-ku-fa*); an old unused path, *njira zi-fa zi-kala zi-ri ziye-ziye*, the paths are dead, they are deserted and departed;

a village where the people have all died, or left, overgrown with bush (as *masiye*); *wa-ya.*

Mzizidwe, coldness (*ku zizira*), or the 'wersh' feeling of *zi!—mzizidwe wa lero*, to-day's cold; *wa-ya; ku-zizira*; also **mziziro**, as of salt tasteless, *mziziro wache ngo-sa-koma-i.*

Mzongo, A STRIP of meat, long strip of cloth; long but narrow cloth; elephant or buffalo meat is thus cut up; *wa-ya.* See **Msese.**

Mzu, I., A ROOT; plu. **mizu**; *mitengo yonse ya kunja i-ri ni mizu; zinangwa si-zi-da-ika-i ndi mizu ya chabe yoka yoka*, the cassava has not grown tubers at all, there are only rootlets; *wa-ya.*

II. **Mzu**, the hinder portions small and belly large; *kambewa ka-fera-po ka-li tumba ka-li mzu*, the mouse that died there is swollen up, and the hinder portions remain small and thin; *muntu wa-kuta uyu a-li mzu ku-chepa m'chuunu mwache ndi ku-tupa mimba*, this person is satisfied and fat—thin below and thin-waisted; *muntu wa-mbulu ka mimba mka mzu*, of a man dropsical; *ko-chepa mkolo ko-ipa.*

Mzukulu, burying friend. See **Mdzukulu.**

Mzukwa, A GHOST; a spirit when seen, and if seen, seen in human shape; **mdzukwa muukwa**; plu. *mizukwa; a-ma-ona muntu wa-ku-fa-ifa na-enda kunja m'minda*, people sometimes see ghosts (*wa-ku-fa-ifa*, those who have died and are dead), walking outside in the gardens; *ku-onanso zintu zo-sa-dziwika a-esa kuti ndi mizukwa*, also in seeing things that one does not know, one calls them *mizukwa*, apparitions; *antu ena a-esa azungu mizukwa*, some people call the white men spirits; *mizukwa yo-zuka pansi*, apparitions from below (the grave, ground); *wa-ya.*

Mzul-; for words beginning thus, see **Mzur-.**

Mzunda, ku, to be ill formed, with thin buttocks and haunch, but thick waist and belly (*ku chepa mkolo*)—see **Mzu**; as a dead beast (*nyama ya-ku-fa i-mzunda*), or as a diseased person (*nkolo yo-ning'a-po, mkolo i-nzunda*), and thus of a person ill-shaped in these particulars. It is also used of a pot or jar (*mpika, mtsuko, mkate*), *zi-pangidwa udio za-mzunda*, they are badly formed, they are ugly and thin. *Antu a-mzunda, ka-mimba ka-mzunda.* It is also *nzunda, q.v.*; **mzundula.**

mzundira, -itsa, -idwa, -ika.

Mzungu, A WHITE PERSON, a European; plu. *azungu; wa-a* class; *a-sa-li Azungu ti-ka-da-soroka ndi nkondo*, had it not been for the white men we should have been swept off by war.

Mzungulo, round about; *ku-gona mzungulo miyendo moto na-tenga mitu na-ika ku koma*, to sleep with their feet at the fire and their heads to the wall; *wa-ya; mizungulo*, of many thus sleeping.

Mzunzi, I., one who annoys his companions; *ku zunza.*

II. A species of bird; brown plumage, long heavy bill, of largish size; builds nest of clay; said to have but one eye, and that if killed death to some one follows: *wa-ya.*

Mzurungwe, a large fly, frequents huts; *a-ika mputsi m'nyumba*, lays its eggs, which develop into *mputsi* worms, in the house: *ya-za.*

Mzwezwe, the first long bunchy fluffy thread of cotton; *a-pa mzwezwe, mzwezwe wo-sa-pedwa asira wa-ya*; also a large hoe. See **Mdzedze.**

N

N is the nasal of the alveolar consonants, **t** with **d**, **s** with **z**, **ch** with **j**. It cannot come before the labials *p, b, f, v, w*, nor before *l* and *r*; but it can come before the palatals *k, g.*

Just as the vowel of **m** is **u**, *so the* vowel proper to **n** is **i**; and as the semi-consonant joining **m** with vowels is **w**, so the semi-consonant of **n** is **y.** Hence the connective particle of nouns nasalised with **n** is **ya** (=**ia**), and the representative particle which stands

for the n-nasalised noun in verb-building and demonstrative pronouns is **i** (just as **m** gives connective **wa** (**ua**) and demonstrative **u**).

Since **n** is the closest nasal for the alveolar consonants, nouns beginning with **n** have no plural form (*nsomba*, fish, is singular and plural); to have a plural it would have to be **m**, with plural **mi**; and since **n** cannot come before labials, *mp*, *mb*, *mf*, &c., are closely nasalised like *nt*, *ns*, &c., and have in like manner no plural form. When, however, the *m* is the loose *m-*, *mi-* formative, and not the close nasal, the plural is *mi* (when it is the one and when the other, has to be learnt from the words themselves).

Nouns in **n** nasal are therefore of the *ya-za* class; that in the plural **za** is borrowed. They are more collective than those in *m-mi-*, which are rather numerical; animals, fruits, mostly belong to this class, while trees belong to the *m-mi-* class, and persons or occupations to the *m-a-* person class.

The following scheme may help in the use of the nouns under this letter:—

Nouns beginning with—

nt —, *nd* —	are connected with	
ns —, *nz* —	adjectives and	
nch —, *nj* —	attributes by **ya**, and with demonstratives and verbs by **i**.	
nk —, *ng* —		
ng' '—, *ng'*—		

The plural, borrowed from *chi* class, is **za** for attributes, **zi** for verbs and pronouns. Mnemonically *n* takes *ya* and *i*, *za* and *zi*.

Sometimes, however, in defective pronunciation **m** may sound like **n**, as *ntengo*, which is properly, when fairly heard, *mtengo;* and thus, while the general rule is absolute and most helpful, it cannot dispense altogether with the particular knowledge of the words themselves.

N like *m* in making nouns is used to point out the 'in-ness' of the root idea. While we 'abstract' the idea, the African draws attention to the *idea* 'in' the word, and this he does *by* the nasals *m*, *n*, *ng'*.

N, I., a short form of the substantive verb *ndi*, *li*, *ni*, as is also *m;* as *kuno n'ko-ipa = kuno-ndi-ko-ipa; icho n'cho koma*, here is a bad place, that is good.

II. For preposition *ndi* = with; *n'cha-nkongo*, with by the back of the head, through the back of the head (of a person slow to pick up a thing); *ku kofoka n'njala*, or *m'njala*, or *ndi njala*.

III. For personal pronoun *I; ine n'tenge ichi*, I must take this; *n'ka nka bwanji = ndi ka muka bwanji; n'a-chita icho = ndi-ta-chita; n'ta-pita uno mwenzi n'ta-gwidwa*, if I went there I should likely be caught.

These three are in fact just special cases of the noun forming by the letter *n; ndi*, the substantive verb, is *n* with *di* (truly); the preposition *ndi*, with, and the conjunction *ndi*, are just the same; and even the pronoun *ndi*, I, is a particle before the verb expressing I-in-ness.

[NOTE.—For words in **m**, see also in **n** if not found.

Ng' is a single letter, the palatal nasal: this is sometimes when it begins a word nasalised by **n**, as **n** is by **m**; it is also nasalised by itself *ng'ng'*, as **mm** and **nn**. These are not entered under *nng'* or *ng'ng'*, but under simple *ng'* for simplicity's sake.]

Na, I., of *nanda*, *nambu*, STICKY.

Na-, II., particle of past time; *ka* being continuant past time, *-a* immediate past, *mba* continuant present; it is the same as *da* (sometimes *la* and *ra*); *ta* is complete time; *a-na-muka*, he did not go; *mtsinje u-na-tsirira apa*, the stream 'falls' in (we say), fell in (they say), here; *ndi-ka-na-chita*, I would have done it; *ndi-na-ka-chita*, I was about to do it, &c.

It is also for *ndi* = with, in pronouns, &c., *napo*, *nato*, *nabo*, *namo*, *nafe*, *nanu*, *nao*, *nawo*, *nayo*, *nawe*, *nayi*, *nacho*, *nazo; nane*, *nako*.

It is also the initial of a whole class of nouns, names, animals, as *nazibambe*, *namwali*, *natserenga*, as *tsa, cha-;* always of *wa-a* class; as *nalimpsimpsi*, plu. *analimpsimpsi;* also for **nya** in some dialects.

While **n** is confined to demonstrat-

ing what is in the noun, *na* is the same extended to a prefix, just as *i* of the so-called present tense becomes the wider *ya*. As *n* : *na* :: *i* : *ya* :: *m* : *ma*, where *m* adds the idea of number.

Nabo, with it; *uta nabo*.

Nachimwe, a species of tree, yields firewood; *wa-a*.

Nachire, BILLOW, storm; *mpepo i-puta anachire*, the wind lifts up the stormy sea; *anachire a-to-gwa m'ngalawa pu! ti-ka-sulira pa gombe pa-li-kula anachire*, the leaves fall into the boat *pu!* (beat into it), we must put in for the bank, the waves are increasing; Yao, *matumbera;* Chikunda, *bimbi;* *wa-a* class; derivation *na-chiri*, outside steep.

Nacho, with it; *ta-dza nacho*, bring it (literally, come with it, *Scottice*, 'come here with it').

Nachumwe, a species of tree; of great length and thin, wrist-thickness; used for rafter rays of a hut in the Chipeta country, as bamboos are used here; *wa-a* class.

Nadikwe, a species of tree, (?) palm.

Nadombolo, one who ransoms; *wa-a; ku ombola.*

Nadzikambe, THE CHAMELEON; *wa-a.*

[The Story of the Chameleon—
Mulungu a-na-tumiza iwo nadzikambe ni mauludu, a-la-ti, iwe, nazikambe u-ka-ka-peza antu u-ka-ti m'dzi-fa nu-m'bwera, ndipo nsalulu ndipo a-na-uza mau ache nao kuti, u-ka-ti, antu a-ka-mba-fa a-dzi-pitirira; ndiye nadzikambe m'kuti a-ta-tsogola ndi nsalulu a-ka-totata pambuyo na-nka pa-njira a-ngo-peza nadzikambe na-nyantama na-enda na-bwerera m'mbuyo, iye msalulu na-ngo-pita msanga msanga ni maliwilo na-ka-ngo peza antu, a-ti antu a-ka-mba-fa a-dza-pitirira, pa-ta-pita ntawi pompo ndi nadzikambe na-fika pambuyo pa chabe na-ngo-ti, antu a-ka-mba-fa na-dzi-bwera; antu na-ngo-ti ti-ka-mva kale msalulu a-ka-mba-fa a-dza-pitirira, ndipo a-ti antu a-ka-fa na-sa-bwera; a-ka-ona nadzikambe na-tsira fodia m'kamwa kuti nadzikambe a-fe chifukwa ndi chakuti u-da-chedwa m'njira u-kala u-ta-fika msanga msanga bwenzi nti bwera kuti ti-dzi-pitiririra monse-mu ndi iwe u-da-chedwa ndi kwi-enda nu-bwerera mbuyo,
God sent the chameleon and the lizard, and said, you, *Nadzikambe*, when you find the people, will say, if you die you will return again; and to the lizard He said, tell people that when they die they will pass clean away. The chameleon went on in front. The lizard following behind along the path, found the chameleon stepping daintily with the hesitation and movement back and forward of his walk. Him the lizard quickly passed with much speed, came to the people, and said, 'when people die they will pass clean away;' after a little there also came the chameleon uselessly behind, and delivered his message, when they die they come back again; and the people said, we heard the lizard say, when they die they will pass away, and now he (the chameleon) says, when people die they will return. When people see the chameleon now they put tobacco into its paunchy mouth that the chameleon may die, because, say they, you delayed by the road when you should have arrived quickly; it were better that we return than that we should pass clean away, it is because of you and your habit of swinging your leg backwards and forwards before putting it down.

The quick passing of the lizard in this account, as compared with the slow strange walk of the chameleon, has caught the fancy; the picture is true to the life, as any one who has seen a chameleon walk will know, and the characters are in keeping with the messages they were sent to deliver (*ku pitiriza* is as apt for the lizard as *bwera m'buyo* is for the chameleon). Note how God is spoken of, His creatorship, and His connection with life in the abstract. Any one who has seen a chameleon's mouth will see how a native with tobacco in his hand could hardly help putting it in. The derivation *na-dzi-kambe—i.e., na-dzi-kambe-nkani*, he did not deliver himself of his message—may either be the origin of the story, or taken from the story (we think the former), and the delicate play upon words reminds one of Hebrew attitude towards language more than anything else.]

Nadzo — see **Nazo**, given under **Nawe.**

Nafe, for **ndi ife**, and we; *nafe ti, ka-enda ti-ka-chita choncho*, and we, when we go, shall do thus; *a-pinda chitoto ichi a-mba-mwera nafe ti-mwera*, they make a leaf-cup, and thus are accustomed to drink, and we (who come after them) drink out of it too; also = with us.

Nagogo, A LARGE TOP; plu. *anagogo;* it is 'whipped' with a lash of bark string tied to a stick.

Nai, four; *anai, inai, zinai;* and *kanai*, four times; also, *nai* = *naye*, with him.

-na-ka, I., the tense particles of the pluperfect.

Naka-, II., and **nanka-**, a common prefix for names of animals and plants, or even of persons in their occupations.

Naka-naka, III., SWEET; *nkaka u-li nakanaka*, the milk is sweet, as opposed to **zo**! sour; of *ntibi*, sweet beer; also of *nzimbe*, sugar-cane; and

uchi, honey; of fat meat, *nyama ya mafuta i-nakamira naka naka;* also insipid, as of food without salt.

Nakache, a species of grass; its seeds are called *nsanu*, they make their way through cloth and prick badly: *wa-a.*

Nakafumbwe, A WEEVIL; *zi-fumbitsa mitengo ni mbeu zonse*, they eat into trees and all kinds of seeds; also *nankafumbwe; wa-a.*

[Derivation—*na-ka* or *na-nka*, and *fumbwa*, to be rotten, eaten; the Yao is *pukusiwa*, *ipukusu*, and *kufutwa* is the same root.]

Nakama, ku, TO BE SWEET; as honey, banana, sweet-potato — see **Naka**; to be mild in taste; *tsechemera*; Chikunda *dzipa*, from which *chitsipe*, &c.

nakamira, -idwa, -itsa, -ika.

Nakambe, A MUSIC RATTLE, consisting of reed frame or reeds filled with maize corns or small stones for dance accompaniment; also **nankayambe**; *wa-a; na-, nka-, amba.*

Nakapimbi, plu. *anakapimbi*, the two upright sticks at the back of the door for fastening it.

Nakatalaka, RED SEED BEADS; *chitalaka*, larger red beads; *wa-a.*

Nakatche, grass with travelling seeds. See **Nakache.**

Nako, with it; of *ka* class; with thee; *ku limba nako*, to wrestle with it: also *nako* for *nacho.*

Nakodzwe, THE WATER-BUCK; *mpangala*, the bull of the herd; *wa-a.*

Nakoma, a large *nsengwa* BASKET; *yo-paka ndi ombwe ndi makala*, painted with *ombwe* bean and charcoal; *wa-a.*

Nakwiaka, one who catches well; *wa-a*; also *nakwiatsa; wa-a.*

Nalikukuti, a small SNAKE, long, thin; brown; changes colour; *wa-a* class.

Nalimpsimpsi, a species of BAT; lives in the unfolded leaves of the banana; *wa-a.*

Nalinsinsi, a bat—see above, **Nalimpsimpsi**; *wa-a.*

Nalo, with it; of *la* class.

Nama, I., HOLDING, gripping; *mau a-gwira mtima nama*, the words reach his heart; *mfuti zi-ri nama nama*, the guns are all in their hands; ku munda *a-li nama nama*, all taking grain in their hands; *antu a-brina ndodo zi-ri cha kumwamba zi-ri nama nama*, also *zikopa*, held in their hand.

Nama, ku, II., TO LIE, to speak falsely, also so commonly used as the 'lie direct' that it comes to mean to be wrong. **Ku-namiza**, TO DECEIVE, also to SLANDER; *ngo-namiza u-samvere*, he is a deceiver, don't listen to him; *a-ndi namizira kuti nda-ba kasu ine*, he slanders me, saying falsely that I stole something, also *wa-ndi namizira ku-ba*, also *namiza* or *nyengeza* or *nyengezera.*

Nga-bodza imo, mwa-nena zo-nama, that is a lie, you speak lies; or more mildly, that is not so, you are wrong. *Uja ngwa bodza*, that person is a liar. *A-namitsa* or *namika*, he tells many lies.

namidwa, -ika, -itsa, -ira; namiza, -ira, -itsa.

Namada, a species of bird; its note is as if men were speaking: *wa-a.*

Namadzi, A CHILD OF THE WATER, *mwana wa madzi, a-dziwa ku-sambira; wa-a.*

Namalindi, A WADER, a lovely reddish-brown, delicately formed bird of the heron or stork kind; it has a tuft upon its head, long bill, long thin legs, is about a foot high: it can be seen walking upon the top of the water-lilies; *a-yankula ngati muntu*, its voice is like people speaking.

Namalowe, ECHO; *u-ka-pfuula mau a-ku-gunda piri ndimo a-bwera-so*, if you shout and the words strike the hill and return again: Chikunda, *chivekela, mvekela; wa-a;* Yao, *malowe=mau*, voice, words.

Nambera, a small DRUM; *anambera; wa-a.*

Nambo, I., BUT, but if, well yes; *nambo lemberani*, well yes, write it; *zonse ziwiri nambo*, yes, both will do; *nambo u-nke uko*, but you must go there; *nambo inu tieni uko*, let us go there 'whatever'; *nambo iwe tontola zimene u-nena-zo*, as for you, stop saying these things: Chikunda, *mbeenye;* see also **Nanga**; Yao, *nambo.*

II. Also **nambu**, STICKY; as honey,

ɪird-lime, which draws out when ɔd with the finger.

ɪbobo, a kind of snake; also ; see also **Chamkoko**.

ɪbuka, ku, TO BE STICKY; **ku ɪla**, to 'unstick' anything, to up the finger, leaving a sticky behind; *chala chi-nambula ɪi*, the finger draws the juice ɪ sticky string; *dote la-ku-ɪka = lo-nanda = lo-nyata*, of good tency.

ɪbutsa, -udwa; also **nandula**.

ɪbuluzi, A LIZARD, also *buluzi*;

ɪbuta, a hen with short legs; *ɪambwata*; *ku bwatamira*, to crouch; *wa-ya*.

ɪdzikambe—see **Nadzikambe**.

ɪfuko, A MOLE, also *mfuko*; *a-ɪ pansi na-chita matutu*, it digs ground and throws up mounds:

ngumi, A WHALE; *wa-a*; in *amwali* and other ceremonies, es of animals are drawn — a on figure is the whale.

ngumula, TATTOO MARKS ON FOREHEAD, above the nose; imes three lines, sometimes one; ɔn the temples: *wa-a*; *gumula*; *ɪpololo*.

ngwape, A SICKLE; *wo-metera ɪu*; the blade is set as in an ɔut sharp in the inside and at ɪd.

niza, ku, TO DECEIVE, TO ɔER; *ku nama*, *q.v.*

nka-, the initial prefix of many ɪ; as **naka-**, **nanka-**; words not under *namka* may be found the others.

nkabawi, a large hawk. See **abai**.

nkanjinji or **kanjinji**, glandular ɪng; a boil; Chikunda, *nyaka-*: *wa-a*.

nkapakapa, a species of HAWK e; black plumage; catches field-; so called from its hovering long time over the same place, ng its wings, flying away and ɪg back again: *wa-a*. Also a of KINGFISHER.

nkaputu, a species of bird; also *bwankaputu* and *mwamkaputu*, like a sparrow; *wa-a*.

Namkawisi, GREEN MAIZE; and *mawisi*—see **Mondoka**: *wa-a*.

Namkaxinga, one who roasts (*kazinga*), as Yao *namkalanga* (*kalanga* = to roast): *wa-a*.

Namkolowa, SWEET-POTATO LEAVES, used as *ndiwo*, vegetable; *akazi a-pika namkolowa na-esa ndiwo*: *wa-a*.

Namkulunga, a smoothed and PLASTERED BASKET, painted say with *nkunga* root, and smoothed with a stone; also the one who makes these baskets: *wa-a*.

Namkungwi, a judge or helper in the *namwali* ceremony; it is either a woman advanced somewhat in years and of position, or a man, according to the nature of the ceremony, who instructs those about to be initiated; *a-langa namwali kuti, zizira m'nyumba mputsi zi-sa-lume mwamnako*, they instruct the girls to take care of their house, to smooth the floor, that the *mputsi* may not bite the husband, &c.; *a-langa namwali wa dzoma*; Chikunda, *sebweni*: *wa-a*.

Namlondola, a species of FLY; *i-gwira nkululu pano*.

Namng'amba, a species of bird; long neck, legs, and beak; plu. *ming'amba*; *ku ng'amba*; *wa-a*.

Namng'omba, a species of large pumpkin with long neck; *dziko la namng'omba*; *wa-a*; also a kind of bird; *a-lira m'dambo lo-sa-andikira ku mudzi*, it cries in the *dambo* plain, without coming near to the village: *wa-a* (heard Chikunda *nyang'ombe* = secretary-bird).

Namo, therein; *namo ku-kala-mo m'nyumba mu-sa-chokei*, do not leave off staying in the house.

Namondwe, A STORM, a storm of wind; *namondwe ndi mpepo a-li-ku-yamba pa-kunsi-pa a-ti-putira ana-chire*, the storm is a storm of wind, it comes from the south, it raises up the sea against us; *mpepo yei-kulu a-ulutsa michenga, antu sa-m'penya bwino, nu-tsinzina kawiri kawiri kuti mafumbi a-dza-lowa m'maso, antu a-ti choli choli wera wera*, a great wind, it (the *namondwe*) raises up the sand,

and people cannot see well; you press your eyes tightly shut, that the dust may not get in; people say down! down!—Chikunda, *chonzi; wa-a.*

Namseta, anything in one's food which hurts one in slipping down one's throat; as *nsanu,* a thorn, also a fish-bone; *kansanu ka-kuli u-ta-ka-diera kumodzi ndi nsima u-pwetekwa nako,* a prickle such that if you eat it together with *nsima* porridge you are hurt by it; *kamunga ka nsomba,* the bone of a fish: *wa-a; ku seta.*

Namsimsi, a species of bat; *nalimpsimpsi; wa-a.*

Namsongole, GRASS which is VERY SHARP, and wounds the feet; much used for thatching; *a-na-songoka misongo na-lasira antu,* so called from its sharp points: *wa-a.*

Namsungu, species of red MAIZE; *chimanga cha namsungu.*

Namtibule, POUNDED GREEN MAIZE; also *namtubule; wa-a; ku tibula.*

[*A-tenga chimanga cha-chi-wisi na-cheka ni mpeni na-kobvola mu mtondo na-anika kuti chi-ume a-ka-ta-ku-anika ndiko ku-ka-chi-sinja-uso m'mtondo ndiye ku sera na-chotsa madea ndiko ku-ka-pika nsima, nsima yache-o si-i-sowa* (or *si-i-zimira=fungo lache si-li-nga-ti-bisalira=ife*), they take green maize, cut it with a knife, soft-pound it in the grain-mortar, spread it to dry, and when they have spread it, they pound it in the mortar, sift out the husk, cook *nsima* porridge; you can't mistake it when it is made, for its smell can't be hid.]

Namtindi, 'MUCHNESS,' MANY, multitude; *ufa wa namtindi,* a great quantity of *ufa* flour; *namtindi wache; mbalame za namtindi, nkondo ya namtindi, madzi nga namtindi;* Chikunda, *wimbi.*

Namtsadzande or **namtsadzangwe,** a species of SMALL FLOWER-BIRD; almost a humming-bird, with a long bill, feeds on the flowers.

Namturuka, the name of a person who has undergone the ceremony of initiation and has come out (*ku turuka* = to come out, hence the name); also of one in confinement who has come out of the house (*muntu wa m'chikuta*); *wa-a.*

Namtusi, a toad. See **Nantusi.**

Namwali, a maiden, one who has passed the *namwali* ceremony, A GIRL; a young girl is *butu, q.v.,* a girl *namwali* has not yet arrived at womanhood (*sa-na-fika kwa chikazi*).

[The various **stages of life** are, *mwana wa kanda,* an infant; *mwana wa butu,* a child; *mtsimba,* one who has arrived at puberty; *mtikana,* one of age who has not been to the ceremonies; *namwali,* one who has or has not been to the ceremonies, but is a young grown girl. Among the Mang'anja the girls do not undergo the ceremonies to which, while still unmatured, they are subjected among the Yaos, and as a consequence are not subjected to the really objectionable custom, namely, the artificial means used for preparing them for marriage and intercourse before even the natural time of puberty, and of intercourse permitted and paid for by the father of each of the girls before their return home from the bush *masasa;* still, since girls are married so early, one has little of the same girlhood one finds in European countries. *Nkazi,* a woman; *mwana wa nkazi,* a girl or child; *nkazi,* also a wife; *mtsanu,* a head wife; *mdzakazi,* a female slave, a slave wife; *nchembere,* a woman who has borne children; Chikunda, *moli;* derivation as in *tamuwali,* friend, in reality the same word, *ta-* being a prefix, as *na-*.]

Namwiengeza and **namwengeza,** A CLIMBING PLANT; species of cucumber.

[*A-bvala kantu na-mwi-engeza pa mtengo u-angira pamwamba u-nena pa-chita tundulasi pa wangira namwiengeza u-ngo-bala wendere wendere nimo a-ma-cha na-ka-pika ndimo a-nena namwiengeza wa-bala ku-muda-ko,* they sow some (creeper) and train it up against the tree; it climbs and twines above, and you say, the *namwiengeza* (*i.e.,* the creeper you have trained up) becomes bushy and hangs in foliage; you pluck it and cook it, and say, *namwiengeza* has borne fruit in the garden.]

Namwiyo, a species of bird; like *katundulu;* its song gives an omen for fishing: if it stop half-way, then the men go to fish; if it finish its song, they do not go. See note below.

[*Mwiomwio, i, i, i, ine i, ndi-nku ku mudzi, i, ku-wedza nsomba, i, i-ti chete, i, nsac ati chete, i* (here the bird stops), *mwio mwio,* twit, twit, I, twit, go to the water, twit, to catch fish, twit, be quiet, twit, I also am quiet. If it goes on, it says, *u-ka-nku-u-lira-be, i, u-lira amako, i, amene a-m-fa ndi njala, i, njala ya dzinja, i,* if you go on you will cry on, twit, you will cry for your mother, twit, who died with famine, twit, the famine of the rainy season, twit; of course, when this is what the going on means, the fisher stops at home. The omen grows from the peculiar twit and stopping in the bird's song.]

Namzalamba, a species of tree; with very soft wood (*tupi la chibwanabwana*, like child's flesh); planted like *nkadze* from simple cuttings (*a byala ngati nkadze*); its juice almost spurts out (*mwazi wache u-chita ukodza cho!*); leaf largish, thick, not broad; *madzi ache a-sanganiza ni ulembe*, they mix its juice with poison (*ulembe* = *chaola*).

Namzeze, I., A SWALLOW; seen here in great numbers; also *namazeze; wa-a.*

II. Sewing or tying in threads which cross or plait, a particular kind of mat-marking; as in cross-sewing in mats, or 'tying' a fence or a house; *wa-a;* from I. above.

Namzikambe, a chameleon; see for story **Nadzikambe**; *kwakwa, gulo, mbalansenga, ng'onantondo*, are other species; Chikunda, *nyakatendwa;* also **kalirombe**, a large chameleon.

Namzuruwa, the spirit over Pingu and Masea's; the old chief of long ago, supposed to be still there; *tininke Namzuruwa nguyu a-bwebwetetsa antu.*

Na-nch-, na-nd-, na-ng-, &c.; for words beginning with prefix **na-** with *nch*, &c., following, see **nam-, namch-, namd-**, &c.

Nanchunundu, a species of bird, and *nanchinundu*, its tail is long, and it moves it like a wagtail; *wa-a.*

Nanda, ku, TO BE GLUEY, VISCID; *ulimbo wo-nandika, mbalame zi-nandidwa* } *ku ulimbo*, gluey substance or bird-lime, the birds stick to the bird-lime; *chikanu* gum, *nkuyu* (fig-tree) juice, *utomoni* (plant juice), are said *ku nandika*, to be sticky; also **nambuka**, *q.v.*

nandira, -itsa, -ika, -idwa.

Nandolo, a species of BEAN; also *namdolo; dula nandolo, po-uma a-lira mpango*, cut the *nandolo* beans, when dry they rattle like a rattle; *mnayo;* Chikunda, *mbwete.*

Nandombe, a species of small fish, = *chidombe;* bitter to eat; *wa-a.*

Nandu, viscid (*nanda*).

Nandula, ku, TO DRAW OUT IN A STICKY LINE with one's finger; *nanda* is to stick one's finger on, *nandula* to draw one's finger off; *ta-nambula tiwone*, see if it is sticky by putting one's finger on and drawing it up: *ulimbo wa-nanduka.*

nanduka, -utsa, -udwa.

[It is the same as *namba* and *nambula*, which shows how mb and nd are simply verbal modifications of main root idea, and how true it is that *m* nasalises *b*, as *n* does *d*.]

Nanduwinduwi, a River bird; from its diving (*nduwi*).

Nandzikwi, a bird, with long tail-feathers; it has a laboured flight, up and down, with the weight of its tail; *a-kala pa mtondo*, sits on the *mtondo:* Chikunda, *nyansiye; wa-a;* derivation from its long tail-feathers.

Nane, and I also; *nda-lima mnda mwanga nane ndi-dzi-endera-po chomwe a-panga mnzanga*, I hoed my garden to make a place for myself also, to go to, as did my companion; Chikunda, *nainene.*

Nanga, YES, WELL, how can it be otherwise? also, HOW ABOUT this? used also alone in responding to anything said, as 'of course,' 'yes'; *nanga ichi?* do you mean this? shall I bring this? what matter is it? what of this? &c.; *nanga uyu?* what is he to do? *nanga si ku-linda?* is it not just the same as *ku linda?—si-kala mu una nanga?* does it not just remain in its hole? also *kani.*

Nangalire, a species of beetle, about an inch long.

Nang'amula, TO RABBLE, TO JOKE; TO LAUGH AT; *uyu wa-nang'amula nyimbo, a-nang'amula za m'mutu wache*, he makes up songs, making them up out of his head (not hymns nor dances, but nonsense or jokes); *nyimbo nda-i-peka lero lomwe*, I made up the song to-day (from *ku-peka moto*): as *lakatula*, tell laughable stories, and talk a great deal.

Nangananga, a large crested bird.

Nango, a wild duck.

Nang'ombe, species of heron, large bird, black plumage, white tips, red (*nyenge*) neck.

Nanguli, A TOP, made of wood, lashed with string; also *nguli; wa-a.*

Nanka-, na-nka-, the prefix of a large number of names of animals

and special things—see also **Namka-** for words not found here; all of class *wa-a*.

Nankabai, a large hawk; Chikunda, *tangwe; na-nka-ba-i*, from its thieving; *wa-a*.

Nankabwata, a fowl with short legs. See **Kambwata**.

Nankadea, THE TOP WHITE CELLS OF A HIVE.

Nankafumbwe, the animal that eats into decayed wood, into maize, bamboos, &c.; the weevil; *wa-a*—see **Nakafumbwe**; Chikunda, *nyafumbwe*.

Nankakala, a species of fish; swims on its side.

Nankalimbwe, A BOIL; like *nankanjinji;* smaller than *pfundo*, which is a large boil, *mache ndi pfundo; mafinya ache a-ti gwa!* firm and hard; Chikunda, *nyakadumu; ku timba*.

Nankalisi, A SCORPION; also the centipede scorpion; *karisi; kong'a*, Chikunda.

Nankapakapa—see **Namkapakapa**—also catches fish.

Nankasonje, THE EYE-TOOTH; Chikunda, *nsonsokela; ku songoka*, to be pointed.

Nankolowa—see **Namkolowa**—leaf of sweet potato. Derivation, *na-nka-* and *olowa*.

Nankura, anchor; Portuguese word; *nangula, namgula, cha-ku-imikira ngalawa*.

Nantambwe, a small bird with a crest; GREAT CHATTERER; *u-longolola ngati nantambwe*, you chatter like the TAILOR-BIRD; the nest is woven, and the mouth looks downwards; *a lira ku-sa-da-che 'gwirani mipini,'* it cries when it is still dark, get to work, take your hoes.

Nantowitowi, A SWALLOW; *a-pita m'madzi a-ponda m'madzi myendo nasia mbululu*, it goes on the water and touches the water with its feet, rising and leaving them trailing behind.

Nantusi, A TOAD; small; *nantusi a-tupa pa tupi lache kuti njoka i-m'leke*, the toad puffs itself out that the snake may leave him, and not swallow him.

Nanu, with you; *ndi-tsagane nanu*, let me go with you; Chikunda, *ndimwene*.

Nanzunundu, a little bird with long tail-feathers one part of the year; jar.

Nao, with them = *ndi iwo*.

Napale, A SHERD; *wa-a*.

Naperenga, A POTSHERD; also **natserenga**; *pale la ku sweka ku mbia*, a sherd from the breaking of a jar; used for scraping skin with in preparing it, and for various purposes; *tadzitsa naperenga*, to play ducks and drakes with it; Chikunda, *nyakapali*.

Napi, sweet; *napi napi*, with verb—

Napira, I., TO BE SWEET; *naka naka* and *tsechemera*.

II. A plant; *makoka a napira*.

napini, (English) pin, at least it seems to be.

Napo, with it, with the place there; *ta-ngo-sauka napo ndi ku-bvuadza pa tamanda kapa-po*, we have just been bothering for nothing with this place here, plunging the fish-basket in the pool, try it there; *napo ku fukula-po m'sa-sie-po*, dig there, don't leave the place.

Napolo, a kind of fish, about three feet long, with a long sword-jaw with many teeth; attacks and kills the crocodile; a red paddle-fin; red body like *nchengo*.

Nato, with it; of *ta-* class; *nato tulo*, with sleep; *nato*, with them; *ta-*, dim. plu.

Natsakamdzi, the head of the village; *na-tsa-ka* are all name prefixes, and *mdzi* = village.

Natserenga, A SHERD; fragment of a pot or gourd; a larger fragment is *pale; tolani anatserengao, m'ponye mbalame*, pick up these sherds and throw them at the birds.

Nawe, and you, with you; *ndi iwe:* **nawo**, with it, of *u-* class; also with them (*ndi iwo*); *a-enda nawo ntanga*, they take away the basket: **naye**, and he, with him; *naye-nso*, and he also; *ku-dza naye* (to bring him); *naye u-sa-m'leke* (you must not leave him); *ta-dza naye fodia* (bring the tobacco); *naye a-na-muka* (and he went also): **nayo**, and it, with it, of *i-* class; *i-dza nayo*

nsengwa (bring the basket): **nazo**, with them, and they, *zi-* class; *a-li nazo nkunda si-zi-na-choke* (he has got pigeons, they have not gone away).

NOTE.—*Na-*, *naka-*, *namka-*, *nanka-*, *na-tsa-*, *namtsa-*, are really interchangeable, hence look for words not found under one under some of its neighbours; the termination also can be removed, and the word found possibly under its simple form.

NCH- (pronounced *ntsh*, *ch* as in church), either from root in *ch* nasalised, as *nchito*, work, from *ku chita*, to do; or from root in *nch*, as *ncha*, stotting; or *n* (for *ndi*) with *cha* particle; also as nasalised *ty*=*ch*, *nch-*=*nty-*; and with **cha**=**ka** and =**tsa**—for which see **Nka**, **Ntsa**, &c.

See also words under **Mch** and **Nty-**; as **nchenje**, **nchira**, see **Mchenje**, **Mchira**.

Ncha, I., stotting, *ncha ncha; mpira ngo tamuka ngo nchancha*, the ball is a good 'stotter.'

II. For *ndi cha; ichi ncha chabe*, this is nothing; *ichi nchako*, this is yours; *ichi ncha mwini wa bwato*, this belongs to the canoe owner.

Nchafu, THE THIGH, lap, legs; *zi-ndi-pweteka nchafu zonse zonso*, all my legs are sore; *ya-za* class.

Nchanamira, A VERANDAH POST; *nchanamira ya-pa-komo i-da-chembeka*, the verandah post at the side of the door is a carved one; Chikunda, *chikwa; ya-za* class.

Nche, BITING, CUTTING.

Nchefu, THE ELAND; *ya-za;* Chikunda, *ntuka* and *nsefu*.

Ncheka, a species of fish; also for **mcheka**, *q.v.*

Nchembere, a woman who has already borne children; perhaps say three or more, or even an old woman; also **chembere** and **nchemberembaya**; *ya-za* class; Chikunda, *chembele* and *chenjeza*.

Nchemwe, secretion at the corners of the mouth; *ya-za*—see also **Ncheni**; root *nche*.

Nchencho, A FLY; also tattoo markings; *nchenche za chabe tupi lonse bi!* it is only dotted marking all over the body; *nchenche zi-dia pa bala*, the flies gather on the wound; *ya-za* class; root *nche*.

Nchenchemsipu, a large fly which kills cattle, red in colour; *zi-gwa pa nyama nyama i-ka-fa; ya-za*.

Nchenga, sand—see **Mchenga**; *wa-ya;* Chikunda, *secha* and *checha*.

Ncheni, I., SECRETION AT CORNERS OF MOUTH, or *njeni*, *chipweni*, *nchemwe; sukusula ku kamwa kwa chita ncheni*, wash your mouth, it is white at the corners; *ya-za; ku chenima*.

II. A fish with sharp saw-teeth, **nchene**.

Nchenje, I., A LONG-SHAPED GOURD, used as a quiver; the partridge walks off with the rain in his *nchenje;* Chikunda, *mchenye; ya-za*.

II. A species of tree; *mchenje*, the tree, *nchenje*, the fruit, good, grows by River (*e* short; *e* in I. broad).

Nchenzi, a kind of LARGE WATER or BEAVER RAT; fur, mouth snouted, short tail; lives in *dumvi* grass at river-side; Chikunda, *nsenzi; ya-za*.

Nchenzo, a kind of FISH — see **Napolo**; *ya-za*.

Ncherero, a KNIFE FOR SMOOTHING AND CUTTING; *apalu sa-lekana ni ncherero, a-to-enda nayo, a-konzera mgunda ni mpini zonse za mgunda, a-cherera ndi ncherero*, the clever carver is never seen without his *ncherero* knife, he takes it with him where he goes, and ornaments pipes and all pipe-handles, he cuts with his *ncherero* razor; *ya-za*.

[The instrument is made of native iron, with one end curved and sharpened like a razor; the other end is a knife; it is held in the middle, and used for planing off the seeds of green maize, also for cutting lines in wood, *a-chita kafwambira ndi ncherero*, and pipe-heads.]

Ncheto, an ARROW WITH BARBS, as our own; *makutu a ncheto*, two barbs; *mubvi wancheto; ncheto ya nkaka; ncheto za makutu; ncheto ya nsakadza*, or simply *nsakadza*, whether little notches are used or larger barbs to make the arrows deadly; *ya-za*. See **Mubvi**.

Nchinchitu, that is it indeed, *nchonchotu*.

Nchil-; for words in this, see **Nchir-**.

Nchima, a large MONKEY with very fine, bushy fur; plu. *anchima*; *wa-a*: hence *nchima*, a mask; *ya-za* class. Chikunda, *nsimbu*.

Nchimbiri, THE EXCREMENT OF RATS, goats, antelopes, &c.; *matubsi a koswe*, &c.; *zo-bulungika*, round and hard; *ya-za*.

Nchimbo, an OLD BABOON; better *mchimbo*; *wa-ya*.

Nchinchi, I., AN OWL; also *manchichi*; *ya-za*; Chikunda, *kukuni*.

II. SECRECY; hidden things; *mau a chinchi monga mwa ntanu*; as *mpsimpsi*; *ya-za*.

III. A ROUND MASS OR LUMP, of earth or *nsima* porridge; *ku pa nchinchi*; *ya-za*.

[Small knots are *mibulu mibulu, mchinchi*, a lump in the hands; *ntanda*, a 'helping'; *ntongo*, a fingerful, a mouthful.
A lump of tobacco is *mbande, mpumpu*; a clod of earth *chibulumwa*.]

Nchinku, THE FIST, not close but loosely shut; *ba! ko! nkonya ba!* the hit made with the front knuckles; also *nkonya*: full fist is *soko*.

Nchirichiru, I., A HICCOUGH; also **nchirichiri**; *nchuruchuru, chidikwidikwi*; *ya-za*.

II. The edge or BOUNDARY OF A SAND-BANK where the shallow ends; *ya-za* class; also *mchirichiru*; *wa-ya* class; root *chiri*; Chikunda, *chirinji*.

III. Also standing in line.

Nchiti, which is it? *ichi nchiti? ko nchiti?* which is this? or where is it? *kodi chiko nchiti?* where is the cup? *kodi chiko-chi nchiti?* which cup is this? Chikunda, *nchipi*.

Nchito, WORK, DOING; to work = **ku gwira nchito**, *ku omba* or *ku chita* or *ku panga nchito*; synonyms for work, *basa, mirimo, magwiragwira*, and all the special words for various kinds of work; work in a laughable way, *e.g.*, *ku dia kwa tatao*, of a large dinner: *nchito zo-lima*, hoeing; *nchito yambiri*, much work; *ku-li nchito lero oi dzuwa-i*, or *si chi-dzuwa-i*, or *ndi moto wa chabe*, it is hard work working to-day, the sun is very hot: *ya-za* class; derivation, *ku chita* (strange that work should simply also be a mode of the root in verb, *ku chita*).

Ncho, it is; *ncho-tukuka*, it is light and portable; *chingwe ncho-duka*, the string is broken; *ncho-pooka*, it has little holes; *nchoti e, chiko chache pakamwa pache nchoti e, ngati e*, his cup's mouth is like this, so; *nchotere, nchoterepano*.

Nchocho (*ntyotyo*), SMALL STICKS; *zo-chochola* (*tyotyola*) *ndi manja*, easily broken with the hands—see **Nkuni**; *ya-za*.

Nchofu, I., THE LARGE INTESTINE; also II., THE 'NAVEL CORD' (*i-mauma gwa! i-duka yoka nda-i-tenga nda-ka-kwirira ku dzala*, alluding to the practice of not cutting the cord), the bowel apparently connected with the cord; also III., 'colic' and bile, vomiting; also *chinchofu*; *a-sanza nayo nchofu masanzi o-fiira*, biliousness causes people to vomit yellow bile (*u-ngo-sanza ndi-ku pota, ku mtima-ko zo-fiira zo-ti psyu a-dwala nchofu*, he vomits with a twisting pain inside and red vomit, he has *nchofu*, stomach ailment); *ya-za*; root, soft.

Nchole, A SWITCH, also *ntyole*; *chola nchole ya-ku-menyera mbuzi*, break a switch to drive the goats; *ya-za*; *tyola*.

[See Ndodo, Nchocho, **Mkwapulo**, **Matuntsa**, also **Mchamu**.]

Ncholo, a species of bird, **mcholo**, **micholo**; reddish longish tail.

[Its cry is—*mwi-ikire kamba*, prepare a little food for the return; *mcholo ku-lira ku kwao kumene ku ka fikira alendo*, it cries at the door where the strangers arrive; *mcholo*; *wa-ya*.]

Nchonzi, THE BREAST-BONE, of fowl, man, prow of a canoe; *ku swa-nchonzi*, to begin to make a canoe prow and stern; *nchonzi ya njati*, the buffalo's breast-bone; *ya-za*; the front or breast is not cut through, but cut round on both sides: it is called *nchonzi*, and is the portion of the owner (if it is a goat), or of the one who kills it, if it be a beast.

ND-, d closely nasalised by *n*; hence what nouns are found are of the *ya-za*

class, and the interjections *nda, nde, ndi, ndo, ndu,* are complete words.

Nd is also for *nl,* as *ndime* from *ku lima.*

Nda, I., standing IN A LINE *nda nda nda,* round about or straight along; of people, of tattoo markings, of things that can go in a line. Also *la la la,* of line of vertebræ seen in backbone; of people lying or sitting in a line. *Modzi chi, ambiri nda;* one standing up, many in a line; *nda, nda nda,* drawn out.

[*Nda* is root of *ndamuka,* the reversive of *nda;* also of *ndandalika,* to stand in a line, *ndandalira,* to go about in lines as it were, and of *mndala,* a crack or fissure; *ndawi, ntawi,* a story, time; also as in *na, nandu,* &c.]

II. **Nda-***chita,* I HAVE done it, the first person of 'perfect' tense; *ine nda-dzozwa,* I have been oiled; *nda-dia,* I have eaten. It is also the third person in the ordinary present tense of continued narrative (like Hebrew 'vav conversive,' so-called) =and HE DOES so and so—*e.g., nda-pita-nda-enda,* and goes and walks. The *ndi* with *a,* instead of *ni* with *a,* gives *nda* instead of *na,* and is quite distinct from the first person *nda-pita-nda-enda,* I went and walked, though the same in form—example, **ine nda-***ka-m'peza* **iye nda-***funa ku-muka,* I found him getting ready to go—*i.e.,* I found him, and he is getting ready to go. See note, **Ndi,** II. (1).

III. The substantive verb with *la, kasu nda bwino,* the hoe is good; also *nla bwino.*

IV. **Nda!** *tsecherewe! nda! sita sita!*

Ndaferamyendo, a species of LARGE BEETLE; the legs are made into beads, *andaferamyendo.*

Ndagala, the house where the boys stay during circumcision ceremonies; also the house of the girls' stay in initiation ceremonies (also *tsimba, unamwali wa tsimba* or *wa ndagala*); *komwe a-manga masasa a anamwali* (or *amuna*) *ku tengo,* where they build the huts of the girls (or boys) in the bush: *ya-za.*

[A temporary encampment is made, the house or houses consisting of long low narrow grass *masasa. Ufa* is pounded and cooking goes on. The paths are guarded by sticks peculiarly placed so as to forbid entrance, which is a great offence.]

Ndakatulo, something composed out of one's head, as a *nyimbo* (poem) by a poet (any one who can catch an idea to throw into native rhythm): *nyimbo yo-kumbukira mwini m'mutu mwache; ya-za; ku lakatula.*

Ndala, I., WHITENESS, *mwezi u-li ndala.*

II. For *mndala,* a crack or fissure.

III. **Ndala-ndala,** of a dog running about here and there in quest of something: the tarantula spider is hence called *chindalandala.*

Ndalama, MONEY; *ndalama zo-fiira,* gold; *ndalama zo-ng'azimira* or *zo-yera,* silver; *ya-za* class; (*ndala,* whiteness).

Ndale, a mode of wrestling, in which one overthrows the other; *antu a gwirana mnzache wa-m'patsa ndale,* the men grip each other, the one gives the other a FALL BY TRIPPING; *ya-za.*

Ndambanda, A RIVER LAKE, where the stream broadens out into a lake; also *mndambanda* with plu. *ma-* or *mindambanda;* also—

Ndambambanda, the STILL PART of an eddy or whirlpool.

Ndamu, 'STOTTING'; *ku ndamuka.*

Ndamuka, ku, TO 'STOT' as a ball; *mpira ngo* or *i-ndamuka; ku ndamula mpira,* to stot the ball; **-utsa, -udwa.**

Ndandanda, standing IN A LINE, or circle; and—

Ndandalika, ku, TO SIT OR STAND IN A LINE, or round about in a circle.

Nkondo i-ndandalika, the enemy surround us. *Mu-che mpambo m'ndandaliche,* make a circle. *Ta-komana ndi amna anzatu tsopano ti-ndandalikana,* we have met with our opponents, now we 'line out' against one another to fight. *U-ndandalikeni moto,* set the fire all along to the bush (in hunting). *Ndandalitsani njerwa,* set the bricks in lines to dry. *Ndandalikani a-one bwino,* spread out in a line that they may see you well. *U-ndandaliche moto u-sa-bwerere pa-fupi,* keep round the fire in a wide circle, don't come close.

Ndandalira, TO GO TO AND FRO, for some purpose known to one's self, *e.g.*, when a younger brother gets involved in a quarrel, and the older brother goes back and forwards for the settlement of it, *ndi-ndandalirira zo-chimwa za mpwanga; ndi-zi-ndandalirira pa ndeka* or *mwa mtima mwanga*, I go about for business of my own; as *ndalandala*, *q.v.*

Ndani, who is it, or who are they? *ndani uyu? ndani awa? iwo ndani? iye ndani?* who is he? also *ndiwe ani, ndife ani, ndinu ani, ndiwe yani:* Chikunda, **mbani**.

Ndati, (1) I have said; (2) IF, *ndati ine ndagwa*, if I had fallen; *ndati a-gwa a-ka-da-pwetekwa*, if he had fallen he would have been hurt.

[It is the same as *nga-ti*, and shows how *ngati*, instead of being a crystallised conjunction, is really felt to be *nga-ti* = it may be so that it is; *nda-ti*, in the sentence *ndati ine nda-gwa* turns the sentence from a fact into the supposition of the fact, I had been had I fallen, if I had fallen; similarly *nda-ti* of third person = if he were so that he had.]

Ndawa, a species of plant, flowers conspicuous.

Ndawi, I., a custom or story, as *mwambi*.

II. A kind of PERFUME; *i-pangidwa ndi mizu yo-nunkira bwino*, made of sweet-smelling roots or twigs, *a-dzola ndawi pamodzi ndi mafuta*, they anoint with *ndawi* along with oil; *m'tupi mu-nunka ndawi*, the person is fragrant with *ndawi; ya-za.*

Ndawo, an answer to an elder or superior when one is called = YES SIR.

Nde, I., FIRM; *ku soka zo-limbika nde!* to sow firmly.

II. FULL; *chiko nde!* a cup full, *dzaza chiko nde! madzi chiko nde*, fill it full, water in the cup full; *madzi a-dzala nde-nde-nde*, the water is full to the brim (of the bank, &c.): *mono nde-nde-nde nsomba, nsomba mono nde!* the fish-basket full of fish.

III. ROUND AND CLEAR, cut equal, *nde-nde-nde-*, *e.g.*, of a native reed-door edges; round as full moon; **ndende**, of the hair, cut clear round; *zi-ri ndendende*, of things compared being *equal.*

IV. OFF AND AWAY! as a dragon-fly.

Several others come under the above meanings; *busa nde! ku komera bua m'mfuti nde*, to ram a wad FIRM, tight; *a-koma chikopa nde*, they fasten the skin tightly drawn by pressing or HAMMERING IN the pegs; *nde nde nde*, the noise of KNOCKING; *tupi langa la-ngo-ti madzi nde*, my body is shivering and cold with the water, firmly knit skin; *ntolo tu-tu-tu ng'oma yonse nde pomwe*, the pegs all round the drum when one comes back again (*pomwe*) to where one at first began to stick them round.

Ndebvu, A BEARD, A HAIR OF THE BEARD; *ndebvu zache, ndebvu za mlomo wa mwamba, ndebvu za m'tsaya*, the moustache, the whiskers; *ndebvu za ku chigadza*, the hair of the lower jaw; *ndebvu zi-na-cha mpingo zi-zi-ngulira mtu m'masaya monse ni pa chibwano*, his beard makes a ring round his head, his cheeks, and his chin; *amna inu dza ndi tandizeni mnzako a-ka-psya ndebvu u-ma-m'zi-mirira*, help me, you will want help some day.

Ndede, SMALL GRAINS of *mpale*, the coarser grains left in sifting the flour; *a-chotsa ndede mu ufa nda-ika m'nsengwa na-sia ufa m'lichero momo ndede-zo zi-ka-ka-ta-ku-sankuka ufa a-tsira mwa oka nda-zi-sinja-nso pomwe ndede-zo*, they put the grains of flour out into the *nsengwa* basket, and leave only the fine flour in the *lichero* basket, and these coarse grains they pound over again.

II. Also slaves in a caravan called *ndede.*

Ndeka, MYSELF; *ndine ndeka m'chipululu muno ndi nyama zoka*, I am myself alone in this desert here with the animals.

Ndele, slimy moss. See **Ndera**.

Ndema, SOFT, UNFORMED, not hardened by growth; as *dzira, ntenga, chimanga, zonse zo-sa-kwima-i;* of green unripe things, green bananas; *ndema za nzimbe zo-sa-dibwa*, young sugar-cane shoots not eaten; *za-mi-tengo, za-malua;* of eggs inside a fowl; top shoots of a tree; *masamba a ndema ndema*; also **debedebe**.

ga, LONG BEADS, RED OR
i-za ; also *mndemanga.*
, I the same; I myself;
demwe, yes, I am the same

A BRIDLE, A GAG ; *ya mu-*
-u ; a long string for many
ened by their necks or by
wa ndende or *wa m'nde-*
oner, a captive; *lamba la*
and of string for leading;
lende, goats led in a string ;
dende, a-pita ni ndende, wa-
le zingati, they bind pris-
e gags), they go with pris-
o with *ndende* bonds), how
gs did you cut? It is the
ord for PRISONER ; the stick
he thief's mouth and tied
th a string passing round
of his head, as **mpingwe,**
abe zi-enda bwino ni ndende ;
; plural also *amzindende.*
t clear or level round, &c.
ade.
e — see **Mdendere,** a long
also heard = *kongo.*
ele, I., the sound of iron,
firm and clear; also of an
x against a stone (not on a
lo u-ta-i-ponya i-ta-ka-gwira
ra kuti ndendelere: II., to
AND WELL, *wa-chira ndende-*
quite better.
ade, 'clear cut.' See **Nde.**
iga, short scrimp calico
s clear round the thighs;
idenga ; nde.
ROCKING, SHAKING, from
e, staggering.
a, ku, to rock, stagger,
a tree, boat, a water-jar
ng even, of a drunk man;
uma, ngwenduma, gwendu-
a ; ndengumula.
sa, -udwa, -uka.
in firth and frith) the transposi-
sonants **ndengu** and **ngwendu ;**
t *gwa, gwedeza, ngwedu, ngwendu,*
all the same.]

ndeu, HATRED, QUARREL,
u songa or *puta ndeo,* to stir
to provoke strife ; *wa-puta*
uyu ; ngwa ndeo, he is a
ne man ; *ndeo si-zi-manga*
dziko, strife does not build up a country ; *ya-za* class ; *da.*

Ndere, I., SLIME or MOSS on stream stones ; *myala i-ri ndi ndere, ngala-wa i-ri ndi ndere ; zomwe zi-terera-zo,* that which you slip upon ; Chikunda, *ukowe :* II., TRULY, *iye iye wa ndere,* he indeed (*ntera*).

Nderu—see **Deru**—a swing.

Ndevu, a beard. See **Ndebvu.**

Ndewere, a kind of DRUM.

Ndi, I., STRONG, FIRM ; able ; tight. *Malungo ndi* or *nji,* firm limbs (Chikunda *gwii*). *Chipaka cho-sa-bvunda chi-ka-li ndi,* the stand is firm (*nkokwe yoka ndiyo ya-ta,* only the grain-basket itself is done). *Nsichi nja ndi! si-gwedezeka,* the post is firm, won't shake. *A-na-ndi-tsekera ckitseko ndi,* he shut me firmly in. *Kasu-li lo-panda ntenya li-ri ndi,* the hoe strong with no weakness about it. *Kantu ko-lemera ka-ti ndi! pansi,* anything heavy presses firmly down.

Ndi ndi ndi, binding one's loads tight; carrying heavily pressing loads.

Ndi, II. (1) I, (2) AND, (3) WITH, (4) IS, (5) for *nli,* it is ; also *ndi-i.*

(1) The representative particle of *ine* = I, inseparable from the verb; *ine ndi-funa,* or simply *ndi-funa,* I wish ; *ndi-ti,* I say ; *ndi-pita ndi-enda,* may I go? *ndi-ri-be,* I have none, or am not ; *ndi-pite ine,* shall I pass?

It is also the accusative or the representative in the verb of 'me' as object ; *wa-ndi-wawa,* it hurts me ; *ndi-tengere aka,* or *u-ndi-tengere aka,* bring me that (*i.e.,* to me, the dative as well as accusative) ; *ndi-patse chija,* give me that thing we were speaking about.

In the perfect tense it becomes *nda, q.v. ;* in composition with *-mwe, -eka,* &c. *Ndemwe,* I myself ; *ndeka,* I only.

[Mang'anja has both the English characteristic of time and the Hebrew characteristic of relationship (complete or incomplete) in its verb scheme. *E.g., ndi-na-ti* = I said, is distinct past time ; *nda-ti* = I said, means, assertions were made (with little or no idea of time) ; *ndi-ti* = I said, see, this is what was said. *Nda-ti* has the same relation to *ndi-ti,* that the broad relation has to the acute demonstrative. None of them are verbs proper in our sense of the word.]

(2) AND; *asanu ndi awiri*, seven: *iwe ndi ine*, you and I; *ndi ichi ndi ichi*, between this and this; *aja ndi ife midiedo yatu ndi imodzi*, their manner of eating and ours is the same; *nyumba ndi ina ndi ina*, the houses are separate.

Also AND, connecting sentences and clauses; but this is rare; it is generally **ndipo, ndimo, ndiko,** which are thus the real conjunctions.

But **ndi** is combined readily with the inseparable particles, and becomes thus closely fixed to the verb: *ndi-* = *ndi-i*; *na-* = *ndi-a*; *ndu* or *nu-* = *ndi-*, or *ni-*, *u-*.

[NOTE.—'And' when joining nouns, &c., is quite well explained by being equal to 'with' (*iwe ndi ine*, you with me); and when joining sentences, can be rendered by the verb 'is'; *ndipo*, it is thereat; *ndimo*, it is therein; *ndiko*, thereto. Accordingly we have *ndipompo*, thereupon; *ndiponso*, *ndimonso*, and it is thereupon that. *Ndimo* is most common, then *ndipo*, *ndiko* is rarer; because the idea of explaining what is 'therein contained' is most common.

Further, when *ndi* in consecutive clauses is used, it changes the tense of the verb (as the Hebrew 'vav' does), because the idea once started, of any particular time, does not need to be carried through all the clauses, but is stated once for all: this is the case in all vivid speech, which is not marred by excessive grammatical analysis.]

(3) WITH; *yo-edzedwa ndi ani?* who caught it? The passive is very freely used, and accordingly *ndi* is needed to express the agent: *a-na-chotsedwa ndi uyu*, he was taken away by this person. The mutual tense is also in constant use, and this also calls for *ndi*; *a-kondana ndi antu*, he loves mankind; *a-tsagana ndi uyu*, he accompanies him. It occurs also in all comparison, *ichi ndi ichi chi pambana icho.*

Ndi-, with, enters into composition with all the noun particles; *nane, nako, nacho*—see under **Na.**

Ndi-ku-ona = therefore—see **Ona.**

Ndi, with, is used also after *nka* (=go), and *dza* (=to come), to mean 'bring,' and 'take away with one'; *i-dza ndi icho*, come with that, *i.e.*, bring that; but the *ndi* is most commonly in these cases combined with the particle, thus *ta-dza nacho*, bring it; *i-dza nalo*, or *ta-dza nalo* (say *kasu*), bring the hoe.

(4) Is, BE; *apa* **ndi** *pa bwino*, here is good. But it is generally combined with the particles, thus, *ngwa* (*ndi wa*), *nga* (*ndi a*), *nja* (*ndi ya*), *nsa* (*ndi za*), *ncha* (*ndi cha*), *nkwa* (*ndi kwa*), *mpa* (*ndi pa*), *mmwa* (*ndi mwa*), *nka* (*ndi ka*), *nta* (*ndi ta*), *nda* (*ndi la*), also *ine nda, iwe ngwa, iye nga, ife nta, inu mmwa, iwo nga*; these further become with *u* or *ku* of the infinitive, *e.g.*, *awa ngo mveka* = *awa ndi wa-ku-mveka* (*wa-ku* = *wa-u* = *wo-*, and *ndi-wo* = *ngo*), *ngo, njo, nso, ncho, nko, mpo, mmo, nko, nto, ndo, ngwo, ngo, nto.* They are also more loosely combined, *ndio, ndiwo* (it is they, or they are), *ndiye* (it is he, or he is), *ndife, ndinu, ndiwe, ndine; ndiwo, ndiyo, ndicho, ndizo, ndilo, ndiko, ndito, ndipo, ndimo, ndio*, they are, or it is they—it is, or it is it; and so on.

Mitengo njo-mera m'mapiri muno, the trees are growing in the hills here. *Si-ndipo*, that's not it; *si-ndiwo*, it is not they; *ndipo*, it is here, it is better, &c. *Apa mpo-bwera*, here they come back (*e.g.*, footprints); *apa mpo muka*, here they go away; *apo po-bwera nyama*, where the tracks of the animals come back to the water. *Chiko ncholimba*, the cup is strong. *Mtengo ngwa kale*, the tree was here before. *Uku nkwa bwino*, it is good over there. *Mbeu zache nzo tuwa*, its seeds are white; *pesi ndo-tarika*, the stalk is tall. *Ine ndine emwe*, I am he. *Iwe ndiwe ani?* who are you? *Iye ndiyemwe uja*, he is that person, you remember whom. *Ife -ndife a eni, si-ndife anu-i*, we belong to some one else, we are not yours. *Iwo ndi aja a mirandu*, they are the people you remember with the *mirandu.*

Ndiakamba, a species of mushroom.

Ndife, *amna ndife amodzi*, we are both men, don't let us fight; *ife ndife anansi*, we are neighbours. See **Ndi.**

Ndiko, THEREAT; that is; *uko ndiko ku chokolola*, that's the meaning of *chokolola*; *ku enda kumeneko kwa mkazi ndiko ku tengetsa mwamnache nkuvulu*, that going about of the wife is that which brings shame upon the husband.

Ndilo, *tsiku ndilo lo-kala*, the night is long; *dzuwa ndilo lo-lowa*, the sun is going down. See **Ndi**.

Ndima, darkness—see **Mdima**; *wa-ya*.

Ndimbandiani, a kind of FISH; white, large mouth, no scales; plu. *andimbandiani*; (to whom does the *ndimba* belong?): also one of the names of the hyena (as *tseka-ndi-mpinde*), and many other names.

Ndime, a boundary, limit of work, an 'allotted task'; A PORTION OF GROUND FOR HOEING; a large strip of bush left between the gardens; *ya-za; ku lima*: literally, hoeing.

A-li ndi zindime zambiri, he has huge gardens. *Kanga wo-bvuto-lima su-yenda ndime*, you cannot complete a day's work in the *kanga* grass. *Ku-lima ndime*, to hoe to one's mark. *Ku-lemba ndime*, to mark out the hoeing limits; *ku-sia ndime ya mawa, ku tsira ndime ku-lekera malire momwe a-funa ku-ka-tsirira-mo*, to leave the boundary where he wants to mark off his piece.

Ndimo, AND; THEREIN; *si ndimo muja?* is it not in that place? *uyu ndi-mo m'nyumba mwache umo*, he is in his house there: *ndimommo, ndimonso*.

Ndine, I am; it is I; *ndine mfulu*, I am a freeman; *ndine nda-dza*, I have come; *ndine nda-koma*, I am handsome; *ndo-ona ndine*, I myself saw; *ndine ndemwe*, it is I myself; *dzina langa ndine*, my name is.

Ndingalira, THOUGHT, apprehension; HOPE; *u-li ndi ndingalira, ai kame ndi-tani umo nda-terepano*, you think and brood, exclaiming, ah! friend, what shall I do? I have done this here: *ya-za; ku lingalira*.

Ndinu, *inu ndinu o-mana*, you are niggardly; *kodi inu ndinu o-yenda?* are you travellers? See **Ndi**.

Ndipo, AND; it is there; thereat; **ndipompo**, thereupon. See **Ndi**.

Ndi-ti, I say, I am saying; *ndi-ti ndi-bwera tsopano*, what I am saying is, that I shall return soon.

Nditu, TRULY; just as *ndipo=ndi-po, nditu=ndi-tu*; as in *etu*, truly; *nzo-ona, nditudi*, true; also *nditu ndi-tu*, really quite true; *wa-tera-tu ndi-tu nditu?* have you really finished? also *nteradi*.

Ndiu, the sound of a bell; *nliu*.

Ndiwe, it is thou, thou art; *ndiwe mfulu*, you are a freeman; *iwe ndiwe samwali*, you who are my friend.

Ndiwo, I., ANYTHING EATEN AS RELISH, SAUCE, MEAT, SUGAR, or VEGETABLE, with *nsima* porridge, which can scarcely be eaten itself alone; leaves, such as sweet-potato, cassava, &c. furnish, are cooked into a sort of spinach or mash; fowl, fish, and meat are considered *ndiwo; ya-za*.

[*Nyama, nsima, ndiwo*, important native terms; Chikunda, *chisawi* and *mulivo*.

Various kinds of *ndiwo* vegetable are—*Chiruwe*, pumpkin flowers; *nkwani*, pumpkin leaves; *nankolowa*, leaves of sweet-potato; *mbwani*, cassava leaves; *mpiru; bonongwe; tersre*, those leaves which boil soft and sticky; *chitambe*, leaves of 'kobwe' bean; *luni; matako a tsano; mtembe; kwisa*, nettle.]

II. They are, it is they: *inde ndiwo omwe aja*, yes, it is these very same people; *mtengo ndiwo a-sema mbidzi*, that is the tree out of which they cut wooden plates.

Ndiye, that is he; *ndiye amene*, it is he who.

Ndiyo, it is these; *nsengwa ya uje ndiyo sa-diza ku-i-tsuka*, that is the basket he washes first, So-and-so's basket.

Ndizo, it is these; *ndizo njuchi za-ku-luma*, these are bees that sting.

Ndo, I., FOLLOWING BEHIND; *chiri-gwankwa chi-tsata pa mbuyo ndo ndo!* the lizard follows behind; *garu a-tsata mbuyache ndo ndo!* the dog follows its master; *ku londa ndo!*

[*Ndo* is the direct root of *ndodza, ndondodza, ndondola*; perhaps of *ndodo*, if not from *do, dodoma*; but others in *ndo* come from *londa*, &c., nasalised by *n*.]

II., **-ndo-**, JUST, ONLY; *a-ndo-gona m'dzulo momwe*, he just sleeps, beginning even in the evening; *a-ma-ndo-lima ndi njala*, he just hoes and hoes, hungry though he is; *a-ndo-patikiza katundu*, he just ties the bundle on; also **ngo, mbo**, from *nda, nga, mba*, with *ku* or *u*—see **Ndi**.

III. Is, of the *la* class; *iri ndo-sa-psya*, this is not ready.

Ndodo, A STICK (wide in applica-

tion); a staff, a round-knobbed stick for attack or defence; the stick or shaft of a spear; *ya-za* class.

[The 'knob-carrie' is made with a heavy head, and often of heavy wood; it is about two or three feet long, and thrown with great precision; the Angoni in storming a village, use it for throwing and striking a fugitive on the back of the neck; one blow kills.

Various kinds of stick are as follows—*nkunku* (club); *mzimbo, mtindizo, ngolomondo, mkulumbizo, mkongodzera* (staff); *mkwapulo chigoti* (lash); *mchamu, nchole* (switch); *mkwankwa, tsatsa, nchocho* (sticks); *ndodo ya ku-endera*, a 'walking-stick'; *ndodo so menyana nazo*, sticks for fighting with.]

Ndodza, FOLLOWING, AS A GOAT PULLED BY A STRING; *ku-i-koka mbuzi ku-nka nayo i-ti ndodza ndodza; a-li ndodza ndodza ndi ine*, he follows me closely.

Ndolo, I., AN EAR-RING; made of BRASS, *nkwinjiri*, of iron, *yo-o-da; ya-za;* also stones put under the tongue by girls to make their speaking lisp.

II. GREEN GROUND-NUTS, or *zama; mandolo;* **ku dolola,** to remind one of youth.

Ndomwe, it is the same; *kodi kasuli ndomwe lija, wina a-ti inde ndomwe lija* or *nlomwe*, is that that same hoe? and one says, yes, it is the same.

Ndondo, I., A TOP; other kinds, *namguli, nguli, nsikwa, njengo; muntu amene a-tamanga kwambiri wa mfupi* (*mwa ntanu*), a little man that runs very fast—*i.e.*, a top; *kandondo.*

It also means a slave.

Ndondodza, TO DRAG OR PUSH ALONG; to help along; **ku ndondodzana,** TO WALK TOGETHER; pull along; also **ku ndondodzola,** to push one along, help him along; *ndi-m'ndondodzolola uyu ine.*

Mwamna a-ndondodzana mwana wache, a man helps his child to walk. *Ku ndondodza wo-dwala*, or *mwana wa-kwi-amba ku-enda: mwana a-kana ku-nka ku dziko amache a-m'ndondodza*, to help a sick man or child learning to walk; if the child refuse to go out of the village, the mother takes it out. *Mwana a-m'ndondodza amache. Ku-ndondodza mbuzi, garu, ng'ombe*, to pull along. *Ku-m'gwira mnzako pa mkono ndiko ku-ma-chita mwa-ku-m'koka kuti, tiye kuno, ndiko ku ndondodzana.*

Ndondodze, ndondodzane, ndondodza, adverbial forms.

ndondodzera, -otsa, -odwa, -oka.

Ndondola, ku, TO RUN, AS OF BIRDS; also *njonjola; chinziri chi ndondola, chi-ka-funa ku zembera antu si-chi-uluka-i*, the quail runs, it does not 'rise': also of *nkwali, nkanga, chipiriri*, the partridge, guinea-fowl, quail.

ndondoka, -otsa, -odwa; -oletsa, -oledwa.

Ndondwa, THE MORNING STAR; also *ntanda; ya-za; londa.*

Ndonyo, A BEND, A CORNER; seen from the outside; also *ngondia, ngondya* (which are also inside corners); *cha ndonyo-ndonyo*, or *cha mabondo-mabondo*, corners and bends; also *ngonyo; ya-za:* all same root, *londa.*

Ndoro, ear-ring. See **Ndolo.**

Ndota, WISDOM (of a divination character); instinct; guessing, divining; dreaming; *ndota za m'chima*, his wits fail him; *ku lota*, to dream.

[*Tieni ti-sewere ndota*, come let us play at guessing. *Myala iwiri ya magulu awiri* (two stones, for two sides, each side takes two stones), *a-tenga mwala umodzi ndiwo u-kale wa-m'manja kuti a-dzi-lota umeneo* (they take one stone into their hands to guess with): when the guess is right, the other stone on the ground is moved one place up. The holes are drawn in a spiral, say thirteen holes, and the game is which side gets its stone first into the centre hole by moving one hole at a time for each successful guess.]

Ndowa, UNRIPENESS; *i.e.*, soft, not grown; *nsungwi ya ndowa*, a young bamboo; *cha ndowa chintu cho-sa-kwimai*, anything soft and unformed; *ntochi, misinde*, hard unripeness coming under the head of *mgang'a; ya-za; ku olowa* (the $d=l$).

Ndowe, DUNG OF ANIMALS; *za ng'ombe, za mbuzi; ya-za.*

Ndoya, HEAVY; *ndoya wache, ku lemera kwache;* **ku ndoyama.**

Ndu, I., THROBBING, *ndu ndu ndu*, of *ndula, nduma;* the throb of a wound; the throb of anything seen throbbing.

II. SILENT, EMPTY; of pain, to be quiet; *mwa ndu, ku tontola:* also, not come; *uja wa-ti ndu nda-panga dzulo,*

that one is not come, though I told him yesterday; *sa-bwera, ndu! ko-sa-bwera, ku-li ndu, ku-li zi sa dzai:* also *chete, batata.* The *u* is prolonged.

III. CROWDED, IN A HEAP; *a-li-mulu, a-li ndu.*

IV. (1) Only, just; for *ndo-, ngu-, mbo-,* &c. = *ndi-ku*—see **Ndo** and **Ndi.** *A-ndu-yenda dwache,* they just go one by one; *a-ndu-nena chakuti,* they just say so-and-so; *a-ndu-pirira,* they just endure; also *-ma-ngu-, -ma-ndu-.*

(2) And it; for *ndi u = nu,* as *nda = na, ni-a; mpwea ndu-turuka ku kamwa,* air comes out at the mouth; *uyu a-kwera mtengo ndu-gwedeza,* he climbs the tree and it shakes; *iwe ndu-kala pompo,* but if you stay there (I shall leave my things, &c.).

Ndula, ku, TO BEAT, THROB; breathing is rather *ku puma:* root *ndu.*

Pa-bala pa-li-ku-ndula, the wound is throbbing. *Mkono u-li-ku-ndula,* the pulse is beating. *Diso li-ka-ku-ndula ndi maliro,* the eye throbs, and that is a sign of some death somewhere (*diso li-ndulira maliro*). *Ndulika, -itsa.*

Nduli, a mouse-hole's secret exit. See **Mduli.**

Ndulu, THE SPLEEN; the gall of the crocodile, used with other ingredients to make poison; *ndulu ya mwabvi,* the liquid part of *mwabvi; ya-za.*

Nduma, TO THROB, also **ndumula**; also *ndula;* root *ndu;* (Chikunda, *vukuma.* See **Mduli, Buka,** &c.)

[NOTE.—Root *ndu,* with modals *l* or *m* to form *ndula, nduma;* also reversive *ndumula.*]

Ndumba, arrow, no barb; *mndumba, q.v.*

Ndumu, I., A CUP OR JUG; *ndumu ya seta,* a tin cup, *ya mponda,* of gourd; *zibadi za mingoli ndizo a-zi-itanitsa ndumu,* cocoa-nut shells are called *ndumu* cups.

II. Also 'NAVEL HERNIA'; and THROBBING; BOBBING as a float.

Ndundulira, TO SPLICE STRING; *ku ndundulira mpusu, pa maluma pache ndiko ku ndundulira* (*mpusu = ku tombosola na-komaniza*), to splice at the place where the ends meet (it is unwound and joined), that is *ku ndundulira; lunza* is to tie.

ndundulitsa, -idwa, -ika; ndundutsa, -udwa, -uka.

Ndungwa, as **dungu,** quiet, not speaking; also walking quickly, as *tugwama,* of one in a rage, or of simply quick walking (*tubvu*); Chikunda, *dumwadumwa.*

Ndungwi or **tukwi,** sitting quiet, as of one who has had bad news.

Ndunji, STRAIGHT, DIRECT; as going straight to a village through the bush; also of crossing a path *ndunji; mwa ndunji,* comes to me thus 'by chance,' 'ACCIDENTALLY.'

Ta-enda mwa ndunji mo-lunjika msanga wa-ngo-ti pamzi mwa! we go straight, making quickly for it, and get out at the village *mwa! Nda-enda mwa ndunji lero ku-sa-enda wamba ku sanka-sanka,* I went straight to-day, not walking round and picking and choosing. *Nda-swa mwa* **ndunji** *si-nda-swe* **dala,** I broke it accidentally, not intentionally. *Chi-ko-chi nda swa mwa ndunji koma nda-ti nda-swera alendo a-ka-da ndi manga,* this cup I broke accidentally, but if I had broken it for strangers they would have bound me. *Nda-swa mwa ndunji = nda-swa cha mwa-nansi,* because I broke it accidentally, I broke it as one does among one's neighbours, with no evil consequences.

Nduru, spleen. See **Ndulu.**

Nduta, LITTLE TUFTS OF HAIR tied up in curls; *ku teka nduta,* the hair is gathered up into bunches, tied round and round with thread, standing straight out all over the head; the **minzu** (*ku teka minzu*) are these curls wild and wavy; *ya-za;* also **njombi.**

Nduwa, *nsungwi za nduwa,* ripe and matured; *zo fiira za kale kale.*

Nduwi and **ndwi,** CARRYING A LOAD, of a man with a heavy burden, *a-li ndwi;* also of BURDENED MIND; the large spreading of a stream in flood, CARRYING THINGS DOWN; carrying many things, **ndwi, ndwi, ndwi;** *ku nyamula katundu wambiri ndwi ndwi ndwi,* to carry many burdens *ndwi! madzi a chigumula a-ku-nyamula zi-nyalala, nduwi, nduwi, nduwi.*

Ndyondyondyo, leaping, njonjonjo.

Ndza-, see under **Mdza-**.

For the following, see **Mdza-**, &c.

Ndzakazi (female slave), *ndzeka* (bamboo ring), *ndzipe* (sinew), *ndzodzo* (a species of ant), *ndzukulu*, a burial relation.

Ndziira, a snake, *imene i-fukula tutu ngati namfuko*, it digs up and throws up earth-heaps, as does the mole.

Ndzodzo—see **Mdzodzo**.

II. *A-nkondo na-komana ni midzodzo yo-tema, a-nena kuti uku ti-katenga mikoli*, warriors meet with the **mdzodzo**, ANT, going out to cut wood, they say, in this direction we shall get *goli* slave-sticks (and so they turn back, taking it as a bad omen).

Ne, the quick passage of a bullet; of a bee's flight.

Nefu, of drawing in the stomach.

Nefula, ku, TO DRAW IN the stomach, *ku nefula mimba, ku mimba nko* **nefuka**, *mimba za agaru za-nefuka; nefutsa, nefudwa; a-dula m'chuunu, a-bvina nefu nefu m'chuunu*, he moves and bends his hollow waist in dancing.

Negrinyo, Portuguese, a female slave.

Nena, ku, TO SPEAK; to say; to tell; **ku nenera**, to speak for, hence to interpret; *ku nena mirandu*, to speak a *mlandu*, to set forth a case; *ku nenana*, to speak together, *mafumu awa a-nenana, a-nena za mseche, a-diana mseche*, these chiefs speak and joke together; also **ku nenesa**, to inform about, then to slander (see below); to speak to = *ku nena kwa, ku nena ndi.*

Mu-dzi-nena zabwino akulu mu-li m'mudzi muno, you must speak well, the headmen are here in the village. *Ta-ndi-nenera kwa mfumu*, tell the chief from me. *Ta-m'nenera mnzako-yu a-mve*, tell your neighbour that he may hear. *U-ka-ndi-nenere mirandu*, you will speak the case for me. *Nenera mfumu*, or *nena kwa mfumu*, or *nenera kwa mfumu kuti ulendo wafika*, tell the chief that a caravan has arrived. *Ta-nena ndi mfumu kuti ine nda dza*, tell the chief I have come. *Nena pa malo pache pa mfumu kuti nkondo i-dza pompaja*, say at the chief's place that war has come yonder.

Nenetsa or *nenitsa*, speak much or strongly, or cause to speak; *chinenero*, speech, language; *manenero*, laws, *malamulo; mnenedwe*, manner of speech.

[Synonyms — *Ku-ti*, to say (*kutere, tero*); *ku uza*, to tell; *ku werusa*, to instruct; *ku lankula*, to talk, salute; *ku longa*, narrate, tell; *ku longosola*, also *fotokoza*; *ku chula*, to utter; *ku nena*, to speak; *ku kamba nkani*, to tell a story; *chenjeza*, warn.]

Nenekesa, ku = of mice, to make the escape-hole very thin, *mbewa zi-da-nenekeza apa zi-na-nenekeza mbuli wao apa, ku-sia kadote ko-pyapyala*, the mice have nibbled it very thin here, they have made their way of escape here, leaving the earth very thin; also of trap, to set it close to the edge, so that it goes off very easily.

Nenepa, ku, TO BE FAT; stout, *astu a-nenepa*; also of animals when alive; *ku nona* also = to be fat, but not used of persons, *nyama i-nona* (to have fat on); Chikunda, *ku nenena.*

Nenere, above—see **Mnenere**: also a sort of animal.

Neneza, ku, to speak evil of, TO SLANDER; ACCUSE; TO REPORT a person; *ku neneza anzache; wa-ka-dzineneza yeka*, he informs about himself; also *bweka, diera, dierekeza, gogodira; manenezo*, accusation; *amineneza*, accusers.

Neng'a, HIGH UP, ON THE TOP OF ANYTHING, also **docho**, as a man on an ant-hill, or a bird on a tree; *a-li neng'a pa chulu; nguyu a-li neng'a*, it is he, distinct and seen; *ku enda neng'a-neng'a*, going alone; *ka-nyumba kaja ka-neng'ama*, that house stands clear upon the top; *i-li neng'a pa piri pa ku opsya*, it is standing upon the hill-top in a dangerous place; *u-li neng'a mtsuko pa-mtu pache*, the jar is perched upon the top of her head; *kosi li-ri neng'a, mutu wa uja u-li neng'a wa-onda kwambiri*, his neck is thin and long, that man's head is high up above his shoulders, he is very lean.

Neng'ama, ku, TO BE CLEARLY SEEN UPON THE TOP OF ANYTHING; see **Neng'a,** above; Chikunda, *inuka, nina;* see also **Ning'a.**

Neng'ena, ku, TO BE 'BIG,' TO BE HEAVY, close, about to rain, of clouds; *Mpambe wa neng'ena = ku kala pa-fupi ku-funa ku bvumba, kwi-ambira ko-funa ku-dza: -era, -edwa, -eka, -era.*

Neng'ene, fat, WITH FAT HEAVY BODY; also **nenge-nenge** (*g* hard).

Nenje, SOFT; *nenje nenje,* and verb, **ku nenjema;** as of an under-cooked egg = a blister; *nsima* porridge when too soft; *nenjemera, -etsa, -edwa;* Chikunda, *lengu.*

Neno, large red beads; better *nneno.*

Nensa, ku, to be wearied, fail to do a thing, *chima* (Chikunda); also—

Neta, *ku topa,* TO BE WEARIED; and **netsa.**

Nete, large, protruding, *mimba nete; matumbo a-li nete,* bowels protruding at the wound.

NG-. This is the nasalisation of the third set of consonants (the palatals) by the nasal (*n*) of the second set (the alveolars); the proper nasalisation is neither *m* nor *n*, but a third nasal, for which in English we have no letter, and which in Mang'anja we represent by **ng'**; hence *nk, ng* are perhaps more correctly written *ng'k, ng'g;* but this is not distinguishable in speaking, and could not be borne in writing, since even *mk* and *mg* are apt to sound *nk* and *ng.*

Ng-, therefore, stands for two different sounds—namely, **ng,** in which the *g* is hard, as in 'lingo,' and **ng',** in which the *g* is soft, as in 'singing'; they are, however, alphabetically arranged under *ng-* without respect to this difference, the hard being written *ng-*, the soft *ng'.*

NGA-, I., various adverbial or interjectional forms.

(1) STRONG, FIRM, ABLE; *ku manga nga!* to tie firmly; *ine ndi-ri nga! nda-limba ine nga!* I am strong; *msampa u-li nga!* the trap is firmly set; *tumba li-ri nga!* the bag is tight and full; *mwala u-li nga! su-teka ku-dikula bi!* the stone is firmly fixed, it won't move; *nyumba si-ra-bvunde i-ka-li nga!* the house is not decayed, it is firm; *mtengo ndi-u-dula u-li nga!* the tree, if you cut it, is hard and tough.

[Synonyms—ndi! mba!]

(2) Full, tight, FIRM; *mimba i-ri nga!* as No. 1.

(3) The firm way in which an arrow HITS the ground; *ku-lasa kwa mubvi kuti nga! pa mtengo, pansi nga!*

(4) **nga nga!** the SOUND OF A NEW POT when struck; also *ngwe ngwe.*

(5) **nga nga nga,** LOOKING ALL ROUND; *mo-tumpa tumpa.*

(6) The SWELLING of a dead body, a boil, &c.; *tuza la-tupa nga-nga-nga,* the blister rose round and firm; *mwendo wa-tupa nga nga nga,* leg swelling; No. 1.

(7) **ng'a,** SPLITTING, the noise of cracking wood; *ng'alula, ng'ambika.*

II. **ku nga,** TO BE ABLE; TO BE LIKE; MAY, CAN; hence used as an auxiliary particle in the verb, as 'may, can,' in English.

Kasenye ka-nga gwape, the *kasenye* deer is like the *gwape. Ndi ka-mfufu ka-nga-pa,* it is a little young beast so high. *A-i-tu-nga* (= *a-chita ku-nga*), it is like it. *Ndeu-zi u-zi-leke, fatsa, u-dzi-nga wina,* or *u-nge wina,* cease from strife and be another man.

Ku-nga (a special meaning), TO THINK THAT, it seems to be like. *Ndi-ma-nga kuti iwe u-ka-panga,* I thought you would do it. *Ndi-ma-nga u-funa icho,* I thought you wanted that.

Ku-nga ngati, to be like, LIKE AS. *A-i-to-nga ngati si abali ao-i, li-tu-nga pfuko lo-komana pa njira,* they are not as if they were related, rather as if they were families who just meet by the way. *Ndi-ma-nga ngati wa-nka uko,* I thought you went there. *Ndi-funa ku-nga ngati wina wa tso-pano,* I want to be like a new-comer. *Malungo anga a-li zi! ndi-ri-ku-nga ngati wa-ku-dwala,* my limbs are all shivery, I feel as if I were going to be ill.

Nga-kale, perhaps, even; for instance; nga-kale mawa ti-nka, it may

be we shall go to-morrow—see **Nga-kale**, below.

ngetsa, *ndi ngetsa uyu=fanitsa ndi uyu*, it is very like this: **ngedwa**, **ngeka**; *u-ndi-ngetsere kasu langa-lo ngati ilo*, make my hoe that one. *I-nga-pa*, so much.

III. Use of **nga** as an auxiliary particle; it always changes the final *a* of the verb into *e*: *a-dza*, he comes; *a-nga-dze*, he may come; *mu-nga-nke*, you may go; but *dzi*, 'self,' in the verb creates an exception, *ti-nga-dzi-m'lamba*, we may do obeisance.

It is commonly used with *ti* and *kuti*; *iye a-nga-kuti*, he says; and *nga-ku* becoming *ngo*, *a-nga-kuti=a-ngo-ti*, he just says, or he says, he is like or able to say: *kasu li-a-ngu-ti* or *li-a-nga-kuti*, the hoe is just like. *Uyu a-tsatira chintu cha-ku-a-nga-ku-muka kwao*, he follows something which is just going home.

Ngo (for *nga-ku=nga-u=ngo*), *a-ngo-kwera*, they just climb; *a-ngo-ima*, he just stands; *nyumba i-ngu-ti chuchuchu*, the house leaks; *a-ngu-nena = pa chabe*, he speaks irrelevantly.

IV. Use of **nga** in conjunctions. It is closely connected with *nga*=like, being in fact never used where the verb itself could not be used, and never loses sight of its original meaning; it stands absolute enough to be considered a conjunction.

The conjunctions are, **monga**=like as; **ngati**=if; **ninga**=as if; **nanga**=how; **nga-kale**=even; **ngo-kala**=although; (**ngana**=such, *q.v.*)

Kodi nanga? what have you to say to this? *Inde-tu-nanga*, yes, indeed (how should it not be?). *Nanga a-tani*, how do they do, or say? *Nanga icho*, what about that? *Ngati u-funa ku-nka*, if you want to go, suppose it is so (see *ti*=be, say, do), you want to go. *Chi-nga-kale ichi*, it may be this, even this. *Ninga ngati uyu a-dza lero*, even suppose it be that he comes to-day. *Ku-ngo-kala mfiti*, even supposing witchcraft. *Monga mwa ku nena motere*, as in saying thus (but *monga* never equal to *as* in the phrase 'as many as'; it means 'like as'; 'as many as' would be rendered by *onse amene*=all who, or some other phrase).

V. **Nga**, as substantive verb (see also **Ndi**). It is the compound of *ndi* with *a*; also **ngwa**=*ndi wa*; **ngo**=*ndi a-ku*. It comes into composition also in *nganu*, they are yours, *ngako*; *ngatu*, they are ours; *ngao*=they are theirs; also *ngemwe*=it is the same who; *ngamenewa*=they are those who; *ngena*=it is others who; *nguyu*=it is this one; *nguti?*=who is he? *Madzi nga batata*, the water is calm; *awa nga bwino*, they are good; *awa ngo-panda pache*, these people have not good manners.

Ngadzi—see **Mngadzi**—red beads.

Ngaka, a small drum; *ya pa mtima*; plu. *mangaka*. See also **Nkaka**, **Mngaka**.

Ngala, I., BREADTH, as **gwambi** or *bwambi*; the breadth of an arrow-head, or knife, or spear, or of iron things. The Chipeta use *ngala* more widely for breadth; *ngala ya boa*, the spread of a mushroom; *ya-za*.

II. HEAD OF GRAIN, as an EAR OF WHEAT, or a head of millet not threshed; of *maere*, *trigu*, *mapira*, *gugu*, *dembera wa mtali ngale yache* (long head).

[A head is also njere (of Indian hemp tobacco, small flowers, &c.), and **ngalale**, the head of maize or millet (*ngalale zi-zi-dibwa-i*, *mwanache a-li patsinde*, not eaten—viz., the anther flowers above, the grain itself is on the stalk lower down). The Chipeta for the maize flower is *zingalangala*, which would give the derivation as *ngala* I., a long but sufficiently broad stiffness.]

Ng'ala, AN OPACITY OF THE CORNEA of the eye; *diso la ng'ala*; *diso li-chita ng'ala*, *a-opa ena ku dzoza*, the eye is white, they fear that the other will fill in too; *wina a-ka-lasa mnzache ndi mwala diso li-ka-pola li-sanduka la ng'ala*, if one hurts his companion's eye with a stone, when it gets better it shows an opaque white; *ambiri a-dza ng'ala ndi mliri*, some 'come by' a maimed eye of this kind with small-pox; *ya-za*.

Ngalala or **ngalale**, a head of grass or maize; *ngalale zi-fasuka*, the heads unfold—see **Ngala** II., above; *ya-za*;

chiefly refers to grasses, &c., with no grain that is eaten.

Ngalawa, A CANOE; *ngalawa ya nkwali*, a broad-breasted canoe; *yo-funga*, *yo-bwera ku kamwa*, one in which the sides shut in making a narrow mouth; *ngalawa ya milomo yo-tukuka*, a canoe with open gunwales. Canoe trees, *njale*, *mwaiwa*, *mtondo*, *mtonjimanga*, *mbvumbamvula*, *mpepe*.

[They are sometimes also made of bark taken off in a large sheet and sewn; sometimes even the stems of banana-trees are bound together; and reeds *mitolo ya mabango*. In general a huge tree of a particular kind of wood is chosen, adzed out with great skill, after being matured, into the form of a canoe. The tree may be chosen far up on the hills, in which case it is drawn down by great numbers of men with ropes of thick creepers. A great thickness of bottom is left for the purpose, and rollers of bamboo or stick are spread across the path to facilitate the dragging. The chief may be present at the canoe-making, and cheers his workers with brewings of beer. A canoe lasts with care a long time. Large canoes are used for fording and for the chief's work; they are used for war and purposes of peace, fishing and hunting the hippo, and most considerable men have canoes of their own; fare (*chirongwe*) is paid for passage across, and the punting poles and paddles are always safely hidden away.

Canoe navigation — *chachacha*, going up stream, also *pu pu pu*; *twa*, across; down, *is tsidza* or *dibwa* or *sindu*; lightly laden, *leru*; heavy, *tsitu*; to ford, *oloka*; to come to land, *ku sulira*; the landing-place, *pa doko*.

A-lika mtengo na-u-bvundalaza ndiko a-swa nchonsi, *a-leka ku minzu miguma*, *a-gobera m'bwalo-mo*, *wo-chera mpandiro*, *na-ng'ambitsa ni nkwangwa na-sema-nso migoma na-salaza*, they hew down the tree and mature it, and begin by hewing the prow, leaving thick portions at the ends, hew out the centre, leaving cross portions at intervals, and (when finished) split the portions they have left with an axe, adze them out, and make smooth the edges.]

Ngale, A PEARL OR STONE; *ya-za*; they are found in shells in the River.

Ng'ali, THE GLARE OR SHINE of eyes, human eyes or cat's eyes; **ng'ali ng'ali**, the ATMOSPHERE OR FIRMAMENT, as *mlengamlenga* (*kumwamba* = above; *nnenere*; *mlenga lenga* = suspension above; *ng'ali ng'ali* = light, gleam; being synonyms).

Ng'alu, SPLITTING; *ng'alula*, as *ng'amba*.

Ngalu or **ngaru**, THE CRESTED CRANE; *ya-za*.

Ng'alula, **ku**, TO *SPLIT*, bamboo, wood, firewood; as *balula*, *bandula*; *a-ng'alula ndi nkwanga ku-u-waza*, they split with an axe cleaving it; *njazi i-ng'alula mitengo*; *ng'a ng'a*, *ching'alula*.

ng'aluka, **-utsa**, **-udwa**; **ng'alulula**, **ng'alukula**.

Ngama, I., iron oxide; *mbali ya ngama*, a stained vessel = *ya kundwe*; it is found in the streams, *chiziro cha fiira cho-pezedwa*; also Yao.

II. THE GUMS of a child or an old man; *ngama za mwana zi-ri-ku-amba ku-mera mano*, the child's teeth are beginning to come through.

Ng'amba, **ku**, I., TO SPLIT, TEAR, open; *ku ng'ambika*, to gape, be split (also active); *ku-ng'ambitsa*, causative and intensive.

Mbiya ya ng'ambika mdala u-li pwi pwi pwi, the pot is split a crack 'down the whole way.' *Nsaru ya-ng'ambika ke!* the cloth tears, *ke! ng'ambika-ng'ambika*, ragged and torn. *T'siku la ku-ng'amba nsaru*, the day for tearing cloth—*i.e.*, pay-day, when the calico is torn in payment: when one asks, will so much do? the man consenting says, *ng'amba*, yes, tear it. *Ng'amba nsomba ku mbuyo ke! pa-ku-panga chibani*, split the fish down the back, *ke!* in making it ready for frying in its cleft stick. *Ng'amba m'kamwa*, enlarge the mouth of the canoe. *Ku ng'amba tsamba*, to tear a leaf (as a banana leaf). *U-li-ku-ndi-ng'ambika mtu*, or *u-li-ku-ndi-ng'amba mtu wanga*, I have a 'splitting' headache.

Malua a-ng'ambika, the flowers open. *Mu-chokera mpamvu zo-ng'a-mbika*, it loses the power to split up (of a cut tree which is supposed to be able to split from the heart, but which, by maturing as they do, by covering it with leaves and letting it ripen, they suppose they can take away). *Zipudu za malua zi-ng'ambika*, the buds open.

In drying fish (which is done in quantities at Lake Shirwa), *a-ng'amba nsomba pa mimba ndi ku-gambatula na-tasamika pa bvalizo na-sonkera moto pansi*, they split the fish up the belly, open them, lay them on th

back on the drying-rack, and light fire underneath.

[Synonyms — *ng'alula, alula, pandula, bandula, balula*, to cleave, also *wasa; bentula, gumula*, break off; *nyindula, asamula, teteka, chenama, chenula, ng'ambika*, to open, gape. Root *ng'a.*]

II. **Ng'amba**, A 'BREAK' OF FINE WEATHER; sunshine, clear sky; *kwadza ng'amba bero*, we have had a break of fair weather to-day; *si-onekera ng'amba*, can't see light through; *lero kuli ng'amba, mvula ya-ku-mpoto nja ku-chenjera*, to-day is fair again, the North rain is wary and clever; also, the bright break of lightning in the cloud, *ng'amba i-ri-ku psetima; waza.*

Ng'ambira or **ng'amira**, A CAMEL; also **ngamira** (with hard *g*); *ya-za* class.

Ngameneo, these are they; *antu aja a-ma-funa aja ngamenewa*, I know that these people whom we met there were seeking for these people here; Chikunda, *mbeneo.*

Ngamo, A LARGE SPEAR; *ntungo ya-pa-chikopa ndiyo ngamo a-ka-fika pa muntu a-m'pola ngamo na-m'tumbula*, the spear which they hold with the shield is the *ngamo* spear, when they come up to a man they pierce him with it and cut him open. *Luti* is used for throwing.

Ngana, so and so, SUCH AND SUCH; *a-ma-chula ngana*, he mentions such and such a person; *dzina lache ndi ngana*, his name is so and so; also *kangana, lingana*, &c.

Nganda nganda, of fire-flames, their SHINING AND VISIBILITY as in distant burning; also the beauty of a well-designed pattern, say in pieces of handkerchief; *ku waka kwa moto nganda nganda.*

Nganganga, STIFF TO BEND OR BREAK; firm; tough.

Ng'ango, A WILD DUCK; *ya-za*; they are also tamed.

Ng'ani ng'ani, and verb **ku ng'anima**, TO SHINE, GLEAM, glitter; twinkle; also *ng'anizira; ku ng'animira kwa mbvula*, lightning before rain; *tobvu lo-sungunuka* **li-ng'animizira**, melted lead is white and shiny; *ng'ani ng'ani*, also of the belly smooth and round.

[Synonyms—*twanima*, twinkle, wink; *wala*, shine; *chezima*, be a bright red; *panima*, as a firefly; *yera*, be light, white (*tuwa* and *tuuluka*, white and yellow); *psetima, pyetima, yetima.*

Also *ng'arima*, the same word as *ngwezuma, nyezima, njasi; peni*, glittering, hence *mpeni.*]

Ng'anjo, A FURNACE, a large smelting-pot built into a hole in the earth; *chipala*, is the forge, a small fire blown by bellows. Ore is dug and smelted.

[*Ng'anjo yo-umbidwa ndi dote la dongo ngati mbia a-ngo-kumba dzenje pansi pache ndimo a-mba-nka na-umba dote ni-ri-nka kumwamba ku-tandizira dzenje-ro ndimo pansi pache pa dzenje-po a-ika ng'anjo; a-ka-dza ni mpala (ndiyo ntale) na-tsira m'dzenje-mo; chitukutuku cha dote lo-umba-lo ndicho chi-pyatsa zitsulo sabwino zi-ka-to-tsama na-sula-sula pa-ka-ta ku-sula ndi-a-mba-ku-sula pa chipala*, the furnace is made with *dongo* clay, and is a vessel like a pot; they dig a hole in the ground, work the clay into a wall rising above the edge of the hole (this makes the pit deeper), and in the bottom of the pit they put the *ng'anjo* pot; then they bring ore, and pour it into the pit; the sweltering heat inside is sufficient to melt the iron, and when it is melted they hammer it and weld it; when that is done, they take it to hammer at the forge.]

Nganu, *maudzu-o nganu?* is this grass yours? See **Nga-**.

Ng'anzi, a species of large lizard like *gondwa;* say four or five feet long. See **Mng'anzi.**

Ngao, it is they. See **Nga.**

Ngar-; for words beginning thus, see **Ngal-**.

Ngaru, THE ROYAL CRESTED CRANE.

Ngati, *-ngati*, HOW MANY; *angati, ingati, zingati, tingati;* also *tsitsi lingati*, and other singulars used for plurals; also *kangati?* how often?

Ngawa, I., A DEBT; *ngawa yache*, plu. *mangawa, ya* class sing., *a-* plu.; *wa-mangawa* and *amangawa*, debtor and debtors; *ine ndi tenga ngawa kwa inu ndipo inu mu-ndi-manga ngawa*, I incur a debt to you, and you make me debtor; *ku lipira ngawa*, to pay a debt; *ndine wa mangawa ache*, or *ndine wa ngawa yache*, I owe him, am in debt to him, am his debtor; *ndi-ri ndi mangawa a iye*, I owe him; ku-ikira mangawa, to put one's self in

debt; *ku-dia mangawa*, to consume anything without paying for it, and thus become indebted, to incur debt; *wo-panda naye mangawa*, to have nothing with him.

Also PRESSING FOR PAYMENT OF DEBT; *ku-chita ngawa*, to press for payment (*ku kumbutsa kwambiri*); *ya-za* class.

[Chikunda, *gawa*. Synonyms—*chifukwa*, fault, cause; *liwongo*, cause; *kwamba*, because; *ngongole*, debt. Hence *amaliwongo*, or even *amangawa*, enemies.]

II. A GOURD; *ya-za*.

III. It is they; also *ngao;* Chikunda, *mbawa*.

Ng'azi, SHINING, glittering; *ng'azi ng'azi;* and verb, **ku ng'azimira**, TO SHINE, glitter, as of a polished knife; *dzuwa li-ri-ku-ng'azimiri*, the sun is shining; *m'maso mwache mu-ngo-ti ng'azi ng'azi*, the sun is in his eyes; **ng'azimiritsa**; synonyms under *ng'anima*.

Ngazi, RED BEADS (Yao, *chitalaka*).

Ngemwe-yo, that is the same person who; *ngemwe uja; uje ta-ona-po ngemwe-yo*, look there, that's the very man; *nga, q.v., ndi emwe*.

Ngena, it is others; *ndi ena; ku-kumba chabe a-ku-dza nda-bsyala mbuyo ngena*, to dig for nothing, it is others who come after and sow; *awa nga-ku-saka a-ku-omba mfuti ngena*, these are doing the labour of hunting, it is others who fire the guns, *nga, q.v.*

Ng'ini, generative organs (female).

Ngo, I., they just do, *a-ngo-ti*—see **Nga**; *a-ndo-ti, a-ndu-ti, a-ngu-ti, a-mbo-ti*. Also II., **ng'o**, scattering; **ngo**, III., root, round, hooked.

Ngogo, A CIRCLE, RING, noose, necklace; as **gango**; *ngogo yache njo-gwa apa pa chifua*, his necklace just comes to here down upon his chest; *ngogo ya-chuma, ngogo ya chingwe*, a circlet of beads, a circlet of string; *ngogo ya kwekwe*, the round of a noose; *kwekwe ili li-ri ngogo ya-bwino*, this noose is a good round; *ya-za*.

Ngololo, hollow QUILLS; *ya-za;* from the tail of the porcupine.

Ngolomondo, an *ndodo* or STICK WITH A HEAD, the *ndodo* proper having no head; Chipeta, *mbombondo;* Chikunda, *ndongo; ya-za*.

Ngolongondi, and verb **ku ngolongondima**, TO LOOK DOWN, of one sitting working at his basket-making and looking intently down; of one walking with his head down; *-ira, -itsa, -idwa, -ika, -ana;* also *ngongondima chingongo*.

[The root of many in *ngo* is the same as words in *ko*, hooked, crooked, catching, round.]

Ngoma (hard *g*), the 'koodoo'; straight twisted horns; *ya-za;* also *mngoma, mingoma; wa-ya*.

Ng'oma (soft *g*), A DRUM; it figures largely in the dances, is made of hollow sounding wood covered with stretched skin (*kasila* or *katsila ng'oma*), fastened all round with pegs (*ntolo*), and a rim of skin above them; sometimes there are two ends with skin, sometimes one; sometimes there is a tail or stand. The drums vary in size, some being beaten at the breast, some grasped with the knees, some set on the ground, some with supporting forks, some hung; and either hands, fists, or drumsticks are used to sound.

Also *ng'oma ya wonga*, a KEG of powder; *ng'oma ya kapobvu*.

Ng'oma-ya-kalulu, a fungus, 'THE DEVIL'S SNUFF-BOX'; also *ng'oma-kalulu*.

To beat the drum, *ku omba ng'oma; pininga ng'oma*, &c.; the chorus singing *mabvume;* answering, *bvomereza. Ti-dzi-boola lamba na-sindikiza nayo mnzache pa mtengo*, we bore holes in a leather band and press it firmly to its neighbour, the wood of the drum, and then peg it (*na-komera ntolo zache*): *bere la ng'oma*, the place for fastening the strings. *A-u-panira mgaga*, they hold the *mgaga* drum between their knees.

[The rhythm of the drum is most perfect, and the time as varied and naïve as the metres of Horace; the smaller drums are made to answer the big ones, the rapid and slower beats blending in the most perfect time, and yet with a freedom which seems to create rhythm as it goes along. The quickness with which a dance is improvised, in fact with which anything can be swept into a dance, shows the same master-power in time

and rhythm seen in drum accompaniments. There are skilled drummers who go to the dances as a piper at a Scotch wedding (see the story of the drummer *kambiriyaya* and the *mfiti* witches).

The following are some of the drums:—

Kunta (4 or 5 ft. long); *mpanje* (same size); *mpangula*, supported on a fork, beaten with fist; *kwenje*, large, beaten with a stick; *mgulugulu*, large, with stick, war drum; *dombe*, with two drumsticks; *mgaga*, long, one end skin, tail at the other, held by legs; *mpazaza*, with holes round; *mchoma*, a chest drum, held by the wrist, the fingers striking with a flexible motion, and the drum thrown out from the chest with a jerk each beat; smaller drums are also, *mpiningu*, *kampiningo*, 1½ to 2 ft.; *mudewere*, with tail 3 ft.; *lingaka*, held under the arm; *garansi*, rapid accompanying drum, also *chilansi*; other names are *mtsanga*, *dulira*, *mfinta*, *kumba*, *nambera*, &c. &c.

The sound of the *mpanje* drum; *te te bete bete mbre be te mbre mbre bete*, with different pauses between the syllables; also *bete bete tu mpu tupu mte mbre mbete mbre mbete*. The variation of sound, time, beat, number of beats together, and rests between, give a freedom of which the two above give some small idea.

Drums are also used to summon people to war, or beer-drinking, or *mlandu*, or *maliro*, or hoeing.

Mfinta and *dulira* are drum dances; also *mtepa*, *kunju*, *kansengwa*, *chimbidi*, *nkuwiri*, *ndaganyu*, *chindea*, *tosa*, *mbwerera* (Chipeta dances).]

Ng'omba—see **Mngomba**; also **Ngomba**, one sent to apprehend another; *wa-a*; also SECRETARY-BIRD.

Ng'ombe, A COW, or bull; *m'ng'ombe m'ng'ombe*, many kinds of cattle; also *ku unda ng'ombe*, to form a 'tortoise' with shields, by putting them together, as the Angoni do; *ya-za* class.

Ngombe (hard *g*), LIME, kept in a little box (itself called *ngombe*), and eaten in small pinches with chewed tobacco to neutralise the acid; *ya-za*.

[*A-ocha nkono na-zi-kala-kala na-sanganiza ndi chidulo na-ika m'ngombe na-tseka ndi katsekera ndiko ku-ika fodia m'kamwa ndiko ku kolowola ngombe ndiko ku-ika m'kamwa*, they burn shells, rub them down, mix with salt water, put in a little box, and shut it with a small stopper; when they put the tobacco in their mouth, they scrape a little out and eat it with the tobacco.]

Ngombero, A TRAP for mice, made of thin strips of bamboo or sugar-cane rind, loosely woven, like a long glove-finger tapering to a point; this is set on the 'run,' and the mouse goes *readily in* (the loose weaving in the grass looking like simple under-grass); incurved points prevent the return of the mouse backwards—besides, the trap being just about the size of the mouse's body, widens slightly when the mouse curls up, thus pointing the rim spikes more inwards; the plaiting tightens again when the mouse pulls forward, and grasps the body more firmly with every movement it makes.

Also a FENCE TRAP set on the path of the *nchenzi*, beaver-rat, or *brumbe*, large mouse, or *sakwi*, ant-eater, which, when entered, leads to a covered place where a man is on the watch; *a-kala m'situ, yo-pera mabrumbe ndi asakwi; a-kala m'dimba ndi m'dambo*, set in the stream soil or in the *dambo* glade; *ya-za*.

Ngombo, a cup for baling; also a PADDLE; some say *nkafi; ya-za*.

Ngome, A SQUARE HOUSE; also a house without a verandah (Yao, *libanda*, Manganja, *msasa*); *gome* (*la* class) is a square box, door, &c.; *ngome* is *ya-za* class. *Nyumba i-ri ya mgome; nyumba za mgome; ngome za nyumba.*

Ng'ona, A CROCODILE; of *ya-za* class, but used in *wa-a* class, thus plu. *ang'ona; ng'ona a-zembera antu*, the crocodile hides from people.

Ng'onamtondo, a crocodile, a black species, very strong smell; *mbalamenga*, white; *ng'onamtondo wo nunka, wa-ku-da, bi! wo-sa-kulai.*

ng'ona ng'ona = *ng'una ng'una*, greed, of one who eats by himself, not to share it with others.

Ngondi ngondi, MANY IN A LINE, as of men with loads; *ku chiruka kwa antu ngondi ngondi.*

Ngondia, A CORNER, BEND; *ngondia ngondia*, the windings of the river; the corner of a house, inside; *ya-za* class, also plu. *mangondia*, *a* class.

Ngondima, ku, TO FOLLOW AFTER ONE ANOTHER, *ku tsogozana*; also TO LOOK DOWN, on the ground as in following spoor.

ngondimira, -itsa, -idwa, -ika; also **gondimira.**

Ng'ondo, scattering, of *ngondola* below.

Ngondo (*g* hard), THE HARTEBEEST;

i-enda pamodzi. Also for *ng'ondo,* see **Mng'ondo.**

Ng'ondola, ku, TO SCATTER, disperse; *muntu a-ng'ondola mbewa iwe!* the man scatters the mice; *a-ng'ondola inzache ku nena nkondo i-ri-ku-dza awani inu,* he scatters his companions, saying, run, the war is coming; *nsatsi i-ka-pulika i-***ng'ondoka** *ng'o,* when the castor-oil bean splits, the seeds scatter. *Mbewa zi-ng'ondoka;* also **ng'ondolola**; *ngondotsa;* also *balalika,* to scatter. *Ti-ngondolane mitu, ti-lulane mitu, ti-ngwandane mitu,* let us fight, knock off each other's heads, as of two parties meeting in the path and fighting.

Ngondwa, very large lizard, like *ng'anzi;* sleeps in winter; in old trees; seals up its hiding-place; casts its skin; its tail is *kombo* as a crocodile's. **Tipa** is a large kind, and **nasale** another kind of *ngondwa;* also **pondwa.**

Ngongole, DEBT, LOAN; *ndi-tenga ngongole,* I shall take and owe (say a fowl); *ku gwira nchito ya ngongole anga,* to work for one's debt; *nkuku a ngongole,* a fowl taken to pay debt; *nda-dia ngongole, ku bwezera 'manja ku-tenga nkuku yina ndi ku-patsa,* I have run into debt, to me with something in one's hands by, to take a fowl to give him: *sa; kongola.*

ngongome, *chingongome,* green maize aded, wrapped in leaves, and ked.

ngongondi, with verb **ku ngongo-a,** TO LOOK DOWN, as at one's ; also *ngongondira, -itsa, -idwa; kita ngongondi ku-sa-ang'ana*

no, SMALLNESS; small, few.

one of those words which take re-ed particles, and form the nearest h in the language to adjectives—such *-tari, -fupi, -wisi, -muna, -kazi. ng'ono, mng'ono, wamng'ono, wau-ng'ono chaching'ono, zazing'ono, la-sung'ono, kakang'ono, tating'ono, pa-* also *pang'ono,* a little; from *u-chi-, zi-, li-, ka-, ti-, pa-ng'ono* in sen to correspond with the ruling

li-ng'ono, the tribe is small; *nze-ng'ono,* small wit; *mau ang'ono,*

Ngonyo, A BEND, CORNER; like *ngondia; ya mnda, nyumba, nyanja; ngondia* of a house chiefly, *ngonyo* of a river; *ya-za.*

Ngor-; for words beginning thus, see **Ngol-.**

Ngowe, a hook, CROOK; *ngowe ya ku kowera masatsa,* a crook for pulling down firewood from their storage in the rafters; *ya-za;* root **ngo,** and *kowera.*

Ngoza, a string or rope fastened round the *chikolongwe* fish or hippo-spear; *a-ta-ngo-ruka ziwiri, nkosi ziwiri, na-patikiza mpongo ku-mbuyo kwache,* they plait two strands together, and add the *pongo* to the back to intertwine and bind them together; *mgoza,* plu. *migoza; wa-ya.*

Ngu, I., HITTING, with a club, *ku kungunta ngu! mbvi ngu!* also *nga,* with simpler *gu!* and *ga!*

II. Just; for *ngo, ndo, q.v., a-ngu-ti.*

III. It is; *mtengo uja nguu,* that is the tree.

Nguli, I., A TOP; whipping-top; *a-manga zingwe za maluzi zitatu ku nsonga kwa kamtengo nda-menya nazo nguli,* make a lash of three strings of bark, tied to a bit of stick, and beat the top with it.

II. A PATCH OF WOOD to mend the *mtondo* grain-mortar; *a-sema nguli yo-tsekwa chiboo cha mtondo.*

Ngulungunda, ku, TO ROLL OVER, as a round pot or jar on a smooth floor; *mbia i-ngulungundira pamtu pache chifukwa kuti pa-li-be nkata,* a pot rolls over on to its mouth because there is no *mkata* ring (of grass, &c.) put underneath; *madzi a-ngulungunditsa pale la chitsulo,* the water oversets the frying-pan; *mpika i-kala pansi po-panda dzenje nkolo yache yo-sa-kazikidwa bwino u-ngulungundira,* a pot without a hole for the bottom to stand in, not set well on the ground, rolls over.

[See also **Gubuduka, Bulumunya, Bulumunda, Mulumunya, Ngulusuma,** &c.]

Nguluwe, A PIG; plu. *anguluwe;* also *ya-za* class; *nguluwe njazi.*

Ndinu a-chi-kumba-nguluwe a-vala

za-chi-kumba-nguluwe, you are those who wear what has been left off long ago; old fashions, still lingering.

[*Nkumba*, the pig; *nguluwe*, wild pig; *njiri*, wart-hog.]

Nguluzuma, GUMS WITHOUT TEETH; *za mwana* or *za mkalamba; mwana a-ndi-luma ndi nguluzuma mano a-li pansi*, the child bites me with its gums, its teeth not being through; *mano a-ta-gulukaguluka onse zi-tsala nguluzuma zoka*, his teeth are all fallen out, only the gums remain; *ya-za*.

Nguma, I., the HEAD OF A BOIL, *zo-limba; mafinya a-ku-yera a-ku-limba*, white firm matter—see **Chironda**; *miguma* = the edges; *ya-za* class.

II. The pointed inturned sticks at the mouth of a fish-basket; *ya-za*; also **Mvuma**.

Ngumbi, DEPTH, as of a basket; *ngumbi ya mdiero; ya-za*.

Ngumbu-ngumbu, THROWING A STICK or piece of wood.

Ngumbungwenje, of wood to fit, to be exact; *gwenje*, fall of wood or iron.

Ngumbwa, SMALL SHELLS from which lime for eating with tobacco is obtained; *ya-za*.

Ngumbwi, FULL TO THE BRIM, overflowing; *madzi a-ti ngumbwi ku-dokopo a-ti-memenera a-li m'chirinji nde nde nde*, the water is full at the landing-place, it laps at the brim, it is in a line all along the steep bank.

Ngumi, male of *nchenzi*, rat. See **Mngumi**.

Ng'una, GREED, EATING WITHOUT ONE'S COMPANIONS; also **ng'ona**; *ng'una ng'una;* (this the crocodile does, putting its prey under a bank till it rots.)

Ngunda, I., A BAMBOO TOBACCO-PIPE, the smoke of which is drawn through water in the hollow of the bamboo. The bamboo is cut just above a joint, and is thus water-tight; about two-thirds down a hollow stem (*biza*) made of *bango* reed is inserted, and a bowl-piece (*kafwambira*) made of clay is put upon the end of the hollow reed; into this the tobacco is put, and the smoke drawn through by the mouth placed to the wide bamboo mouth; water inside the bamboo cools and purifies the smoke. The gurgle of the water gives the name. The Chipetas sometimes use a *chigwenembe* root instead of bamboo.

II. SWOLLEN, as legs in rheumatism (*myendo ya-ti ngunda*); as a beast dead and swollen in the bush (*nyama ya-ti ngunda*); as men lying asleep (*ti-gona pansi mgunda, antu a-li mgunda mgunda*); of stones lying here and there, or hippopotami on the sand-bank, **ngunda ngunda** (*amvu a-li ngunda ngunda pa mchenga, a-turuka m'madzi a-ku-ya*); of a boil, *pfundo li-ri ngunda; ngunda yache, ngunda zao; ya-za* class.

[Synonyms—*uli uli*, *mbambanda*, *mbanyu*, *tulumba*, *tupa*.]

Ng'ung'udza, ku, TO GRUMBLE: *kunena cha pansi si ku-nena ndi onse*, to mutter to one's self, not to speak before all.

ng'ung'udzira, -itsa, -idwa, -ika, -ana.

Ngungumira (hard *g*), SMALL AND STOUT, 'stumpy'; of a man (also *garu, udzu*, and *zonse zo-kula*, all things that grow in size); *ku-sa-kula msinku mgungungu; udzu u-ka-kula po-uma u-ngungumira*, grass which grows in a hard place is stumpy; *njala i-da-mngungumitsa mwana*, starvation made the child small and dwarfish; **-ika, -idwa.**

Ngungungu, DWARFISHNESS.

Ng'ung'uza, grumble. See **Ng'ung'udza.**

Nguo, SKIN, of a sheep or goat; CLOTH; *a-bvala nguo; ya-za*.

Ngur-; for words beginning thus, see **Ngul-**.

Nguti, who is it? *kodi amene ti-funa nguti?* who is the person we are seeking? *munda wanga wo-kulu nguti?* which of my gardens is the bigger or biggest? See **Nga.**

Nguyo and **nguyu**, it is he, this one, that one; *a-di-li-po nguyu*, this is the one that was there; *nguyo*, it is that one; *nguyo amene ti-ma-funa uja*, that is he, that man whom we are seeking. See **Nga.**

Ngwa, I., it is, they are; *ufa ngwanji nao*, what are you going to do with this flour?

II. **Ngwa!** THE NOISE OF CUTTING; *ngwa! ku dula nsinga.*

Ngwala, a beaten track, of game. See **Mgwala.**

Ngwalangwa, fan-palm. See **Mgwalangwa.**

Ngwalati, A SWITCH; a branch or tree with leaves stripped off; *mtengo u-kala wa pa komo wa-bvalira a-usadza-sadza ntambi zonse u-tsala u-li ngwalati*, a tree at your door clothed with leaves, and you strip it of all its branches, there remains *ngwalati; m'malimwe mitengo yonse i-tsala i-ri ngwalati ngwalati, masamba onse a-ta-ta-ku-pululuka*, in the cold season all the trees remain leafless and bare, their leaves are all stripped off.

Ngwalatira, ku, TO BE STRIPPED OF LEAVES; *mtengo u-ngwalatira ku-kala masamba onse a-to-pakatika m'malimwe*, the tree is said to be *ngwalatire*, because (*ku-kala*) all its leaves have fallen off in the dry season.

Ngwalo, the side or HOLLOW OF A RIVER-BANK; *m'ngwalo mwa nyanja;* plu. *mangwalo; ya-za* class, or *a-* plural.

Ngwanda, ku, TO CUT OFF; cut through; *ti-ngwandane mitu*, let us cut off each other's heads (see **Ng'ondola**); *gwiriza nsinga* (or *chingwe*) *ndi-ku-ngwandire*, take hold of the string, I shall cut you off a bit; *koswe a-i-ngwanda ntsinga ngwa!* the rat has gnawed the string through; *ku ngwanda makutu, mtu, chala*, also *chikuni, chitsa*, cut off ears, head, finger, or firewood, or stump.

ngwandira, -itsa, -idwa, -ika; also—

Ngwandula, ku, TO CUT OFF; *ndi-ku-ngwandululu ine*, or *dula pa kosi*, I shall cut off your head.

Ngwangwanda.

Ngwe, I., LIGHT YELLOW; BRIGHT, of the sky; LIGHT, in the house; also CLEAR, without anything in; **mbe, se:** *matochi zi-ri ngwe, iwe mene u-to-zi-ang'ana pa maso-pa zi-ri ngwe!* you look at the bananas, and they look light and ripe.

II. **Ngwe ngwe**, the falling of hail on the ground.

III. The sound of a pot; *mpika u-lira ngwe ngwe ngwe.*

Ngwekere, as of binding sticks together for a *kama* or bedstead; *kwe-kamika;* **ngweka**, string for hanging things over, say a bow, &c., forming a sort of shelf.

Ngwendu, rocking from side to side; and—

Ngwendula, TO ROCK; also **ngwenduma, ku**, to rock from side to side; stagger; **ndenguma**, and *ndengu-ndengu;* as a canoe.

Nkazi a-to-senza mtsuko wa madzi u-to-dzi-pita ndu-ngwenduka, a woman carries a water-pot upon her head and goes on, while the pot sways from side to side. *Mtsuko u-ngwendukira mbali imodzi*, the jar leans to one side. *Ngalawa i-kala ni manzere, chifukwa i-ngwendumira mbali imodzi, chifukwa ngalawa a-la-tema mtengo wo-kota*, the canoe turns always to the left hand, because it leans to one side, being made of a crooked tree. *Madzi a-***gwendumitsa** *ngalawa.*

ngwendutsa, -udwa.

Ngwezu, red, as fire or dawn. See **Mngwezu.**

Ngwezuma, ku, TO BE RED, as ripening fruit, or fire or dawn; *ku-amba ku-psya, ku-amba ku-cha*, of bananas turning yellow, or leaves brown; *mbvula i-ri-ku-ngwezuma, a-li-ku-ngwezuma mpambe*, there are light spaces in the thunder-clouds; *njazi ndizo zi-ngwezumitsa*, the lightning is that which chiefly shines (also causes the light spaces); *cheza chache ndicho chi-ngwezuma, moto u-li-ku-ngwezuma uko wa-ku-ona cheza choka*, its light flush is that which reddens, the fire is burning and lighting over there, you just see its reflection. *U-ka-zi-one ntochi ngati nzo-ngwezuma*, you must go and see if the bananas are ripe; *maungu ndivo a-ngwezuma*, pumpkins turn a ripe colour when ripe. See **Ng'anima.**

Ngwi, I., strong, firm; *malungo anga a-li ngwi.*

Ngwi, II., the sound of a tuning-fork, a pot when sounded and emit-

ting a note, a hoe (used as a cymbal); *ku lira monjo, ngwi ngwi ngwi*, or *ngwi i i i*.

Ngwilo, also **ngwiro**, CLEAR, OPEN, FULL; empty, round, beautiful, clean; perfect; a straight-stemmed tree not hacked: *maso a-li ngwiro*, eyes large and clear, with good sight; *kantu ka ngwiro*, something beautiful; *nyumba ya ngwiro*, a clean, 'tidied,' smoothed house; *nchito za ngwiro*, good work; *antu sa-dza ku-li ngwiro*, the people have not come, the place is empty; *kwa-dza ngwiro kwatu*, our village has become empty (also means clean and neat); *ndi-la-dza* (*nkondo*) *ngwiro*, our men all came back safe and unwounded; *m'manja u-ka-samba-mo u-ti mu-li ngwiro*, my hands are clean; *ku-mmero kwanga ku-li ngwiro lero*, my throat is clear and better (*dzulo si-nda-die koma ndi-ri-ku-dia zakudia lero*); *nkope ya ngwiro, ya-ku-ang'anika*, beautiful face. It is of *ya-za* class.

Ngwindi, a dance, with drum; *mangwindi; ya-za;* also *a* plural.

Ngwo, it is of, they are of; *mtengo ngwo-seama*, the tree leans. See **Nga**.

Ng'yang'ama, ku, TO STAND, SIT, or GO ON TIPTOE; of a person; *a-ng'ya-ng'ama kuti mdidi u-sa-mba-mveka-i*, he goes on tiptoe that the sound of his tread may not be heard (*ku-enda ndi zala zoka o-sa-lisa mtswa-i*, to go on one's toes without making any rustling); it is also extended to wild beasts creeping stealthily upon their prey; also—

Ng'yang'yamala, ku—see **Nyonyomala**, to sit on one's heels (*ku kala* **manyonyowa**, *tako o-sa-kala pansi, o-sa-kazikika nkolo pansi*, to sit with one's buttocks not touching the ground).

Ng'yang'yampira, ku, to stand on tiptoe, of an animal stretched up on its hind legs (*ku-ima ndi dzala dza myendo*): all forms with *-ira, -itsa, -idwa, -ika; ng'yang'yamala* with *-atsa, -adwa;* also **kalamira**, *q.v.*, *nyanyampira*, &c.

Ni, I., the sound of a bee buzzing and flying past; *niii, peperrr*, and *ga* (when gone past); also **ne**.

II. Conjunction and preposition, and, with—see **Ndi**. *Ku-nka ni*, to take; *ku-dza ni*, to bring; *ku-kala ni*, to have; *ku-bwera ni*, to bring back.

III. **-ni**, of imperative of verb, *chitani*; 2d pers. plu. and used for singular. It can be sometimes attached to words immediately following the verb (forming, as it were, a part of it); *temakoni, tema-ko-ni*, cut you there (for me a piece); *pitani nayoni uko mbali ya uko*, take you the (canoe) over to the other side—*i.e.*, do you take.

Nia, ku, TO EASE ONE'S SELF; sometimes *ku-nia bodza* = to tell a lie (indelicate or contemptuous); also **ku nya**, so *nieka, niera, nietsa, niedwa*, and *nyeka, nyera*. Similarly *ku seta bodza* (also indelicately) is used for 'to lie.'

Nika, ku, TO DYE, specially black, but also red; to dye cloth and dry it in the sun; *ku-nika nsaru kuti i-sanduke ya-ku-da*, to dye cloth that it may become black; *ndi-nike nsaru i-kale ya-ku-fiira*, I must dye the cloth that it may become red (also *ndi-fiiritse, ndi-chezule*).

[The black dye is made with the *chinje* bean. Red and black are almost the only two dyes, yellow being a half-red. *Nika* refers primarily to black dye, and when used alone is so understood. *Kunika*, for *ku-sika* (*ndi-nka-ku-kunika*), has also been heard.]

Nimo, see **Ndimo**, and—

Ning'a, ku, TO BE NARROW IN THE MIDDLE; at neck or waist; of a person, insect, jug; *nsupa yo-ning'a pa kosi*, a phial narrow at the neck; *mabvu a-ning'a pa mimba pao*, wasps are narrow in the middle; *mtsinje pena po-ning'a pena pa dzive*, a stream at one place narrow, at another a pool; *chingwe changa-chi cha-ning'a apa* (or *nsinga yanga*) *chi-ti chi-dzadukire*, my bow-string is thin here, it looks as if it would break.

ning'ira, -itsa, -idwa, -ika.

[It is also *ku nimyitsa*, ng' and ny being closely connected.]

Ninga (hard *g*), LIKE, AS IF; as *monga;* see **Nga**; *ninga ngati*, like as if. *Ichi chi-kala ninga nsinga*, this is like a bow-string. *Antu-o ninga ngati sa-enda ndi umo a-li-ku-enda*, these people look as if they were not

ng, and yet they are. *Changa ninga ichi*, that of mine is like *Ichi chi-nga ngati ichi=ichi chi-inga ichi.*

ji, what is it? *ko ninji? ichi* what is this? *Kodi ninji chi-a-ona antu cho?* what is it these e are looking at?

kha, ku, TO GIVE; to bestow; *ninkira*, to hand over to him.

kiza, ku, to give for delivery; *ana*, pass from one to another. *eye u-ka-ninche mlongo-wako ya m'gowero*, go and give your some *nsima* porridge from the house. *Ndi-ninkiza tsa-ku-enda i-tumiza wa-ku-enda m'njira*), I it by some one who is going.

onyms—*ninka*, give, bestow; *patsa*, mpart; *pereka*, give, hand over.]

nso, over again; *ni-nso.*

nye, NARROW at the neck; *ning'a neng'a* (=*ni-nye* in sound, from therefore avoid).

ipo—see **Ndipo**—and.

J-. Nouns in *nj-* of *ya-za* class; s and interjections in *nja*, *nji*, with general idea of firmness, rectness, in *j* and in *ch*; or soft-clearness, &c., in the broader

d the root of nouns in *nj*, &c., as f the words of the *ya-za* class in one must remember that *nj-* may *n-nj-* (the nasalisation of a root in of the nasalisation of a root in *j-*); a is possibly *n-njala*, where one to look for the root under inter-s, &c.]

, BINDING FIRMLY; *ku manga anga mfundo nja!* tightly; ba.

IRM TREAD, **nja nja!** *muntu a-enda nja nja!* firm d; *mwana a-li-ku-enda* walking well, quickly.

TTING' (verb *njanda*, also d *nzandamuka*); *mpira nei nja!* the ball stots; *-njanda ichi*, the arrow nly (either stotting or SHORT.

UTSIDE; *kunja, panja; nja uko;* outside of the &c.

V. They are, of the *i* or *ya* class; *nkuku nja ku-lera ana ache*, the hen is one who nourishes her brood; *nkondo nja mtindi*, the enemy is numerous; *nja pfumbi kumene i-dzera pfumbi la kobo*, it raises up the dust where it comes from, dust rising in a pillar; *nja madzi*, they are very numerous.

Njala, FAMINE, HUNGER; want; *ya-za* class; *a-lima ndi njala*, they hoe in time of scarcity; *ku-gona ndi njala*, to go to bed hungry; *makono ku-li njala*, famine this year.

[Resources in times of famine—
Grasses used as food—*guru*, *mpunga* (not rice), *linkoche*, *liwanje*, *msonde*; fruits—*njale*, *bwemba*, *kadati*, *msikidzi*, *matondo*, *malapa*, *mvunguti* (others of course, but these specially in famine); *chitedze* bean, *chikaka* root, *mlanya* root.]

Njale, the fruit of the canoe-tree, *mnjale, q.v.; ya-za.*

Njanda, ku, TO 'STOT'; *pa-li-be muntu a-nga-lase mtabvu wa tonje antu onse a-ma-u-njanda*, no one can pierce with an arrow a bundle of cotton, the arrow simply rebounds: *mpira u-njanda.*

njandira, -itsa, -idwa; also **njandula, njanduma**, and—

Njanja, ku, TO 'STOT,' REBOUND, as an india-rubber ball; *ku-lasa kantu ku-ka-goma ku-bwerera pomwe*, to hit something from which it stots back, *mbvi, mpero;* also **njanjula, njanjuma**, with *-utsa, -udwa*, &c.

Njanjama, ku, to be 'jumped up' and short, as short clothing.

Njanjampako, a species of bird.

Njara, hunger; **njare**, canoe-tree; see **Njala** and **Njale.**

Njati, A BUFFALO; plu. *anjati, wa-ya;* Chikunda, *nyati.*

[An old bull, *lambwe*, or *lambe*, and *ungwe*; also *mang'oma*, a bull; *mng'ombe*, the herd.]

Njazi, LIGHTNING; *ya-za; ku ng'a-zima*, &c.

Nje! SOFT, QUIET; the taste of warm water, or food without salt; insipid, weak; also cold.

Mtima u-li nje, u-fewa, the heart is gentle. *Nsima yo-sa-psyetsa i-ti nje*, porridge not well cooked is 'wersh.' *Ndiwo zo-sa-tsira nchere zi-ti nje!* vegetable without salt is insipid;

mwezi wo-panda mchere u-li nje! u-li zi! Moto wa-zizira, tuza, tsopano li-ri nje! the pain of the burn or blister now is quiet. Also of a trap, weak, without spring—if *chinjinji*, then firm (see **Nji**). *Malungo a-li nje*, I am cold. *Nsima i-ri nje*, the porridge is cold.

Njedo, taunt. See **Mjedo**.

Njeje—see **Mjeje**—shaving the head round.

Njel-; for words beginning thus, see **Njer-**.

Njema, *nsaru ya njema* = WHITE CLOTH; *ya-gala*.

Njenje, QUIVERING, SHAKING; verb *njenjema, njenjemera*; the root *nje* soft. *A-bvina njenje*, they dance with intentional quivering of the body. *Ngwa manjenje*, his hand shakes, &c.; or, he dances thus.

Njenjema, ku, TO SHIVER, START WITH FEAR; as a thief, one startled by his companion; *ku chita* **chintenu** *ndi nkondo, ku-njenjemera*.

Njenjemera, ku, to tremble, fear, shiver with cold: *je je je! njeje! jejemera, tetemera; njenjemero*—see **Mnjenjemero**; *ndi mpepo ndi ku opa manta*, to shiver.

Njenjemeka, ku, TO BE BAULKED in doing a thing, hindered by something else—*e.g.*, in hunting game, *garu a-njenjemeka ambuyache, nyama ya-pita*, the dog confuses and delays his master, and the game gets off; in making a grab at mice, grass or tree comes between, and is the cause of one's not succeeding in catching them; in looking for a knife in the grass, the grass hinders one's seeing it; *chedwetsa, che-njeneka*.

njenjemetsa.

Njenjete, a species of TREE.

Njera! clear, open, as the surface of water with nothing floating on it; the whites of the eyes of a person dead or in a faint (*maso a-li njera, a-li dembe*); clearness of water or calm, *madzi a-li njera! njera wa madzi, madzi a-dika a-li njera!* the reflection of the moon in the water, *mwezi u-li njera pa madzi* (*ku-onekera kwache-ko pa madzi*).

Njerama, ku, TO BE CLEAR, CALM; and of eyes with whites seen; *mwezi*, or *maso*, or *madzi a-njerama*.

Njere, the SMALL SEEDS of tobacco, or of other flowers, vegetables, grasses, Indian hemp, *terere, chitowe*, &c.

Njerewere, A WART; and *njewerere, njewere; ya-za*.

Njeresa, KAOLIN; *utoto ngo-limbirira, njereza nza sa limbirira*, paint sticks firmly, kaolin does not.

Njete, MADNESS, or insanity; *munna uyu ngwa njete*, does not obey, but not from disobedience; also *ngwa* **njete** as *ngwa* **pwete**, he is joking, laughing at a person; *ya-za* class.

Njewere, wart; **njerewere**, above.

Nji! FIRM, STRONG; *munru uyu a-li nji*, this person is strong. *Nsampa nji*, the trap firm. *Ku-manga nyumba nji; izi zi-ri nji*, to bind the tyings of the house firmly. To tie a grass-knot *nji!* Of a sharp pain, '*nji!*'

Hence DETERMINED, intentional. *Chi-ri nji! chi-ri-nji ku tenga*, or *ndi-ri-nji ku tenga*, I am determined to take (*chirinji*, a bank, is accented on the first syllable, this on the second).

-nji, WHY, HOW? as in *bwanji*, how? *ndi pange-nji?* what must I do? *a-ti ninji?* what does he say? *pena panji?* where else? or what other? *nyama iyo ninji = ndi njati iyo?* what kind of animal? buffalo; *wa-dza kuno-nji?* what did you come here for?

Njidzi, a kind of FISH-BASKET NET; it is woven, baited, and plunged into the water; *ya-za*.

[*A-i-ruka ndi lusi na-gwira nsomba ndi ku bvuadza*, they weave it of bark-string, and catch fish by plunging it into the water; *a-ruka-ruka ngati mono ndipo a-manga ku-dia kwache ku nsonga na-boola pakati a-tandauula pa m'kamwa na-bvuadza bvu! bvu!* they weave it like a *mono* fish-basket, and tie the butt up in the end, and make a hole inside and enlarge the mouth, and set it plunged in the water.]

Njiji, pains. See **Mjiji**.

Njil-; for words beginning thus, see **Njir-**.

Njinga, a bobbin or spool; made of a small circle of tortoise-shell or other material, through which the stick is put by which the thread is twirled, and upon which it is wound; *ya-za*.

[After the *mawewere* is pulled out of the

fluffy mass of cotton, it is roughly twirled into loose thread (*ku pota*). This is next fastened to the *njinga* spindle, round a little hook at the shorter end, and the *njinga* twirled round (with a sharp twirl on the leg, and let spin in the air *ku sansira*). About a yard is spun at a time. When this is sufficiently tight, it is twined round the longer spindle-end, the thread fastened, and another length spun. When the longer end of the spool is full, the thread hank is taken off and laid aside, the whole together making a large bobbin for cloth weaving.

Njinga ya kamba, a spool of tortoise-shell, the stick being a piece of bamboo about a foot long. *Njinga yo-potera*, a large heavy spool (*njinga i-kala yo-leruka sa-nga-i-sansira yomwe-yo, koma i-ma-lemera ndiye yo-sansira*, if the spool is light it can't spin the fluffy thread, but if it is heavy it can), about two and a half to three feet long. The smaller spool is used for spinning the thread over again close and tight. This is done by *njinga ya kamba* (or *pale la mtengo*, or *chibadi cha kamba*, a spill of wood or piece of gourd or pot); *a-sankira cho-chindikira cha kamba*, they choose the thick bit of the tortoise-shell.]

Njinja, ku, TO CATCH IN A TRAP; *ku-njinja nyama mwendo nji nji!* to catch fast hold of the animal's leg; usual word *ku kola*.

Njio, (1) *ka-ombe njio*, that is the one, shoot it; (2) heard, *njio* = shout; (3) STATEMENT OF THE CASE, *ka-ombe njio*, tell me the matter.

Njira, A PATH; *a-pita m'njira*, or *a-gwira njira*, they go in the way, they 'take the road': *patsa njira*, give room to walk; *ya-za*.

Njira ya-ku-lunjika kwatu, a path going straight home. *Njira yo-ang'anira kwatu*, a road looking homewards, which goes to our country. *Njira i-gomera m'munda*, the path stops at the garden. *Njira ya-goma apa*, the path stops here. *Njira yo-fumbula*, an open trodden path. *Njira yo-lungama*, or *yo-ongoka*, a straight path: also *njira ya-pa-nchombo*. *Njira yo dodomeka*, a puzzling path; *yo-sokonekera* or *fafaniza*, an indistinct path; *yo-wirira*, overgrown; *njira ya-fa*, the path is dead—also *yo-zia*, quenched, unused, hence overgrown and a path no longer. *Njira ya pakati*, a straight road; *yo-zemba-zemba*, with twists and turns; *yo-bwera-po*, which turns there as if to go back again. *Ku bwera pa-njira*, to come back by the way. *Ku-turukira m'njira*, of one road coming out into another. *Ku perekera njira*, to show one the way; *uza njira*, tell the way. The road to the head village is *njira ya kwalala*, a broad road, a highway; *njira ya nkumbi*, a broad road. *Mtima wa njira njira*, ways and ways.

Njiri, A WART-HOG; plu. *anjiri; wa-a*. *Chikopa cha chabe*, its skin is worthless; *ngati njobvu*, like an elephant's; *mano oka mano, a-ka-funa minyanga ku-sanduka njobvu*, its teeth only gleam white, it wants but tusks to turn into an elephant.

Njiru, MALICE, ENVY, covetousness; *sa-da-chita za njiru ku taya chitoto ku tengo*, they did not act spitefully and throw the cup away into the bush, they had done with it; *uyu ngwa njiru wa-dukidwa ndi zanga wa-zi-taya ku tengo*, he is envious, it is my things that make him envious, and he has thrown them away into the bush (*ku-psyetsa mtima ndi za mnzako*); *nyama mwa-i-pera njiru*, you have killed the beast from pure wantonness, not for food: when a person asks anything and the other refuses, though he knows, from pure nastiness of spirit.

Njirwa, A BRICK; also *njerwa: ya-za*.

Njiti, *mitengo njiti*, which trees are they?—see -ti fo- ndi-iti.

Njiwa, a wild pigeon; *nkunda*, a dove; *ya-za*.

Njo, I., SPROUTING UP, *ku njonja; mmera u-li njo njo njo:* also standing straight without leaves or stalks, *chimanga*, &c.

II. STEEP, standing straight up (as No. I.), *kapiri ka njo! kachulu ka njo! piri la-kuti njo!* a hill or ant-hill rising straight up and steep.

III. The sound of a bow-string tight.

IV. For *ndi-yo; ng'ona njo bulunjika; midiedo njo siana*, our manner of eating differs from theirs.

Njobvu—see **Njovu**; AN ELEPHANT; *ya-za: chatso*, trunk; *nyanga*, tusk; *nkwinyimbi*, an old elephant; *kambiriniji*, dwarf elephant; *nyungwa*, no tusks.

Njobwe, SPORRAN, used as a sole

covering; *a-vala njobwe*, they wear sporrans in front; they are made of strips of skin (*vumbwe*, &c.) about 6 inches or 1 foot long, the neck-feathers of a cock put about it forming the top of the fringe; also made of *likongwe* skin strips, or of *sakwimbala*, the fur being left on: *a-tenga chikopa cha mpaka ndiko ku chi lemba lemba lenze lenze pe, chikunje cha chikopa zo lenza lenza*, skin of some animal with fur cut into a bunch of strips.

Njoka, A SNAKE; also worms, even intestinal worms; *ya-za*.

[Various kinds of snake—*Mbobo*, large grey; *mbobvu*, black; *mbubvi*, a water-snake; *songo*, brown, crested, spotted, very dangerous; *msalulu*, brown; *mamba*, cobra, yellow, thick neck, swells and spits; *mpiri*, puff-adder; *nsatu*, python; *namasamba* and *chipatamasamba*, green like leaves; *nalikukuti*, like a piece of firewood: *mbitu*, Yao, but with a Mang'anja name also, red; *ndzilira*, burrows; *kasongo*—see **Songa**; *njokandala*, about 2 yards long, a sign of ill luck; *chisanga*. Classes—*m*, *wa* class; *n*, *ya* class; *chi*, *cha* class; others and *mamba* of the *wa* person class.]

Njombi, SMALL TUFTS of hair tied up; short; *njo; ya-za*.

Njombwa or **mnjombwa**, a species of tree, which sprouts freely and roots when simply cut and stuck in the ground; hence used for cattle kraals and *guta*, or village fence, because it does not rot.

Njomingo, HOPPING, as of children hopping on one leg; *ya-za*: also **njominjo**.

Njomwe (*ndi-yomwe*), they are the same; *mirandu ya-fika lero njomwe ija i-na-chulidwa dzulo lija*, the cases that have come to-day are the same that were spoken of that day.

Njonda, a dance, *mnjonda, njo*.

Njonja, ku, to come out into sprouts, TO SPROUT, TO SPRING; appear standing up above ground: also of buds, *zipudu za njonja, boa a-njonga*, the mushrooms sprout; *mponda ri-njonja*, the gourds bud and sprout.

Chi-ri-ku-bukula mawa chi-ri-ku-njonja, zi-ri njo njo njo, chonse chimene cha-ta chi-ri-ku-njonja, it is coming through, on the morrow it is sprouting, sprouting all over the field. *Chika-da-pindika chi-ri m'dole momo m'cho-onekera kunja pang'ono ndi mang'a mawa mwache ndiko ku-turuka chonse ka-kuti cha-njonja*, at first it is folded up in the earth, when it comes up above the ground a little it is said to be *mang'a*, next day when it comes up all over it is said *ku njonja*: also of pumpkins, *chitowe*, &c., alluding to the straight standing shoots: *chimera changa chi-ri-u-njonja*, the tails of sprouting grain.

Njonjola, ku, TO RUN FAST; hurry as fast as you can; to 'run' as a partridge or a guinea-fowl; also *chisiziri chi njonjola, mbewa zi-njonjola, nkuku, i-njonjola*: also to SHOOT UP as a sprout, a tree, of a hill to stand up straight.

njonjodwa, -otsa, -olotsa.

Njovu, elephant—see **Njobvu**. *Aka-funa ku-gwetsa mtengo wo-kuli a-yamba ku-ponda-ponda pansi a-ka-taku-ponda ndiye ku-tsamira m'mtengo ndi u-gwa*, when the elephant wants to knock down a large tree, it begins by treading down all round about, and then it leans against the tree and it falls.

[Elephant-hunting is of great moment to the people in times of peace; the revenue of the chief being in a great part derived from the ivory. Huge tusks as heavy as 80 lb. weight each are frequently obtained. The ground tusk generally belongs to the chief, but a chief's own men of course give both. The elephants travel great distances in large herds, the leaders of the herds having names. The spaces of tolerably desert country are considerable, and there are good hunting-grounds.

When an elephant is killed there are plenty people who troop out to cut it up: it is a strange scene the cutting up of this mountain of flesh. Special knives (*magaso*) in the hands of skilled cutters cut the meat into strips (*misese*). The strips are begun from the thick centre (*ntuli*), and cut round to the circumference. They are then dried on rack frames with fires underneath.]

Nju! JUMPING (*njutula*); also 'JUMPED' UP, as of clothing (*njanjama*); also TIGHT, FULL, *nda-kuta mimba yanga i-ri nju*, hard full belly; *ng'oma ya-wambika i-ri nju!* the drum skin is stretched and tightened by putting it to the fire; *guguru! nga!*

Njuchi, A BEE; also HONEY; *uchi*, honey (but not bees); *maso a njuchi*, cells; *ya-za*.

[The honeycombs (*chisa*) are piled one above the other in hollow trees, the door to the hive

being carefully made up with dark wax (*pula*), pierced with many holes (*mina*), sometimes ten. The wax of the cells, when made up into a ball, is called *sera*. What the bees bring home on their thighs and deposit in their cells is *nsinda*; some cells producing young (*ana*). *Chuula*, bees without sting (as elephant without tusks).

Ku-fula njuchi, to take the honey: they make fire, enlarge the hole, take wisps of grass alight and sweep them about the door, put their arm in and draw out the combs; they carry the honey in pieces of bark, and strain it from the comb.]

Njukwa, MADNESS; also *njugwa; ya-za.*

Njuli, the OPENINGS or cracks in a furnace; *mindala ya ku-chitseko kwa ng'anjo; ya-za;* (reversive of *nja*).

Njunja, ku, be TIGHT, FULL, as a bag; *nju!*

Njuta, ku, to catch, as a trap, *nsampa u-njuta nyama; -ira, -itsa*, &c.; *nju!*

Njutu-njutu, jumping about, as of an animal caught in a trap; coming to the end of noose or tether *njutu: nju.*

Njutula, ku, and **ku njutuma**, to JUMP ABOUT, as an animal hooked or caught with trap or thorns; *muntu a-njutukira mnzache a-ta-m'gwira*, a person TUGS AND PULLS to get free when another catches him; *nsampa u-njutula nyama*, the trap holds the animal fast so that it tugs in vain to get free.

njutuka, -utsa, -udwa, -njutulula, -ukula.

Njuwe, as *njiwa*, a pigeon; also *njuwa; ya-za.*

Njuzi, a kind of leopard; *anjuzi*, plu.; *a-da-siana ni nyalugwe michira yao*, they differ (were made to differ) in tail and spots from a true leopard; *mwiri*, smaller than *njuzi*, which is nearly as large as a leopard; *ya-za.*

NK-, in *nk* the *n* is the close nasal of *k* (palatal); it may stand for *ng'*, *ng'k* (see **N**), *ng'* being the nasal of palatals.

For words in **nk-**, see also **Mk.**

Most words under *nk* are nouns of the *ya-za* class—words of the *wa-ya* class, *i.e.*, the *m-mi* class, being found under **Mk.** There is scarcely a verb, nor are there interjectional adverbs; perhaps *nku* and *nkukuma*, roaring, are exceptions.

Nka, I. = *ndi* (substantive verb), with *ka* (particle of *ka* class and diminutive singular); *aka nka bwino*, this is good. *Nka-dizo-enda*, they hasten to go—*i.e.*, they do not delay to go; hence—

II. **Nka**, a negative (also in Yao), *nka-onetsai;* also **nki**, *nkondo nki-dza*, war does not come; it is rare.

III. An inseparable prefix used in the formation of names, animals, agents, &c.; *e.g.*, *nkabvu*, a person skilled in diving; also *na-, na-ka-, nka-, na-nka-;* also *mka.*

IV. **Ku nka**, TO GO; also **muka, mka**, and (if one so desire to spell it) *ng'ka: ku-nka ni*, to take with; *ku-nka naye kwanu*, to TAKE her to your home; *ti-dzi-nka*, let us go; *pa-li-ku-nka pa-pweteka-be* (also *pita* used in same sense), he is getting worse; *a-li-ku-nka-na-kamba-be*, he goes on with his story; *ku-nka-nka-be, ku-nkira-nkira-be*, go on without stopping; *dote ni-ri-nka ku-mwamba*, the earth 'extends' upwards. *Ku-nka* and *ku-dza* are used almost as widely as 'come' and 'go' in English.

Mpika u-ka-nka pa-moto, when the pot goes (is put) on the fire. *Mutu wo-nka ku nkongo*, a long head. *Tieni ti-ende, ti-dzi-nka, ti-pite, ti-muke* = come let us go. *Ulendo wao wa-psya a-dzi-ka-muka kwao*, their caravan is ready, they are about to go home. *Ku-tenta kwa muka*, the heat is gone. *Njala ya-muka*, famine is over. *Kwa-mkika ku uje*, you can go there, *koma uko nkwa ku-opsya*, but that place is dangerous. *Kodi ya-gwa pano, iai, mukitsa cha-mtsogolo-mo*, did the ball fall here? no, go farther on in front. *Muka, kweye*, go, *ndi-muka kuti, si-ndi-dziwa ko-lowera, ndi-lowa kuti*, where shall I go? I do not know which is the way, where do I find my way out? *Njira iyi i-nka kwa ngana*, this road goes to so and so. *Nyanja* (or *mtsinje*, or *madzi*) *i-na-muka ku uje ndi-perana ndi inzache*, the river 'goes' to such and such a place and meets with the other stream. *Dzi-mkani, mu-dzi-muka*, tieni! go. Ti-

dza-muka, ti-dzi-muka, we shall go. *Pomwe pa-nka moto*, where the fire comes.

Nkabvu, skilled in anything—see **Mpalu**; in swimming, in building: *uyu ni nkabvu, su-nka-tsanzikana naye*, he is a 'regular trump,' you can't copy him. *Uyu ndi nkabvu a-manga nyumba su-nga-m'tsanza-di*, this man's a 'capital' worker, you can't 'come near' him in building a house. *Nkabvu ndi muntu wo-sa-samala kantu*, an *nkabvu* is a man who is independent and cares for nobody. *Ng'ona i-ri nkabvu ngwa ukali, a-gwira antu*, the crocodile is a dreadful beast, fierce, and a man-catcher. Plu. *akabvu; wa-a* class.

Nkadze, a species of plant; it is a bush of soft juicy stems, large and leafy; the juice is milky and very abundant, is said to blind people if it touch their eyes: it is propagated very readily, as *mlombwa*, cassava, &c., by simply breaking off branches and sticking them in the ground; the Chipetas plant them round their villages to make live hedges. The juice is also used for small sores; for sticking on the *taka* of a drum; and its abundance causes its name to be applied to the juice (as *madzi, mwazi, mkaka, utononi*) of other plants; *ya-za* class; pronounced *ng'hadzi*.

Nkafi, AN OAR; *ku palasa nkafi*, to use an oar (*ngombo*, paddle; *mponda*, a pole, *q.v.*): *ya-za* class; (*ng'hafi*). It also means a greedy person.

Nkafulidwe or **mkafulidwe**, *wa-pambale*, the striking of fire in a flint-lock; *ku* **kafula** *mfuti; kwa*, strike; *fu*, fluff.

Nkaju—see **Mkaju**—the cashew tree.

Nkaka, I., MILK. See **Mkaka**.

II. A CUCUMBER—see **Mnkaka**; but also of the *la* class, *mankaka* plu.; pronounced *mng'hakha;* Chikunda *msawa*.

III. AN ANT-EATER; large, with powerful scales one over the other, a heavy scaled tail, an armed continuation of the body; thick short legs; walks on hind-legs, merely *using* the fore-legs for help; fore-legs *incurved*, and with claws used for digging; snout long and pointed; tongue of very great length; feeds on ants.

[Its flesh is considered a great delicacy, and is a chief's dish: we have seen one caught and eaten by the head-men of Kasisi, the powerful River Magololo chief, even when he was seriously ill; he himself partook, we also: the flesh is remarkably good. The *tsi* and other animals are also *nyama ya lwadu*, a king's dish: these tithe, as it were, the country's food for the chief, as a lion's skin, the crown of the hunt, or an elephant's tusks, the country's riches, tithe the severer interests of the country to honour the chief also.]

IV. The smaller barbs of an arrow; the main barbs are *makutu, ncheto ya makutu yo-panda nkaka*, barbed arrows with the two barbs of the arrow-head, but no smaller barbs on the stem; see **Mubvi**: *ya-za* class.

Nkakamira, a kind of toucan; hornbill; like *kope;* or *mkakamira; wa-ya*.

Nkalaka, species of bird, something like a peewit; lives on fish.

Nkalala, a species of fish; about the size of parr; white, small—say 4 inches long—many bones, thorns on its sides; *ya-za* class.

Nkalamanja, a very large knife, also sword. See **Mkalamanja**.

Nkalamba, OLD AGE; or old man; also of animals past bearing, or of old fowls; *wa-nkalamba*, AN OLD MAN, also *wo-kalamba, zinkalamba;* it is not very respectful having about it an idea of past age; *wa-nkalamba a-enda ndi ndodo kowa-kowa! a-futika pindika*, an old man walks with a stick bending and double; *nkalamba-yo*, that old man: *ya-za* class.

Nkalango, A THICKET; *ya-za*.

[Thickets are the remnants of previous forests. The western forests are almost impenetrable, but little of this remains here; the bush consists of trees not more than thirty or forty years old. The thickets that remain are used as burying-places, and the corpses wrapped up are frequently suspended from the trees; the *kachisi* or temple is built in the thicket, and the lion and leopard find a lair. Sometimes impenetrable thicket forts are hidden in its dense jungle, the only access being barred by heavy gates. The acacia thorn is common, and the trees are bound together by luxuriant creeper.]

Nkali, a pot for cooking, as *ntalo;* ya-za.

Nkalo, THE HOLE LEFT IN A 'CHINGA' FENCE for the insertion of a trap or fish-basket; *pomwe a-cha nsampa ndi nkoka;* also **nkalu**; *ya-za.*

Nkalula, HARD SKIN which grows by the side of the nails or just above the nails; also *nkalulu* and *nkalutsa: ya-za;* pronounced *nghalula.*

Nkama, GUMS WITHOUT TEETH; of a child or old man; *nkama za mwana zi-ri-ku-turuka mano tsopano; m'kamwa mwache ndi nkama zoka zoka mu-li-be mano,* the child's gums are showing teeth now, in his mouth there are no teeth only gums; *ya-za: nghama.*

[*a-ta-ta-ku-guluka mano zi-tsala mkama zoka: usinini*=gums when the teeth are in: Chikunda also *utaza.*]

Nkamba, the VALVES of a shell-fish; SCALES of a tortoise: *ya-za; ngh-.*

Nkamwini, a son-in-law, also **mkamwini**, *q.v.; wa-a* class; *nka*, prefix, and *mwini*, possessor of.

Nkana, IF; even, can; *chi-nkana na-ti*, possibly they say, perhaps they say—*i.e.*, they or you can quite well say so and so; *nkana u-kala mpeni*, if there is a knife (in question); *nkana u-kala ufa m'tumba*, if there is flour in the bag; *chi-nkana* (like **chi**-*fukwa*) *u-funa nsaru-yo u-ka-tenge nkuku*, if you want that cloth, you must go and bring a fowl.

Nkanambo, A SCAB; *ya-za.*

Nkanda, A PUP, also a child (better *kanda, mwana wa kanda*); for BEADS see **Mkanda**: *ya-za* class; *nghanda.*

Nkandwe, A FOX; plu. *ankandwe* (hence pronounced *nghandwe, nka* not denominative); *wa-a*, also singular *i-* with connective *ya.*

Ankandwe a-laula nkondo, malodza, gwe! we! the fox utters the hidden fact that war is coming or other misfortunes, its cry *gwe!* or *we!*

[*Kodi ndi malodza, gwe! malodza ache a nkondo bwe! nanga ndi ntenda, we! nanga ndi maliro, chete.* Is it misfortune, *gwe!* is the misfortune war, *bwe!* or is it sickness, *we!* or is it death, *ch'ete* there it stops, quiet, with no bark; at whatever one it stops, that is the misfortune prophesied. The fox, with its sharp bark, is supposed also to be one of the messengers of the *mfiti* witch, sent to gather the others to the banquet of the dead.]

Nkanga, A GUINEA-FOWL; *ya-za; ngkanga.*

Nkango, I., A LION (better *mkango;* plu. *mikango*); *mkango u-ma-bangula lero wa-gwira nyama umeneo, u-ka-ta-ku-dia nyama yache ndimo u-kute, ndiko ku-bangula*, the lion roars today, it has caught its prey—when it has eaten and is satisfied, then it roars; *mkango su-pa nyama pa dambo po-yera koma m'mitengo*, the lion does not seize its prey in the open plain, but among the trees: Chikunda, *nkalamu, mpondolo; wa-ya* class; root *kanga*, strong, firm hold. They are seldom killed; the village gathers and surrounds the thicket to kill a man-eater.

II. A lion FLY, of the size and appearance of an ordinary house-fly, but with red upon its body; *ya-za.*

Nkani, I., A STORY, SPEECH; *nkani za weni, za chabe*, idle tales; **ku kamba nkani**, to tell a story; *ya-za; nghani.*

II. Also **Nkani-nkani**, much, or many; *mikanda ya nkani*, many beads.

III. **Wa nkani**, brave, fearless, strong; *makani*, a contest.

IV. **Nkani**, refusal, from *ku kana;* and from the phrase *ku kana moyo*, to disregard one's life, a brave man, as in III. *Ya-za* class: *nghani.*

V. **Nkani**, if—see **Nkana**; but **kani** =well; *kani nda-tseka*, well, you see I have shut it.

Nkanu, A CRAB; *ya-za; nghanu;* fresh-water crabs are found in the streams; Chikunda, *kayaya.*

Nkanza, CRUELTY; *ya-za, ngh-.*

Nkanzo, RED CLOTH; also *mlangali* (Yao); *lipungulo* (Yao), thin red cloth; *nkanzo*, general term; *ya-za; ngk.*

Nkanzona, a kind of thorn; *mkanzona; wa-ya.*

Nkao, edge. See **Mkao.**

Nkapwe, beads. See **Mkapwe.**

Nkar-; for words beginning thus, see **Nkal-.**

Nkarwe, CRUELTY; *ya-za.*

Nkasi, A TURTLE; of great size, found in the river; *kamba*, a small tortoise; Chikunda, *nkamba*; ya-za.

Nkata, A GRASS RING FOR THE HEAD

for carrying burdens; padded leather rests are seen in Scotland; *ku-zinga nkata*, to make or twine a grass *nkata*; *njoka ya-dzi-zinga nkata*, the snake coils itself up, *kwa ku twikira*, in order to strike; it also means a knee-cap, but *mpande*, a roll, the usual word; *ya-za*; *ngkate*.

Nkate, bread, and **nkato**. See **Mkate**.

Nkati, IF, PERHAPS; *nkati ndi-limire* = *ine nka-funa ku-limira*, suppose I hoe, I think I had better go and hoe.

Nkaya, a species of plant; used for tying up hair in curls; *ya-za* class; but plant *wa-ya*, plu. *mikaya*.

Nkawa, FEAR, ANXIETY; *nda-tenga nkawa kuti a-ndi-siira ine*, I am anxious for fear he leaves me; *ku-chita nkawa*, *ku-kala nkawa*: *mfumu wache a-kondwera a-ti*, *ndi-na-da nkawa*, or *ndi-na-ku-dera nkawa*, his chief is glad (at his return) and says, I was anxious, I was anxious about you; *ndi-na-da-nkawa ndi-ma-nga ndi chirombo*, I was afraid, I thought you were a wild beast (*e.g.*, when his companion startles him by the way); *ya-za*.

Nkawena, A GUINEA-FOWL; also Chipeta; Yao, *nganga*; also *nkanga*; *ya-za*.

Nkazi, WOMAN—see **Mkazi**; *wa-a* class; *akazi*.

Nkengedzu, a species of fish; *ya-za*.

Nki = **si**, negative. *Mbeu nki-zi-dibwa*, these fruits are not eatable (as *si-zi-dibwa*); *myala i-nki-tukudwa*, these stones won't lift up; *nkondo nki-dza*; *ichi nki-chi-tenjedwa*, this is not able to be taken away; *mfulu nki-zi-gulidwa*, free men can't be sold, or, are not sold; it is also **nka** = NOT.

Nko, substantive verb = *ndi*, *ko*, also *nku* = *ndi*, *ku*; *uku nku tari*, it is far away to go there; *nko-beruka*, it floats; *aka nko-boneka nko-konzera dzala dzanga*, this (little knife is not for work, but) is for looking at (*i.e.*, for ornament), it is for cutting my nails.

Nkobwe, the gourd handle. See **Mkobwe**.

Nkoche, a kind of grass with edible seeds; *ya-za*.

Nkodobolo, cutting of hair. See **Mkodobola**.

Nkodzodzo, THE BLADDER; *ya-za*; *ku kodza*.

Nkoka, I., A LARGE TRAP; built with stakes close together in two rows about a foot or more apart; a heavy log is supported at one end between these rows, and underneath it is placed the bait; when the leopard endeavours to get at the meat, it knocks aside the thin support, and the log falls and crushes it: the same kind of trap is used for *nchenzi* and other animals, the weight of the beam varying; *ya-za*; *ngkoka*.

II. A species of grass.

Nkokalupsya, early rain. See **Mkokalupsya**.

Nkoko, I., SKIN of *nsima* porridge, or milk, or of things which draw (*koka*) a skin over them; *ya-za*. *Ngkoko*, for *mkoko* = a bunch, see under **M**. *Makoko* = husks.

Nkoko, II., hard cakes of dirt on skin; also scab, &c.: *litsilo*, the first stage; *nkoko*, very dirty. See **Mkoko**.

Nkokoko, a species of bird. See **Mpupupu**.

Nkokomo, sound of rain. See **M-**.

Nkokwe, a large STORE-BASKET; where maize is stored, or beans, or food of any kind; *nkokwe ya fodia*, *chifukwa m'bwalo mwache ndimo a-tsira fodia wambiri*, a store of tobacco (having the word *nkokwe* applied to it), because into it they pour a large quantity of tobacco; *ya-za*.

[The grain-store—
Various grains, &c., stored—*dzimanga*, *mapira*, *ntedza*, *nyemba*, *nzama*, *maere*, &c.
It is set upon a stand *chipaka*, with its legs *mapanda*, and frame *ulalo*, the space underneath called *nkwingwiriri* or *nkwikwiriri*; it is made of strips of bamboo planed (*pala*), of equal breadth and thickness, and woven (*piza*, not *ruka*) with upright strands at intervals of several inches; the *nkokwe* is of varying size, frequently eight feet high, and broad in proportion; a ladder, *makwerero*, is used to climb up to get in at the top, and the roof, *chiadu*, is meanwhile lifted (*tukula*) by the *mtukuliro* stick; *mkwasi*, the *nkokwe* rim.
The making of the *nkokwe*—*a-zinga nkata yeikulu ndimo a-sika-mo nsungwi m'nkata-mo so-ng'amba*, *a-ka-ta-ku-sika kwete ndiko ku pamba ku-ombesa na-ma-risa ku nsonga ndiko ku panga chipaka ndiko ku sanjira*, *nda-mangira* chiadu *wda-folera-folera*, they make a huge

ring (of bamboo strips, &c.), stick in upright bamboos, split to size and at equal intervals, all round about (*kwete*), then they begin to make it (by weaving in the horizontal strands); when this is finished they make the strand, set the basket upon the top, make a roof and thatch it. The grain-stores are often smeared with paint or clay to keep out the weevils; they last several years.]

Nkole, a pledge. See **Mkole.**

Nkoli, STOOPING THE HEAD far down: *ngkoli; kola*, to bend, catch.

Nkolo, BUTTOCKS; *nsonga ya matako; nyani a-kala ndi nkolo yache*, the baboon sits upon its buttocks bare of hair = *anyani ndi nkolo zao;* the 'bottom' of a tub or pot; also the lower parts; *ya-za.*

Nkolokolo, a species of FISH; very large head, small body; about a foot long; no scales; long spines (six inches), one at each side of head and one at back; spines wound very badly; it is a match for the crocodile, which is considered *mwini-nsomba*, lord of the fishes; they fish for it (*a-i-wedza*) with hook; natives eat the tail only; its cry is *koyo koyo; ya-za;* Chikunda, *nkonokono.*

Nkolokombwa, a small kind of MAIZE; *ya-za.*

Nkolokwa, GLEANINGS OF MAIZE; the small heads left in a garden when reaped; *ti-palasa nkolokwa, ti-kunke-kunke, ti-kunke nkolokwa zanga*, we glean and gather the *nkolokwa, anyani a-ma-palasa nkolokwa m'munda momwe a-na-kolola eniache*, the baboons gather the gleanings in the garden when the owners have reaped; *chimanga cho-palasa*, gleanings, *i.e.*, *nkolokwa; ya-za; kolola.*

Nkolongo, fruit of a species of tree, *nkolongo; ya-za.*

Nkolongwa, a species of small fish; it is 'gumped.'

Nkombe, I., A SHELL, BIVALVE; *nkono* is a snail's shell; also small water-shell used by Chikunda as lime with tobacco; hence LIME: limestones, simply *myala*—see **Ngombe**; Yao, *swakala.*

II. A species of creeper, *tunduluzi la nkombe.*

Nkombiro, a split fish.

Nkombo, HUNTER'S MEDICINE; also (see **K'ombo**) the TAIL OF THE CROCODILE; *ya-za.*

Nkomboti, stem of fruit. See **Mkomboti.**

Nkombwe, a hippopotamus-hunter, a 'brave.' See **Mkombwe.**

Nkomo, the UPRIGHT bamboo PLAITS in a basket; also of a fish-basket (*mono*); fence (*chinga*); garden; house, ending at the top of the wall; *ya-za; ngk-; pa komo*, the door.

Nkonda, the LEES OF TOBACCO; the nicotine juice in a tobacco-pipe; *chikonda*, lees of the pipe (*ngunda*), black, sooty, oily substance; *ya-za; zi-gwira m'chifua*, catches the breath.

Nkonde, same; *nadzikambe u-tam'dietsa nkonde sa-diza-ku-fa*, if you make the chameleon eat the dottle of the pipe it will quickly die.

Nkondo, WAR; also warriors; *ku-tsira nkondo*, to invade; *ya-dza nkondo*, the war has come; *nkondo yanga i-churuka, nja madzi, nja dote*, my army is numerous, as the water or as the sand. *Wa-ka-i-lalika ndi iye, wa-ka-i-tenga, wa-i-dzetsa pano nkondo*, he brought war; *nkondo i-ti-ona*, the warriors see us. It is used collectively for the men or abstractly for the tide of war. *Ya-za* class; *nghondo;* Yao, *ngondo.* **Chiponde**, the war that comes when a big chief dies. *Nkondo ya* **malindi**, when one chief lets another bring war against one in his own country.

Nkongo, THE BACK OF THE HEAD; *chankongo*, at or by the back of the head; hence *iwe su-mva zimene ndinena ine zi-pita ku nkongo yako*, you do not hear what I say, they go in at the back of your head—*i.e.*, you are too stupid to understand.

A-li-ku-enda chankongo or *ndi chankongo*, he is walking backwards; *achizombwe a-enda ni nkongo*, conceited young men walk with 'their heads in the air'; *amache a-gwira mwana m'nkongo monga mo-m'kanka*, the mother takes her child by the back of the head, pushing him gently along; *ya-za; ngkongo.*

Nkongono, LIMBS; body as to its limbs; *tupi* being the body round and formed; ku-jinchira nkongono, to

be well-knit, firm; *wo-sa-limba nkongono*, not firm, not grown, used also of grass in its fresh green state; *ku dwala nkongono*, to be ill in one's limbs; *ya-za; ngk-*.

Nkonje, a bunch of UNRIPE or GREEN bananas, or beans; beans are eaten thus as green peas; *ya-za;* also *nteba;* a bunch, *chikunje*.

Nkono, A SHELL, A SNAIL; *ya-za; nghono;* for *nkono*, an arm or measure, see **Mkono**, **Mikono**; *wa-ya* class. *Nkono* (*o* light) is the arm; *nkono, nghono* (*o* aspirated and broad) is a shell; many say *nkono*, others say *mkono*, just as *mkazi, nkazi*.

Nkonono, snoring. See **Mkonono**.

Nkonwa, THE RIVET of a mended hoe; *ya-za; ngh-;* (?) *konza*.

Nkonya, THE FIST; also a blow with the fist; *ku-m'panda* or *ku-m'menya* (or *koma*) *nkonya*, to 'hit him a blow'; *u-ona a-ku-bafamula ni nkonya*, for fear they strike you with the fist; *ya-za; ngh-*.

Nkonyera, A CURL; *mponje za nsaru zi-ka-pindika-pindika*, fringe when it is 'curled' up; *ku-li-leka o-sa-li-pesa masiku ambiri li-chita nkonyera*, to leave it not combed out for some days is to make it *nkonyera*, a curl; hence derivation *konya*, and root *ko*, bend, curl round; *ya-za*.

Nkonyo, A STALK of pumpkin, or of gourd, or of flowers, fruits and grains where the head can be broken off (*konyola*); *nkonyo yache ya dzungu pa-ku-konyola pache; u-dza-ndi-konyolere nkonyo-i*, you will pull off for me the fruit by the stalk; *zimanga zi-kololoka nkonyo zi-limbitsa*, when the maize turns and bends down, the stalks are very firm.

Nkonzwa, a kind of fish; *ya-za*.

Nkope, THE FACE; *nkope yei-fupi*, a short face; *nkope yei-tari*, a long face; *pa nkope po-ti gada*, a face retreating, prognathous (which is not characteristic certainly of the Kaffirs); *ku maso* also = *ku nkope; ya-za; ngk-*.

Nkopolera, A RUNNING KNOT, of *nkwekwe* the noose; *ya-za*.

Nkorokoro, fish. See **Nkolokolo**.

Nkosa, A SHEEP; *bira*, a ram; Yao, *ngosa; ya-za*.

Nkosi, A STRAND, OR FIBRE of twisted string, or plait; *nkosa ya konje*, a fibre of a bunch; *nkosi ya luzi*, a strand of string—several being twisted together to make one string; *u-ta-pota zingwe ndi nkosi ziwiri*, if you twist string with two strands; *nda-lumikiza-lumikiza nkosi-zo nda-mka-nda-potera chikala chingwe*, I spliced together the fibres, and went on twirling them to make a string (*i.e.*, laying length to length and twisting up as they do in making string, whether fibres or thread or strands of *bwazi* or other leaf).

Nkoswe, an advocate in *mlandu* or marriage or business; *nkoswe yanga ndiye yomwe*, he is my advocate; *ya-za; nghoswe;* see also **Mkoswe**.

[**Nkoswe**—*nkazi a-tembenuka a-ezi nkosi a-leka cha mlongo wanga*, a woman (whose brother is conducting a case for her) leaves off calling her brother brother, she calls him her advocate.

Wina ndi-m'tumikira ku-ka-kwatira, ku-ndi nenere, also one I send as a marriage advocate to speak for me.

Wina wa mirandu, a-ku-bwera na-m'pasa nkuku yache, another sent to speak one's case who receives payment upon his return.

Wina wa ku ika wantu, one who buries a person. *Adzukulu a-nyamula ku-chokera kwawe a-ika mtembo m'dzenje, adzukulu a-kwa mtembo, a-suka-suka a-sambitsa na-manga-manga na-turutsa m'nyumba, a-pa-kono na-landira (afisi) a-ka-fika ku manda a-patsa nkoswe, afisi ndi adzukulu na-ngo-ang'anira nkoswe a-ika m'dzenje*, the relations carry the corpse out to where it is buried; they lay out the body and wash it and tie it up, and take it out of the house, there the *afisi* receive it, who when they arrive at the grave give it to the *nkoswe;* the *afisi* (carriers) and *adzukulu* (relations) look on, while the *nkoswe* (executor) buries it.]

Nkota, HANGING DOWN ONE'S HEAD; *mau a-ndi-gwetsa nkota, ku-sa-chenjera pa-maso = ku gwa nkota*, the words make me hang down my head; *ya-za* class; *ngkota; kotama*.

Nkotche, rather *nkoche*, *q.v.*, a species of bird.

Nkowe, I., a species of bird; II., a hook or crook; *ya-ku-kowera nkuni*, for pulling down firewood; *ya-za; nghowe; kowa*.

Nkowo, I., A LARGE WOUND or sore; *ya-za; nghowo;* (*bala* and *chironda*): II., A BILL-HOOK, or knife with a hook or curve.

Nkoswe—see **Nkoswe**—advocate.

Nku-, substantive verb, and **ku**; *uku ndi uku nku-modzi, nku-wiri.*

Note also **nku** for **mku**; for words not found here, see **Mku.**

[Most of the words in *nku-* are substantives of *ya-za* class; no verbs, no adverbials; roots chiefly in *ku.*]

Nkufi, HUSK AND GRAIN; husk separated, or grains with the husk still on; like *mankusu;* plu. *mankufi; ya-* sing. and *a-* plu.

Nkui—see also **Nkwi.**

Nkuiko, THE GULLET, also the '*pomum Adami*'—see **Nkwiko**; see **Mmero**; *ya-za.*

Nkuko, far away over there, *ndi uko.*

Nkuku, I., for *ndi uku*, it is there; or *nku=ndi ku*, and *ku; ku mpuno kwache nkuku*, his nose is so; *ku lira mfuti nkuku*, the sound of guns comes from over there; *nkuku kuja ti-da; pita ife kale*, that is where we passed before.

II. A FOWL; POULTRY; *ya-za; ngkuku;* derivation from sound.

[*Tambala*, cock; *dzongwe*, large cock (*zirimba*, spurs); *tembe*, young cock; *msoti*, young hen; *nambwata*, short-legged fowl; *nsiranga*, fowl with ruffled feathers; *tadzi*, a hen; *ana-a-piye*, chickens.]

Nkukuma, roaring. See **Mkukuma.**

Nkukundembo, a turkey, also **piru**; also *nkukumtembo*, a crate for fowls; plu. *makukundembo.*

Nkukuziri or **nkwikwizili**, I., A LINE; in a canoe, on a serpent trail; *mzera wache wa kantu kamene a-lemba nako*, a line drawn by something they write with; *njoka i-lemba* **nkukuzi** *m'njira*, the snake marks lines by the way; *mtengo u-ka-kanda ndu-yenda m'njira ke nkukuzili tanta pompo*, if you scratch a tree in the way the line remains drawn out therein; *mikukuziri ya nyalawa, ya ng'ona*, lines where the canoe has been dragged, crocodile trails; *wa-ya* class, hence *mkukuzili* better.

II. Underneath a table, or bed, or stand; the space underneath.

Nkulo, A PLACE DUG OUT or depressed; a place for cooking; a place where a crocodile has slept, or a hippopotamus has climbed out of the river; *po-gona ng'ona, po-kwera mvu;* also a trench dug round a house; *wa-ya* class.

Nkulukulu, little bird; red and black; long tail, sticking out.

Nkululu, I., a large kind of CRICKET; about one and a half inch, well-marked head, legs, stiff wings which vibrate, giving a most remarkably shrill loud sound; the animal can sustain the trill for a considerable time; it jumps; is eaten by the natives; *cherererer*, its sound; *ya-za:* also the fly which digs in the ground, in shape like an ichneumon-fly.

II. The SHAME of a man whose wife gads about and leaves her home duties: *muntu a-tenga a-kululuka salemerera sa-kala mpamvu*, a person who experiences it loses strength and honour, and has no longer influence; *ku-enda kumene-ko kwa nkazi-ko ndiko ku-tengetsa mwamnache nkululu*, her gadding about brings shame upon her husband; *u-chi-kwata chitsiru* (and *dzedzedukwa*) *u-ngo-tenga nacho nkululu*, if you marry an idiot of a wife you get shame with her; *ya-za.*

Nkulungo, A POTTER'S STONE; a smoothing-stone; *mwala wa-ku-kulungira mbiya ndi mbale*, a stone for rubbing smooth pots and plates; *ya-za.*

Nkumba, A PIG; also Portuguese *poroko*—see **Nguluwe**; *ya-za; ngk-.*

Nkumbi, I., as **kwimbi**, THAT WHICH IS OLD; *chimanga cha nkumbi*, or *ntedza, nyemba*, &c., *njira ya nkumbi; ya-za; ngk-.*

II. MEDICINE, which a beast is supposed to have inside of it, in the form of little pieces of wood (*mpinjiri*), which warn it of the hunter's approach; *ngwa nkumbi, nkumbi zache zi-m'lotetsa; ngo-***kwima**, he knows medicine.

Nkumbu, 'pap,' *zakudia za mwana*, child's food; *ya-za; ngk-.*

Nkumbutera, a very large kind of BEETLE; *mapiko a-boola na-tunga na-imba*, they pierce the wings, and thread and sound them; *ya-za.*

Nkunda, A PIGEON, domesticated; a dove—see **Njiwa**; *ya-za; ngk-;* Chikunda, *nkangaiwa.*

Nkundi, a creeper; the roots used for the rim of *nsengwa* baskets; also for fastening the door (*gome*) of thicket-fort; or weaving a fish-basket, &c.; *ya-za; ngkundi.*

Nkunga, I., a species of shrub; the roots are red and in tubers; they are pounded to extract A RED DYE; *malua a nkunga*, the *nkunga* shrub flowers; its juice is sticky, and is used (AS A CEMENT) for piecing broken pots (*madzi ache a-turuka m'mitsitsi ndiwo wo-nanda, antu na-paka mbia yo-sweka*); also they take their arrows and twine them round with the bark of the *nkunga* plant to make them firm and flexible (*a-tenga mibvi yao na-tserenga ndi luzi la-nkunga ku-chinyatirire*); *ya-za.*

II. AN EEL.

Nkungu, I., A MIST, cloud; *nkungu i-gwirira nyanja mamawa, dzuwa lika-kwera nkungu yonse i-choka*, the mist lies upon the river in the early morning, but when the sun gets up it goes away; *nkungu ya mbvula i-bvundikira mapiri gudu!* the driving mist covers all the hills.

II. Metaphorically, *nkungu ya tulo*, the mist over one's eyes from sleep; BECLOUDED INTELLECT, misty; *mwana a-li-ku-kala wo-pusa u-ti ngwa nkungu*, if a child is stupid, you say he is of clouded intellect; *nkungu yache ngo-pusa nayo; nkungu ya-pa-maso;* cataract; **kungu** is skin, also skin over the eyeball.

III. The white RUST on a knife. All the above are of the *ya-za* class.

IV. For *mkungu*, a thief, *q.v.*

Nkungudza, I., a species of tree; wood cut into little bits, strung, and worn as a head-band; *m-mi*, of the *wa-ya* class.

Nkungudza, II., disease of the gums. See **M-**.

Nkungudzu, a species of large runner, the BEANS good for food; *zo-nunka*, strong-smelling; *ya-za.*

Nkungulupsya, the mist of burnt-grass particles in the bush; blown about by the wind; *u-ta-psya udzu makala ache a-uluka, ndiyo nkungulupsya*, if the grass burn, its ashes fly about, and these are the burnt-bush mist; *zi-uluka zi-chita nkungu; ya-za.*

[Derivation — *nkungu*, mist, and *lupsya*, burnt bush. *Kalulu a-bvatama a-ka-ona antu a-lumpa tu! tyakale, ndiko ku tamanga tsogolo lomwe, nda-ku-menya nkungulupsya na-bwerera naye mbuyo mwa antu mowe*, the rabbit crouches down, if it sees men it leaps, *tu*, falls, *tyakale*, with a 'racket,' then it runs forward and makes a great noise, beating up the cloud of burnt-grass ashes, and gets away round with this to the back of the men: it 'throws dust in their eyes.']

Nkunguni, A BUG; *zi-ka-mve munthu wo-ipa mwazi si-zi-m'lumai*, if they find a person with bad blood they don't bite him, a comfort for those who are bitten; *wa-za; ngk-.*

Nkungunkuma, a species of small ANT; *ya-za.*

Nkunguzi—see **K'unguzi.**

Nkungwa, I., SCAB, *ya-pa-chironda*, over a wound; *ya-za; ngk-.*

II. One who is by himself, *wa-nkungwa;* also a RECLUSE.

[*Kungu*, skin; *kungwa*, bark; *nkungu*, mist.]

Nkuni, FIREWOOD; sticks; *ku tema nkuni*, to cut firewood; *matsatsa; ya-za.*

Nkunje, the bud of the flower before bursting; the CALYX AND ENCLOSED FLOWER; of cotton, &c.; *ya-za.*

Nkunku, a club. See **Mkunku.**

Nkunu, THE HOLE OR PIT OF THE RED ANT, *dzenje la lintumbu; ya-za; ngkunu.*

Nkupa, 'A TICK'; also the tampan; *nkupa za garu*, the ticks on the dog; they come off the grass and maize leaves, and swell to the size of peas; *chimanga cha nkupa za garu*, maize with blue corns mixed with the white; *ya-za;* also plu. *mankupa.*

Nkupo, hide. See **Mkupo.**

Nkur-; for words beginning thus, see **Mkul.**

Nkurukututu, the fruit of the *mkurukututu* tree; *ya-za.*

Nkusu, grains which retain the husk; plu. **mankusu**; *ku* **dukira**, to retain the husk.

Nkutukutu, a species of bird; red, short bill; *ya-za.*

Nkuwiku, OLD CORN; THAT WHICH

NS OVER, of *ufa* flower, of a of water left, of a large river *a nkwiku, madzi a nkwiku*), last grain, *chitowe, ntedza, nkuwiku* ; also *kwimbi ; ya-za.*

wira, 'CONFINEMENT' HUT; also *a, q.v.; tsiku lo-turutsa m'nku-* the day when the woman comes f the hut; *ya-za,: a-li-m'nku-* she is confined.

wiri, a kind of DRUM ; also a ; *masewera a masanka,* a dance partners, as the name shows ; rge drum, others dance with r drums slung across them.

wo, a species of bird.

yu, A FIG ; tree *mkuyu ; wa-ya* there are several species, and spreading broad-leaved white-ed sycamores; string is also from the bark. Yao, *nkuju ;* nda, *mthambu* and *msamvu ;*

zi, a belt. See **Mkuzi.**

zikuzi, a bird with long tail-rs, of which there are several es ; black, small, very short, boured flight ; *ya-za.*

'a, it is of, *ndi-kwa ; kumeneko bwino,* there is good ; *kunja ukwa ka opsya nkwa zirombo,* e of here is dangerous, there ld beasts.

'ali, a species of quail or par- *myendo yo-fiira,* red legs; *ya-za.*

story of the partridge—
li zi-da-kana ku-tola madea pa-mudzi o-susuka zi-na-tola-tola madea pandimo zi-na-sanduka nkuku, the par- efused to pick up the husk and bran illage, its greedy companions picked *madea* husk at the grain-mortar, and changed into (what are known as)

'ambala, BREADTH ; the breadth af, of flat things ; *chitandi, chinimba,* &c. ; *nkwambala yache* the breadth is so much (show- w much) ; *mkwambala za manza-zi-kulu-zi-kulu,* the breadth broad leaves is great ; *mlaza no ngwa ukulu ukulu mkwa-* the fan-palm leaf here is very *ya-za ; kwambala.*

angwa, AN AXE ; *ya-za ; ngkwa-*

[*Nkwangwa ya mpini nu-gunda mpini chifukwa madingo a-ya, a-gulula nkwangwa zonzo nizo a-esa nsompo a-ka-ta-ku-goba ndipo a-ng'ambitsa ni nkwangwa na-sema-nso,* in hollowing out a canoe you knock the handle of the axe because the cuttings are deep, they take out the axe-heads and turn them into adzes, when they have finished digging into the wood they use the axe again to split and adze.

Axe-handle, *mpini ;* axe-head tang, *mtukwa. Mpompwe,* an axe for ornament ; *nsompo,* an adze ; *gano,* long-headed axe ; *ukano,* used for elephant meat, &c. (*kanyembe,* Chikunda ; *katemo,* Yao) ; *nkwangwa ya fisi,* an axe for digging out (*dzodzobola*) ; axes often beautifully ornamented.]

Nkwani, pumpkin leaves. See **Mkwani.**

Nkwapulo, switch. See **Mkwapulo.**

Nkwasi, the *nkokwe* basket rim. See **Mkwasa.**

Nkwazi, THE FISH-EAGLE ; of great size ; white breast ; red-brown plumage ; in pairs ; one seen sitting alone upon the top of some tree by the river ; *ya-za ; nkwazi a-lirira mwa anzache,* the fish-eagle cries among its companions, but eats silent and alone.

Nkwekwe, noose. See **Kwekwe.**

Nkwende, BARK-CLOTH ; from *mombo, nkuyu,* &c. ; *ku goma nkwende,* to make bark-cloth ; also *ku gunda* and *omba :* hence *muomba,* the worker in bark-cloth comes to be a skilled person generally ; *ya-za.*

[**Treatment of bark-cloth—**
The bark is taken off in large sheets and hammered on a wooden anvil with a wooden mallet, folded and hammered and folded again, until the consistency is thick, tough, and tolerably flexible ; there are several kinds and colours—light green and yellow brown ; the acacia and other trees furnish the bark. *Ku vala nkwende,* is a sign of poverty—*i.e.,* not having wherewithal to get cloth. The bark-cloth maker in his native village is a pleasing sight, and his hammer affords a pleasant sound. There are several modes of treating bark-cloth : (1) They cut down the tree (*mombo*), take off the hard bark (*kusesa*), cut a long line (*le*) in the under bark, take off in a sheet the piece cut (*ku kumbutula*). They then scrape (*pala*) and hammer it with a mallet (*mgomo*). It is red in colour. (2) Another method is to take the bark when stripped and dip in mud to make it black. It is then beaten. (3) Another method is to take the portion of tree itself, light a fire and burn (*waula*) the hard bark ; this heats the inner bark, which is then scraped. The result is white bark-cloth.

Mombo is the chief tree (an acacia) ; but others are—*nsumbuti ;* one species of *nkuyu,* fig ; and *mtawa.*

The chief trees for bark string are—*mfungo* (very strong, and with a fine smell), *mlambe*, *mpepe*, *mombo*, *mwambuti*.
There is a sort of thick-leaved aloe, very sharp-pointed, which grows in thickets (its name **chilasambira**, wounds-the-rock-rabbit; another species, *kanga*), from which they get a strong fibre, beating, drying, and spinning it into rope and string.]

Nkweni, friend. See **Mkweni**.

Nkwenkwe, THE EDDYING AND RUSHING OF WATER as it sweeps along in flood; *zo-pota-pota madzi m'chigumula, nkwalu-nkwalu:* the EDDYING is **kwekwe**; root *koka* and *kwe*; *ya-za*.

Nkweza, PANTING, drawing breath; as a sick man; *garu wa-puma nkweza*, the dog **pants**; also **puwe** and **papafu**; *a-puma nkweza-nkweza*, as the heart and lungs from hard running, *mtima su-tsikai*; also PULLING UP with a rope (or pulley), as the maize bunches are pulled up with a string over the hut rafters; *ya-za*; root *kwe*.

Nkwichi, NOISE OF TWO STICKS RUBBING TOGETHER; a common noise out in the bush; creaking of branches rubbing together with the wind; also other creaking and rubbing which give a similar sound; *ku kwichisa*, to rub; it has no reference to the crossing of the branches or wood, or to the formation of a cross, and refers only to the sound, which can also be made in other ways.

Nkwiko, I., the throat which swallows; but, from the movement of the cartilage, applied to the '**pomum Adami**' (Adam's bit of the apple); hence to the windpipe. The windpipe is, however, *kolingo* — see **Mmero**; *ya-za*.

II. Last year's corn. See **Nkuwiku** and **Nkuiko**.

Nkwikwisiri, lines—see **Nkukusiri**; space under bed — see **Kwikwisiri**; UNWASHED SMELL. See **Mkwikwisiri**.

Nkwilu, disgust. See **Nkwiru** below.

Nkwimba, A HOLE in a tree or elsewhere; also a DEN; *chi-tsale mkwimba* or *mpanda*, that a hole may remain (in hollowing out a stick); *ya-za*.

Nkwinchi, a stick put in a person's mouth, fastened by a string round his head to keep him silent; A GAG; also a stick for the neck, which is used in the case of a thief, or to bind him and keep him silent; or in leading a dog or billy-goat; the stick is used instead of a string, serving the purpose of keeping the animal from one's self as well as of holding it in — also **Chigweregwere**; *ya-za*.

[A gag—
Also, *a-ika maere m'kamwa na-wu-ika mlengo pa-kamwa-po kuti a-sa-pfwule*, they put grain into the mouth and shut it with a stick, that the man may not call out. Flour is used in the same way to shut a man's mouth.]

Nkwinjiri, leglets and ARMLETS OF cut IRON-work; also of brass; *ya-za*.

Nkwinyimbi, an old or head man—see **Mkwinyimbi**; not respectful.

Nkwinyimbi, AN OLD ELEPHANT; *chi-enda choka*, it goes by itself separate from the herd: *mkwisyimbi*; *wa-ya* class.

Nkwiru, DESIRE FOR MEAT; greediness for animal food, also for *ndiwo* relish, as opposed to *nsima* porridge; it is also thus an abnormal state of the palate; *kudia ka nkwiru*, a little food desired (to take away the parched mouth); *nkwiru ya mchere ya utenda, a-ka-chira a-funa nyama*, desire for salt in sickness (a 'fad' or 'fancy' in sickness), when he gets better he wants meat. **Cha-nkwiru**, MEAT.

A-li ndi za nkwiru, he has meat. *A-funa za-nkwiru za-nkwiru*, his desire is only for meat; *m'kamwa mwanga mo-chita nkwiru, mkwiru i-dzera ku mate*, my mouth 'waters for' meat, the saliva comes with the desire. *Chankwiru* and *dzankwiru* mean meat; *kalulu n'chankwiru*, rabbit is meat; *njobvu n'chankwiru*, elephant is meat; *nkuku n'chankwiru*, fowl is meat. *Mpaka uyu ngwa nkwiru*, that cat is ravenous for meat.

Nkwisa, A LARGE NETTLE; broad leaves, stings badly, grows at times in large patches; Chikunda, *nya-mfika-fika*; *ya-za* class.

Nl-; for words in **nl**, see **Nd**.

Nla-, for *ndi-la* = *nda* = it is (of *la* class), also—

Nlo = **ndo**.

NN- is generally difficult to distin-

guish in sound from *n*, as is **mm** from **m**, but it is nevertheless there, sometimes nasalising (closed nasal) a root beginning itself with **n**, in which case it is of the *ya-za* class (just as *mm* and *nn* are of the *wa-ya* class); or for *ndi* = I, or *ndi* = with, or *ndi* = is; *ine si-nnga-te-i* (*n* = *ndi* = I), I cannot do it.

nnenere, heaven, and **nnolo**, a whetstone, are examples of *nn*.

No, I., MAKING FIRM, HARD, **no no no**; *a-gwirana pa mikono no no no*, hold each other firm by the arms; *ku-nonomeretsa ndi chikano no no no*, to stick fast with gum *no no no!* or *ka ka ka!*

II. **-no**, HERE; *muno*, in here; *pano*, at here; *kuno*, to here. *Kalani pano*, sit here; *lowani muno*, come in here; *i-dza kuno*, come here. *Chino, zino, lino, ano, ino, tino*, this or these here; *chaka chino*, this year, also *masiku ano* (*makono awa*), *nyengo no, nsiku zino, ntawi ino, wa-bwera habe chino chino*, he came back with nothing in his hands at all. *Pompano, konkuno, mommuno; ponse pano, konse kuno, monse muno; pansi pano*, here, all over here and here below.

III. **No-**, you, as in *inu; nonse*, all of you; *noka*, you only; *nomwe*, you indeed.

Nodza, ku, TO CULL OR PLUCK, pinch or NIP OFF; *nodza ndiwo*, cull herbs; *a-nodzera apo ndiwo, nkwani, kitambe, fodia*, they pluck or nip off the herb there, *nodzetsa ndiwo;* also to divide out a little food. *Nodzera, -etsa, -edwa, -eka.*

Noka, *inu noka*, you alone.

Noko, hitting off, knocking off the head, breaking off anything soft and breakable; *mitu noko*, hitting heads with *chingumbungumbu*, logs; *nsonga wa mtengo ya ndema ndema ndiyo a-nokola ndi ndodo*, the top shoot of a tree, soft, and that you can snap off, that is what they can whip off *noko* with their cane.

Nokola, ku, TO BREAK OFF; anything brittle; *noko* (above), *za-ndema-ndema; nokoka, -otsa, -odwa;* also *nokolola.*

Kabarasuku ka-nokoka kosi lache, the phial is broken off at the neck; *kaliwo wa-nokoka*, the pipe is broken off; *chipolopolo cha-nokola nsonga ya mtengo*, the bullet has knocked off the top of the tree; *a-ka-chi-tsomeka pang'ono, a-ka-chi-tenta chi-ka-psya, po-ka-diera fodia sa-diza-ku-nokoka*, if they stick the clay nodule of the pipe but lightly on and burn it, it is ready; when they smoke tobacco in it, it will knock off (*nokoka*) very quickly.

Nola, ku, I., TO SHARPEN, to grind on a stone; *ku twetsa* is to make sharp, *songola* to make a sharp point; *ku nola mpeni, nkwangwa, chikwakwa cha udzu, chisenga*, to sharpen knife, axe, sickle, sword; *na-u-nola mpeni pa mwala*, and you sharpen the knife on the stone; also—

II. To steal from; *wa-ndi-nola* = *wa-ndi-bera zonse zanga; ku m'nola mnzako*, to rob your companion, *ku-m'bera zache zonse; nda-noledwa*, I have been robbed = *nda langidwa; nda-noledwa zanga; ya-ndi-nola mbala imene ya-ndi-bera*, that thief has robbed me, the one who stole from me; *wa-ndi-onetsa* (or *chita*) *maere, wa-ndi-nola:* from **Nola**, I.

Nolo, A WHETSTONE; *mwala wo-nolera mpeni*, a stone for sharpening a knife; *ya-za* class; *nnolo*, from *ku nola.*

Nomwe, even you; *ndinu nomwe*, it is you yourselves.

Nona, ku, TO BE FAT, of animals; *nyama iyo si-ku-nona m'dza-oneni*, that meat is very fat, come and look at it; *zache zo-nona*, the 'fat of the flock': of beasts alive, but specially of meat of animals killed: *nenepa* is used for a person being fat.

nomera, -etsa, -edwa, -eka.

Nong'o, to melt, disappear, of *no-ng'oma;* also **nong'o nong'o**, whispering; *a ndu-ti nong'o-nong'o*, they are whispering there.

Nong'oma, ku, to dissolve, MELT INTO, disappear into; *mchere wa-no-ng'omera, wa-lowerera nyama*, the salt melted into the meat; *ufa wa-nong'omeredwa ndi madzi*, or *madzi a-nong'omera mu ufa*, the flour is dissolved with the water, the water soaks

into the flour; also of sugar in *pala* gruel, salt in *nsima* porridge; *u-katsira mankwala pa bala pa-nong'omera mankwala*, if you put medicine upon a wound it dissolves into it: *nong'a nong'a*, sweet, contains the same idea, of dissolving in saliva.

Nong'ona, ku, TO WHISPER, *ku nena chapansi; ti-nong'onezeni inu noka kuti mu-bzi-mve m'kulu, mu-sa-bzi-uze antu*, we tell you alone that you may hear it in your ear but not tell other people; **nong'onesa**, TO WHISPER TO ANOTHER, to tell in the ear; *nong'onesa*, often or much; *nong'onera, -eka, -edwa.*

Nonomera, ku, TO STICK FAST TO, cleave to.

Mwana a-nonomera pa bere pa amache, the young one sticks fast to the breast of its mother. *Ameneyu a-mirandu a-nonomera mnzache kuti a-m'lipire*, this litigious man sticks fast to his neighbour to make him pay up. *Kantu ka-nonomera pa mtengo*, something sticks fast to, or in the fork of, the tree. *Nkupa ya-mu-nonomera* (or *mu-umirira*) *pa tupi*, the tick sticks fast to its body.

nonomedwa, -eka, -etsa.

Nonono, fast or firm—see **No**; verb.

Nonse, all of you, *mukani inu nonse.*

NS-. There are several other combinations of letters closely connected with **ns** or resembling it—and words not found here may be sought under the various other heads:—

Nts—because it is almost impossible to sound *ns* without the introduction of *t*.

Ndz—because the close nasalising of the sibilant (which almost aspirates the vowel following) gives it a corresponding deepening—*i.e.*, makes *nka* like *ngha*, *nta* like *ndha*, and *ntsa* like *ndzha*. Hence also *nch-* and *nty-* are possible concealments.

Ms—because *m* and *n*, and the interchange of the *m-mi* class with the *n-n* class in noun formations, are common, and the difference in pronunciation difficult to catch.

Also *mts-*, *mdz-*.

Generally, however, the words in *ns-* are nouns of the *ya-za* class, of close nasalisation.

Nsa-, all nouns of the *ya-za* class, except *ku nsanta*, verb.

Nsa, I., CHOPPING, of *ku nsansata*, to chop.

II. **Nsa** ! SERRATED, ROUGH, like teeth; also *kangala*; grass, feathers, &c.

III. *Ndi* and *za*=*nza*; *mpasa nsa ku-yalika*, the mats are to be spread; *nyenyezi nsa ku zia*, the stars are quenched.

Nsabwe, LOUSE; *ya-za*; Chikunda, *nsawawa.*

Nsadzu, THE HONEY-GUIDE; *i-tsogolera antu ku-nka komwe a-ona njuchi*, it leads people to where they find honey; *ya-za.*

Nsagwada, THE ANGLE OF THE LOWER JAW (moves when one is eating); *nsagwada zi-ndi-wawa*, my jaw is painful; *ya-za.*

Nsakadza, an arrow or spear with very small notches, or the notches themselves; *ya-za*; *sakadza.* See **Nkaka** and **Mubvi.**

Nsakali, A TORCH OF GRASS; *ndi zo-yetsa za moto, a-manga udzu ndiyo ntsakali, ku-munika nayo*, it is the flame of the fire, they bind a bunch of grass together and make it a torch, to shed light with; *yo-ochera njuchi, ku-ka-zi-vaulira njuchi*, to burn out the bees, to go and singe them out.

Nsakatembwe, species of tree, side of river, floats are made of the wood.

Nsala, STRINGS OR THREADS OF SKIN plaited in a ring; *a-lemba chikopa cha mbuzi nsala*, they cut the skin of a goat into *nsala*, or strips; *na-pota ngati chomwe a-panga nsinga*, and twist it like that which they make into a bow-string; *a-Chipeta a-tserenga mauta ao ni nsala ku nsongo ndi ku tsinde*, the Chipeta bind their bows with strips of skin at bottom and top; bracelets are made also thus of skin or strips of *mapira* rind plaited, for the wrists; the skin of the *ng'anzi*, lizard, is so used.

Nsalamira, A VERANDAH POST; also *nsanamira, nchanamira*; *ya-za.*

Nsalika and nsalira, HOEING IN THE

ito a field without gathering
eaps ; *ya-za.*
—see **Nsaru**—cloth.
u, a small SNAKE ; very small,
eats *agulo* in the thatch—see
ya-za.
ı, A HANDFUL of thread, or
or *zinyalala ;* also *tsamva ;*
ı *zinyalala*, a handful of grass
ıiah ; *ya-za.*
ıi, I., A SWIMMER ; *ni nsambi-sambira*, he is a good swim-
swims ; *ya-za ;* hence—
ambinsambi, the name of a
BEETLE, which lives in the
ter, has powerful hind legs
ming ; also a kind of water-
ku sambira ; ya-za ; a boy
rick upon his companion by
pnt it (one of these *nsambi*-
nder your arm and you will
swim,' when of course the
ıites him severely.
ıo, BRASS WIRE ; the thin
ire used by Mang'anja for
in close rows round their
so the leglets and armlets of
unda ; *ya-za.*
st beaten out to the size of a thick
ne end fastened with *mbano* (pincers
and pulled through an iron pierced
ecutively graduated holes ; oil is
ften the wire that it may not become
l break. *Nsambo ya chitsulo*, iron
› wire ; see also *mkwa.*]

ıula, a very STRONG DRINK ;
into a jar, covered up, and
ermetically ; *a-ika moa ndi chambiri mu ntsuko na-gonetsa wa ! na-matula, ka-chiko ka-ku-mwa mutu ndiye ku-nako*, they put beer and a
antity of malt in a jar, and
ll month, and then unseal it—
nall cup makes a man drunk ;

ıulu, a lizard. See **Msa-**

ro, a pillow. See **Mtsamiro.**
ıa, a trap. See **Msampa.**
sa, chikunto, for birds ; *bodu ! kwe !* atching ; *bwero*, for fish ; *mono* fish ; *chigwenembe*, rats ; *chumba*,

va, the root of a small plant
ır.

Nsana, I., a species of mouse ; large
= *kapeta ; ya-za.*
II. THE BACK ; *ya-za ;* also *msana, wa-ya.*

Nsandu, I., the top sheaf in thatching ; the top ornament is *chimbuzi, chi-bisa masinde a nsandu*, the top sheaf is bound at the thick end, opened out, and the grass bent over ; into the centre is stuck the top ornament, which thus conceals the thick ends of the grass.
II. Grass seeds, with long tails and sharp points, *nsanu.*

Nsanga, a piece of FOREST WHERE THE GRASS IS LOW and clear (*maudzu a-ku-lalira*), and the trees somewhat sparse, but shaded overhead (not a thicket, nor a place with long grass, nor an open glade), and without water ; *ya-za.*

[*Maudzu ang'ono ni misuku ya chabe mo-panda masukera, chikalidwe cha dziko, udzu wache wu-kula-i mitengo ya patali patali, myombo u-kwe*, short grass with *misuku* trees and nothing more, with no dense growth of grass to shut out the view ; it is the nature of the country, the grass not rank, and the trees scattered at intervals, the *myombo* trees standing clear alone. Such trees grow as the *myombo, akalibvibviti, misewa, mabwani, nachumwe.*]

Nsanga, quickly—see **Msanga** ; my friend—see **Mnzanga.**

Nsangalawe, SMALL STONES ; *ya-za.*

Nsangamtu, beads for the head ; head-bands.

Nsangwe, THE PLEIADES ; tattoo STAR or pit MARKINGS ; *a-tema nsangwe za mpalu ; nyenyezi zo-unjikana pa-modzi.*

Nsanja, A SHELF ; a platform in a hut above the fire, where things are stored ; a house built on posts ; *nyumba ya pa nsanja ; nda-ika dembere mwa nsanja*, I put *dembere* grain upon the shelf ; *pa nsanja a-ika-po nsengwa, ndiwo, ufa, kuti garu a-nga-die, nsanja ina nja chimanga, ina njo-ika-po dziwira*, upon the shelf they put *nsengwa* baskets, *ndiwo* vegetable (dried) or meat, for fear the dog eat it ; another shelf is for maize, and on another they put household utensils ; *ya-za ; sanjika.*

Nsanje, I., a species of grass, at the River, free ; *ya-za.*

Nsanje, II., JEALOUSY; *akasi a-menyirana kamba ka mwamna, mwamna a-chita nsanje ndi nkazache*, women quarrel about the one husband, a husband is jealous about his wife; also *nsanji*, unintentional injury; *yo-sa-kala ndi mtima*, he does not mean it; *ya-za* class.

Nsanjo—see **msanjo**.

Nsansanta, ku, TO CHOP; *mpini wa-puluza wa-ndi-nsansanta* (or *dzadzada*) *chala*, the handle slipped and chopped my finger; *ku nsansanta mankwala*, to chop or beat the medicine bark; *ku nsansanta chifupa*, to chop up a marrow-bone.

Nsanti-nsanti, round-mouthed.

Nsanu, I., THE SEED OF THE 'NAKACHE' GRASS; they are sharp-pointed, and have long tails; kind of reset barbs enable them to work their way through cloth into the skin, where the sharp points cause great irritation; *ya-za*.

II. Short curls; *nsanu ya-mafera-fera; ya-za*.

For **nsanu** = your companion, see **Mnzanga**.

Nsanza, RAGS; *nsanza za malaya, za chirundu*, shirt, or a dress of cloth in rags; *nsaru zo-pasuka-pasuka;* plu. *mansanza;* hence sing. *ya-* class, plu. *a-* class.

Nsanzi, DARNING; or **tsanzi**; a mode of sewing, in which the needle is passed through its loop of thread; also button-holing, where the thread is passed round the fingers; *ku soka nsanzi* or **nsansi**; also II., rags—see **Nsanza**; also III., a bag made of string crocheted; *a-dzaza inswa m'tumba-la-nsanzi la-li-kulu*, they stuff the white ants into a large bag of crocheted string work; *ya-za*.

Nsapato, or **ntsapato**, SLIPPERS, SHOON; native SANDALS, which are slips of leather tied with thongs to the soles of the feet to keep them from the hot roads in the dry season; *a-lemba nsapato ndi chikopa cha njati* (*nakodzwe, kutu la njobvu*) *za ku pazi na-poola ku chitende ndi ku dzala ndi ku opa myala, dzuwa*, &c., they cut sandals out of the skin of a buffalo (buck, elephant's ear) for their feet, and make holes (for the thongs) at the heel and toes, for fear of stones, heat of the sun, &c.; *ya-za* class; *nsa* = *tsa* = *ntsa*, and *pato* from *ku pata*.

Nsapo, A BAG for salt, rice, beans; for thread or cotton; it is made of *mlaza* leaf (fan-palm), and woven like a beer-strainer; *a-ruka nsapo ya mlaza ngati sunso;* it may also be of skin; *ya-za;* also *mpinda*.

Nsapule, EAR-RINGS; Chipeta, but some Mang'anja; of brass or iron: —*mpete; ya-za;* also *ndolo*.

Nsaru, CLOTH; *nsaru ya tonje*, or *ya chigogo*, native cloth; *ku omba nsaru, ku fungira nsaru, ku-ruka nsaru*, to weave cloth; *nsaru ya chigudu*, or *chigudu*, or *chikululukutu*, hard cloth; *nsaru yo-kula chitando*, or *bwambi*, or *mimba*, broad or wide cloth (*nsaru yei-kulu mimba*); *nsaru yei-kulu* (or *yo-kula*) *tonje*, with thick thread; *ya guni*, thick cloth; *nsaru ya madzi* or *ya lopa*, blue calico; *nsaru ya gala*, white cloth; *nsaru ya garu*, too narrow calico; *nsaru ya malemba* or *manga*, handkerchief; *ya mlenso*, handkerchief; *nsaru yo-fira*, red cloth, when it is thick with almost 'nap' on (*nsaru yo-bvala mafunu*) it is called *nkanzo*. *Nsaru ya ndendenga* or *njanja, timinjanja*, cloth which does not reach far enough down to cover one properly; *ya-mzongo*, straight; *ya-mpumbulu*, bound round one in a bunch; *ya-tsere-tsere*, wrapped round one; *ya tewera*, as a loin-cloth; *tewera la gobo*, long before and behind; *ya chikazi*, wrapped all round one; *chimbwi*, a native piece, also a blanket.

[Making of cloth:—
Four posts (*sichiri*) are set up, and cross-beams (*mitanda*) laid at the two ends; the threads (*tonje lo-yala*) are stretched and fastened to the *mitanda* ends; the alternate threads (*made*) are tied up each by its string to a bamboo stick (*mtengo wa ufungu*). When this is lowered (*ku funga made*) it allows of the passing of the cross-thread which is twined round the end of a smooth bamboo rod (*mtete, ku ponya mtete*), and is pushed through between the web above and below (a very slow kind of shuttle). It makes by its return a selvage (*mpongo, mlongo*); they push the last thread close up with the thin bamboos for the purpose (*panga*), and pass

the *chikaliro* over the threads. *A-ka-ta-ku-omba a-zkereza ni mpongo tonje liwiri, a-pisa liwiri, na-solola nsungwe, na-pa mponje na-kungunula na-yala lo-gundira nalo,* when they have finished the weaving, they close it up with a selvage fringe of two threads; they pass them in, and take out the bamboo stick, twirl the fringe, take it off the stand, and spread it for hammering. The looped ends that remain over at each end of the web are kept open by the bamboo rod, and while open the threads are passed through, and round them the fringe is twirled. *Panga lina lo-chirikula made, lina lo-gundira,* two *panga* sticks, one for beating shuttled thread tight, one for opening the threads.]

Nsasa, I., SEEDS OF COTTON; *ya-za.*

II. A FLOOD OVERSPREADING the country; *madzi a ntsasa; ku pa nsomba m'ntsasa,* to kill fish in the overspreading of the water. *Pfwalanti* means spreading, also *balala; chigumula* is the rush of water coming down and sweeping away portions of the bank (*gumula*), a flood that does so: also *ntsasa; ya-za.* **Nsasa** = hut —see **Msasa.**

Nsato or **nsatu,** a PYTHON or boa-constrictor; *nsatu i-sindikiza i-kumula ni mapindi,* the python crushes and strangles with its folds; *ya-za.*

Nsatsi, CASTOR-OIL BEAN; plant *msatsi* and *misatsi,* 'palma Christi'; *nsatsi ya kadzidzi,* a large kind; also *ntsatsi; ya-za.*

[The oil is used for the person, and is expressed first by roasting and pounding the beans and then boiling the mass in water; the oil comes to the top, and the lees remain.

There are many varieties of the bean; the leaf is large and palmate, the stem red and jointed, the seed-vessel covered with soft prickles; one very large species has a special name.]

Nsatsimanga, THE CROTON; *a-zi-kazinga na-zi-pika mafuta, njoka i-ka-ku-luma ndi u-mwa msunji wache, ngati u sanza ululu wa njoka u-choka,* they roast and then cook the oil, should a snake bite you and you drink the decoction, if you vomit, the snake poison leaves your body.

Nsawa, I., = *ntedza,* ground-nuts; also **nsawawa**; also name of a species of bean; *ya-za.*

II. BADLY; *a-da-omba* **mwa nsawa, mwa mpwao, mwa njiru,** he wove the cloth badly; also **mwa udio**: Yao, *sawa.*

Nsawe, TRACKS, especially of men; *ya-za;* also *msawe* of *wa-ya* class.

-nse, ALL; *-nse, onse, yonse, zonse, tonse; yense, wonse, chonse, lonse, konse,* &c.; *onse awiri,* both; *ife tonse, inu nonse, iwo onse;* **ense** or **yense,** 'the whole of'; *ndi modzi ense,* it is one and that is all; *monse muno, ponse pano, konse kuno,* all over or in here.

Nsemba, bind of bean.

Nsembe, AN OFFERING; *ku tsira nsembe,* to make an offering (literally to pour it out, because it generally consists of flour or beer); also *ku ika nsembe;* both words are used for 'offer a sacrifice.'

[Sacrifice—

Ti-tsire nsembe ya nyama yo-ocha-ocha, let us offer a sacrifice of meat: this is done when they have killed an animal; little lumps (*ntuli, tintuli*) are put into folded leaves (*chitoto*), and laid at the root of a tree chosen for the purpose—perhaps four pieces in each of four leaf-cups: the meat is left, and the men return to eat the rest of the meat they have prepared. There is thus no burnt-offering in the Scripture sense, only the offering of roasted meat, just as *ufa,* flour, is poured out into a little heap by the roadside, or in the temple hut (*kachisi*), or at the foot of the tree, or beer poured out into the *mbia* pot set in the ground.

Sometimes, in national distress, the chief and head-men journey to some hill to offer sacrifice with great preparation of food and sacrificial material—goats, fowls, flour, beer. If there is a thicket at hand, the temple hut is built in it, and the people assemble on the outskirts: in such cases the *adzukulu* relations of the chief eat the sacrifice, as they do in times of mourning; but in smaller sacrifices made at the cross-roads on a journey, or in hunting, under some tree or other, close at hand, or near the village in times of sickness, the food is left to the wild beasts—*i.e.,* is given entirely away.

Ku dondokeza mwazi wa nyama ya nsembe, to pour out the blood of the animal sacrificed. *A-tsira nsembe ya mbvula kuti mbvula i-dze,* they pour out a sacrifice for rain that the rain may come; *a-li-ku-tsira nsembe ndi moa,* they are pouring out an offering of beer. *A-tsira nsembe pa-tsinde pa mtengo na-dandaula na-ti, mu-dzi-ndi-ang'anire ine,* or *mu-dzi-ndi-konkosa bwino lomwe, ambuye omwe mu-na-fa kale ku-ankula ku-uza mzimu wokulu wa-ku-tsinde kumene ku-na-dzera amache,* they offer a sacrifice at the foot of the tree and utter the plaint, 'watch over me, my ancestor, who died long ago, tell the great spirit at the head of my race, from whom my mother came.' *A-tsira nsembe mbali ya ku mitu madzulo onse kuti asimu a-dzi-a-sunga bwino,* they place a sacrifice at the side of the hut every evening

that the spirits may keep them in safety; *a-ku-Mulungu ndi amanda amene; a-ganiza kuti antu a-ku-fa a-li ndi Mulungu*, those with God are the spirits; they think that the dead are with God. *Ena a-tambalika myendo m'ku-pempera a-gwada m'ku-tsira nsembe*, some stretch out their legs in prayer and kneel in offering sacrifice.

See **Kachisi, Mdzukulu, Mzimu.**]

Nsempa, a tendon. See **Msempa.**

Nsendeka, the cutting of the hair on one side.

Nsendende, of liquids, FULL.

Nsenga, SEDIMENT; *za-moa; nsenga za*, tea, tea-leaves; *ya-za*. Pink beads—see **Mnsenga.** Also a civet-cat.

Nsengwa, A BASKET; small firm rim, round; round at the bottom and somewhat shallow, the whole being a flat semicircle; the large square or round basket with flat bottom is *ntanga*, and there is a small *ntanga* called *chitundo*, of a similar shape; the flat shallow broad-mouthed basket is *lichero*.

Nsengwa ya koma or *nakoma*, large-rimmed; *nsengwa ya chirere* or *ya mberemba*, a basket with a round woven narrow rim of *nkundi; nsengwa yo-paka* or *namkulunga*, a basket painted or smeared with *nkunga* (sticky juice) and earth; *mberembe*, rimmed with *nkundi* roots worked in with rind of cane in a herring-bone manner; *cherere*, with *nkundi* only.

Nsenjere, a tall grass by the side of the streams; *zi-turuka zinyalale*, they have very large long heads (fluffy, reddish in colour); *ya-za*.

Nsepa, THE YOUNG OF MICE; *ya-za;* also—

Nsepetera, very SMALL YOUNG MICE; *ya-za*.

Nsera, short fine BITS OF BOW-STRING which are PLAITED ROUND THE ENDS OF THE BOW by the Chipeta; *ya-za;* for *nzera*, line, see *in loco*.

Nserensere, A CRICKET; also *anserensere*, plu.; *ya-za*.

Nsetse, A GENTLE SLOPE; *tsetseremba; ya-za*.

Nsewe, LITTLE ARROWS, USED IN PLAY or in killing small birds; they are made of grass, with small sharpened points in them of bamboo; *a-dula maudzu matanda a nsewe; ana a-sewera nazo, ena a-ponyana nazo, ena a-lasira mbalame; ya-za;* from **ku-chewa**, to break the grass-lengths off by the joints.

Nsi, I., BELOW; *pansi*, on the ground, below; *kunsi, munsi*, down stream; *pansi pano*, here below.

II. PRESS OR STRIKE DOWN, as with a pestle in a mortar; in *sinduka; pinza nsi!* hence *munsi* (a pestle), *sinja, nsichi* (post stuck in).

III. CLOSE, THICK TOGETHER; *maudzu a-gwirana gwirana, a turuka pamodzi nsi*, the grass is interlaced together, it grows up together *nsi*, thick and close, as in village grass; root of *nsitsi, nsimu* (hair), and *nsita*, tough.

IV. For *ndi-zi*=**nzi**; *nzi-zia*, and they are quenched.

[The root, nsi and si, is the same as in the *tsika*, to come down; *dzika*, to press in; *anda*, to go down (hence *munsi* and *pansi*, down stream); *nsichi*, a post set in. The idea 'close together' is involved in the root *nsi*, hence *nsima*, pressed together; *nsisi*, fresh-grown hair; *nsitu*, thick, and a thicket.]

Nsichi, A POST; the post of a house; in the inside of the wall; *ya-za; tsuka nsichi*, pull out the post.

[Root, *nsi;* connections *tsitikira, tsirikira, chirikira*, &c.

Chenamira, verandah post; *ntolonga, nzati, ntondodi*, central posts; *mpanda*, fence, but one post *nsichi*.]

Nsichisa, belt. See **Nsikisa.**

Nsidze, THE EYEBROWS, also EYELASHES; *ntsikidzi za-pa-chikope; ya-za;* root *nsi*, III.

Nsiki (and others in *k*). See **Nsichi.**

Nsikidzi, a bug. See **Ntsikidzi.**

Nsikisa, A BELT OF BEADS; as *nsisa;* also rubbing, twirling between finger and thumb, *ku sikiza: ya-za.*

Nsiku, DAY, TIME; *nsiku zina*, some time, as *tsiku lina, masiku ena; ya-za.*

[*Tsiku*, the setting of the sun; hence a 'day,' counted by its close, another day finished, as it is by the constant 5 o'clock to 6 o'clock unvarying sunset; closing a journey or work in lampless huts. Hence also *usiku*, which means more abstractly (u abstract) the ending itself, is used for 'night'; and *nsiku*, which according to the genius of *i-* or *n*-class generalises a number of particulars, means time as composed of the multitude of days—*i.e.*, time. *Nsiku ndi nsiku*, days

and days, ever and ever. A native always counts by the number of days done.]

Nsikwa, A SMALL TOP, made of a round piece of gourd-shell with a spindle of cane through the middle; *ya-za.*

[The game is played by two parties sitting opposite to each other with a bare space of hard ground between them, and spinning the tops across the empty space with as much force as a twirl between the finger and thumb is capable of, at little pieces of maize cob set up before their adversaries. The game is to knock down all the 'pieces' of the opposing side before those on one's own side are knocked over; two can play, or four, or as many as can get space, and one piece of maize cob and one *nsikwa* top is allowed to each. The *nsiswa* on being thrown are returned by the adversary firing them back again, and so the game goes on.]

Nsima, MAIZE PORRIDGE; also porridge of millet or *maere* and other grains: it is thick and served out in large lumps (*mtanda*); in times of scarcity the bran, which is usually refuse, is made into brown porridge, and when this fails, recourse is had to grasses (see **Udzu** and **Njala**). Cassava root is made into flour and forms the staple food on the Lake Nyasa.

[For preparation of *ufa*, see *sinja*, pound; *pa*, winnow; *ku pika nsima* is to cook *nsima* (the root idea being the plunge of the spurtle *pa* and *nsi*); *ntalo* is the pot; *ndiwo* eaten with it *nsi, mchere*, or *nkwiru, q.v.*; the chief duty is the preparation of porridge; *mibulu mibulu* is lumpy; *nyata* is too soft; it is smoothed over in an *mbidzi* plate, along with the little plate of *ndiwo* relish bright green, looks very enticing; huge quantities are consumed, the *mitanda* being served with large wooden spoons. *Ku tyakula* is to beat the spurtle in; *ku pakula mtanda* to take off a layer from the basket in which it is brought. Hands are washed before dinner meat; *ku-tema ntongo* is to take a small ball, which is rolled and passed into the mouth and eaten; a woman eats with her plate behind her back. When a man is ill he takes thin gruel, and *ntibi*, sweet beer. *Mwa mitanda a-dia nsima zambiri a-ganipatsa nsima yambiri ndi-kwata po*- a man who has little or nothing but goes about and eats at many places (*zambiri*), and thinks, they give me *nsima* here, I shall marry here (*mala*); almost a proverb—as much as food the end of life?]

Ntsi, a species of tree, white-the ashes are white and good, mixed with *bwemba* fruit to take away the bitterness: *msimbiti, wa-ya* class.

Nsimu or **nsimwi,** FRESH GROWTH OF HAIR; after being cut; *tsitsi lokwima la-li-tari, tsitsi la-li-tari pang'ono, tsitsi lina la nsimwe*, three banks or successive stages of hair produced by shaving at different times, hair full-grown, hair a little long, and new hair, all on the same head: *ya-za.*

Nsinda, WHAT THE BEES CARRY TO THEIR CELLS; *pula*, the door wax: *ya-za*; also *ntsinde.*

Nsindo, a caterpillar. See **Msindo.**

Nsinga, A BOW-STRING; also **ntsinga** and *tsinga;* it is made of skin; *a-li* **mnsinga,** he is a prisoner—*i.e.*, bound with cords; hence *nsinga* means any STRING or CORD (*chingwe* and *nsinga* being very closely related); *ku-choka mubvi mntsinga*, to discharge an arrow; *ya-za.*

[*A-yamba ku cheka ka-mtuli pakati pa chikopa ndiko ku-ka-zuula ku-ka-tendeula na-cheka na-nunguniza chikopa chonse*, they begin to cut a round in the centre of the skin, and cut round and round in a circle, cutting and using up the whole piece of hide; it is then rubbed (*kwesa, q.v.*), by wetting, passing it through a hole in a potsherd, fastening the ends of the string to tree or post and rubbing the potsherd back and forward.]

Nsinje, stream. See **Mtsinje.**

Nsinjilo, SEASONING; *a-sinja chitowe kuti zi-kale nsinjilo, nsinjilo zidzera m'ntanga, m'ntedza, m'chitowe*, they pound oil-seed to make it into oil for *ndiwo*, ground-nuts, &c.; *zotsira ndiwo ntanga, ntedza, dzungu*, &c., *nsinjilo* comes from pumpkin, ground-nuts, or sesamum; also *tendo.*

Nsinka, ku, TO EAT ONLY THE RELISH; *ku nsinka ndiwo*, to eat only the *ndiwo*, leaving the *nsima; ku-dia ndiwo zoka-zoka, nsima-o sa-i-dietsai, a-nsinka ndiwo*, eat most gravy with little porridge.

nsinkira, -itsa, -idwa, -ika.

Nsinya, DISTASTE FOR; *a-li-ku-dia ndi nsinya, a-dia ndi mtima umodzi; a-chita nsinya ku-nka ku-nkondo; kantu ko-nyansidwa nako*, he is eating with distaste, with little heart; he is reluctant to go to the war; of anything one is disgusted with: see **Ntsinya**; *ya-za.*

Nsiranga, A FOWL WITH FEATHERS WHICH CURL UP and give it the appearance of ruffled feathers; *ya-za;* also plu. *ansiranga;* Yao, *salanga.*

Nsisi, MERCY, COMPASSION; *uyu ngwa nsisi,* he is compassionate, *kantu na-funa ku-ka-pa mnzache iye a-chita nako nsisi, a-ti m'sa-ka-pe-i,* if his companion wants to kill anything, and he stands out with him for mercy, saying, you must not kill it.

Ku landira nsisi, not 'to obtain mercy,' but to be an object of pity, as the *bvimbvi* in the tale who lost his wings; derivation *ku tsitsa mtima.*

Nsita, CLOSE-GRAINED, TOUGH; firm; *mtengo ngwa nsita;* also *kanga,* the tree is firm and strong: *nsita yache ya nsungwi,* the toughness of a bamboo; *uyu ngwa nsita, sa-choka msanga,* he sticks to a place, nor will he leave it; *chikuni-chi ncha nsita,* this stick is tough; also of iron, &c.; *ya-za.*

Nsitsi, HAIR, as *tsitsi, q.v.*; just as *tsiku,* a day, is also *nsiku,* so *tsitsi* has *nsitsi: zi-ri nyau nyau,* 'creepy' with sudden start or fear; *nsitsi za-nga; ya-za.*

Nso, -nso, ALSO, AGAIN; *wa-bwera-nso,* he came back again; *wa-m'gwetsa-nso-nso,* he 'threw' him twice in wrestling; *wa-m'gwetsa-nso pomwe* (*pomwe* = again): *ine-nso,* I also; *na-nena-nso,* and said again, or also said.

Nsobwe, mockery — see **Msobwe**; *wa-ya* class.

Nsodzi, I., THE INSIDE OF THE TOP OF THE ROOF where the rafters meet and stick into the *chimbuzi,* or roof centre; *udzu u-da-li pa nsodzi-pa mu-ona nyumba ya-kolera msanga,* the grass was inside the top of the roof (the fire in the centre of the hut sends up sparks, but they do not catch the ordinary tightly bound roofs), and so (*mu-ona* = and so) the house took fire quickly: *ya-za; sodza.*

II. A HUNTER (same root), *muntu amene a sodza nyama;* (also *msodzi, asodzi, wa-a* class); of *ya-za* class.

Nsokera, A 'STYE' in the eye; a pimple upon the eyelid; *ya-za.*

[*Ngati muntu a-mana nkazi wa-pa-tupi po-tipa kantu a-ta-m'pempa, a-tenga nsokera amene a-na-mana nkazi-yo,* if a person grudge a woman with child anything she asks for, he who refused takes a stye in his eye.]

Nsoko, a seam; *ku-soka.*

Nsokolowe, GRAVEL, small stones in the road; *myala si-i-zika pansi zitawa-tawa, yei-kulu i-ima si-i-enda-enda,* the small stones do not sink into the ground, they travel down and away, the large ones stay and don't go; *tsokoya; ya-za.*

Nsolo, THE POINT OR END OF A BOW; *nsolo yache ya uta; msolo* = skin, *q.v.*; also Chikunda for 'head'; *ya-za.*

Nsolokoto, the (plantain) FRUITSTONE; round; black, *za-ku-da, zo-biriwiri;* they bore holes in them and thread them along with beads alternately, and wrap them round their neck; *mdzikwa; ya-za* class.

Nsomali, a nail, *msomali.*

Nsomba, A FISH; *ya-za; ku edza nsomba,* to catch fish with a hook; *ku gwira nsomba, ku pa nsomba,* to catch fish.

[Various methods of catching fish.—The hook (*mbedza*) baited (*nyambo*); the net (*ukanda* or *gome*) dragged (*koka, kukulula*), also *pajasa,* dragged the fish-fence (*njidzi* or *chobvi*) leading to the fish-basket (*mono*); or spearing, *ku sodza,* to drive the spear in.

Sometimes a fence is made round a shallow, and dragged to shore; fish are also caught by torchlight; fish-spears, *chikolongwe,* also *momba, q.v.*]

Nsomo, ONE LARGE LEAF OF FAN-PALM (*mlaza*); *nsomo ya kanjedza, ya chinkwambi; ya-za.*

Nsompanakodzwe, root of creeper, grows on ant-hills, used for arrows, *ku-jompa nakodzwe.*

Nsompera-nsompera, BY TURNS, at intervals; of plants planted, of men standing, of grass left in single blades, HERE AND THERE; *a oloka ntsompera,* one by one; *alendo a-enda nsompera nsompera,* one coming long after the other; the hairs of a beard in its early stage; *za udzu zonse zimene zi-kala dwache dwache; ya-za,* also *mtsompera, wa-ya.*

Nsompo, AN ADZE; *ku sompa,* as also *jompa, gompa,* of pecking of birds, or adzing of wood; also *goba* and *goma ndi nsompo; ya-za.*

Nsonga, THE END, POINT; *pa nso-*

nga pache, at the end; *nsonga ya njoka*, the tail of a serpent; the end of anything, almost as widely as in English; the first sproutings, *mpeni wo-songoka*, *nsonga*, *ku twa nsonga*; *ku songola nsonga*, to sharpen the point; *pa nsonga pa mtengo*, *pa nsonga ya msinde*, the point of the tree, of the stalk; *ya-za*.

For *msonga*, a sharp-pointed thing, arrow, quill, or sharp stick, see under **M**.

[Synonyms—*tungo* (*patungo*=at the end; *patangwi*, at the beginning); *litso*, end of arrow, and *nsolo*; *nsinde*, also *pa tsinde*, at the thick end; *ku ta*, *ku marizira*, at the finish; *mutu*, head.]

Nsonga, sharp-pointed thing. See **Msonga**.

Nsongambvi, a large kind of MUSHROOM, *boa*, *nyongwe*; *ya-za*.

Nsongonono, GRAVEL; also *nsokolowe*; as found by the river, and in places where there is little grass, and the gravelly ground very hot.

Nsoni, again; *u-sa-gwire mnzako kawirinso nsoni*.

Nsonko, tax, *msonko*; *wa-ya*.

Nsonto, a species of field-mouse; makes nest; *ya-za*.

Nsoti, young female animal; *msoti*; *wa-ya*.

Nsu, dipping in the sauce; *sunsa*.

Nsuko, cupping instrument. See **Msuko**.

Nsukunya, a weasel. See **Msukunya**.

Nsuli, A FEZ. See **Msuli**.

Nsulizo, begging. See **Msulizo**.

Nsulu, a ferret. See **Msulu**.

Nsumbu, the stone of a fruit; *ya-za*.

Nsumpa, SWELLING on the head, WITH A BLOW; also on body; *a-m'metera metera nsumpa yache amache*, his mother shaves the bumps for him; **nsumpa-nsumpa**, unevenness, of tearing of paper, which does not split as wood, but which tears unevenly through.

Nsunga, INDIFFERENCE, carelessness; *ngwa nsunga a-li ndi utenda wambiri*, *wa-nyamuka ku-nka kwao kuti a-ka-fere kwao*, he is indifferent to life, he is very ill, and gets up to go to his home, that he die there; *uyu ngwa nsanga*, *a-dza-fa chabe*, he is foolhardy, he will die for nothing (of one who is weaker than the others, but who persists in following); *nkazi sa-funai*, *ndiko ku-funa ku-ka-kwata-nso wina amene-yo ngwa nsunga*, the woman does not want (him), for she wants to marry some one else, that is 'indifference' towards him.

Nsungu, 'GOOSE FLESH'; *tupi la nsungu*, one's skin 'crinkled' up, by cold or fear; *nsungu za chule*, as a frog; *chigulu cha nsungu*, a small gourd with similar rind; *ya-za*.

Nsungununu, a species of ANT, black, very small, the bite swells and leaves a blister; *ya-za*.

Nsungwi, A BAMBOO; *ya-za* class; of endless uses; *uta*, *nyumba*, *ntepa*; Chikunda, *mulanzi* and *mtsengele*.

Nsunji, flour and water, eaten on a journey; **msunje**, *q.v.*, also *msunsi*, sauce.

Nsunsu, the place where grow the tail-feathers of a bird; *ya-za*; the 'parson's nose' (vulg.)

Nsuo, A HEAP; *nsuo nsuo*, *mansuo*, *mansuo*; *ya-za*; *msuo*, boy's house; *nsuwo*, 'draughts.'

Nsupa, a bottle, PHIAL; small; for oil, &c., *nsupa ya mafuta*; also a phial with a narrow neck, *nsupa yokala ndi mkosi*=*katimba*; *chiko chachi-ng'ono*, *nsupa i-ri-be mikobo koma kosi loka*, the phial has no handles, only a neck; *na-ika lifusu momo m'nsupa*, and they put teased-out cloth into the phial (for the oil).

Nsuwo, A GAME LIKE 'DRAUGHTS'—see **Mchombwa**; *ya-za*.

Nswala, a species of ANTELOPE; in herds, spotted, long neck, large.

Nswa-nswa, FRAGMENTS, CRUMBS—*e.g.*, of tobacco; *nswanswani*; as *nyenyeswa*, *zo pakatika*; *nswanswa za maudzu*, *za masamba*, *za ndebvu za chimanga*; of *nsima*, *mkate*, bread, &c.; from *tswatswatika*; *nyenyeswa* is of more common use.

Nsweta, a bunch of beads, say ½ or ¼ lb.; also *msweta* and *misweta*; *msuweta*; *wa-ya*.

NT; mostly substantives of *ya*-class, closely nasalised *t*. See also **Mt** for

words not found here of the *wa-ya* class. *Ntentemera* and *ntuntumira* are the verbs in *nt*. The root *nta-*, as in *ntanta*, stretching, spreading, accounts for a great many words.

[NOTE.—*Nts* is here put in ordinary alphabetical order; *ts* is a consonant by itself, *nts* its nasalisation.]

Nta = *ndi, ta; tulo tache nta bwino*, his sleep is good; *ta-ima nta-ambuka mwina*, wait, I shall cross some place else.

Ntabvu, A SKEIN OF THREAD. See **Mtabvu.**

Ntabwala, A TALKATIVE PERSON, A STORY-TELLER; *uyu ngwa ntabwala* or *ngwa ntanti, a-chedweka mnzache ndi ku-mvera*, he keeps others back by his speaking; *iwe ndiwe wa ntabwala u-kala iwenso i-ka-ka-ku-chimwa*, you are just a story-teller, if you had been at it yourself you would have failed too; *ya-za.*

Ntadza, the rebound of an arrow or bullet; *cha-chola ntadza.*

Ntaka, EARTH, GROUND, SOIL; Yao, *taka; ku-kumba ntaka*, to dig the ground; *ntochi zi-kana ku-bala zo-kala* (because) *ntaka yo-panda pache*, the bananas don't come to much, because the soil is not worth much; *gwirani ntaka gwirani pansi-po*, down, stoop down; *nda-tapa dote pa ntaka*, I take some earth from the soil; *nda-gunza ntaka pa-ku-mira pa madzi*, I touched the bottom in diving; *ya-za; ndhaka.*

Ntalanga, SPACES BETWEEN; like *dwache-dwache, mipata-mipata, pa-tari-pa-tari*, and many words where the repetition supplies the idea. *Ubwea wa njobvu u-li ntalanga ntalanga*, the hair of the elephant is 'few and far between.' *Chimanga cha ntalanga, chimanga cha ku chikonyo ncha ntalanga ntalanga*, maize stalks well separated, grains of maize on the cob few and scattered. Also of teeth (*mano a ntalanga*). *Antu a-ima ntalanga*, people standing thus; cloth woven thus, or basket, *chikwere* (fowl-crate) *cha ntalanga ntalanga, a-ruka dala* (woven so intentionally).

Ntale, IRON ORE; also *ntali; ntale zi-sungunuka zi-sanduka chitsulo, mu-dzera chitsulo*, the ore melts and becomes iron, iron comes out of it; *ya-za; ndhale.*

[*A-ona pa-bwino kuti pano mpa-bwino pa-li ntali ie na-kumba pansi-po wo-penuka ndiko a-ka-kumba ndimo a-tenga, anauche a-en-da-ona a-ka-onera ie a-ka-nka nasso ng'anjo zi-ka-tanna dzabwino ndimo a-ti pa-li ng'anjo*, he sees (or prospects) that this is a good place, say, that there is ore, he digs and takes the ore; the others, who did not see at first (that there was ore), see it when he takes it to the furnace and melts good metal out.]

Ntalo, A POT, with an open mouth, for cooking *nsima* porridge; *ya-za; ndh-;* root *nta*, open.

Ntalu, *gawaniza ntalu* or *ntalu*, DIVIDE INTO THREE PARTS.

Ntambafodo, a kind of bean; the leaves are eaten; *ntambafodo; wa-ya* class.

Ntambe, a creeper; also *ntambe.*

Ntambi, A BRANCH; *mitengo i-ri mntambi ntambi, i-kula ni-uka ntambi ntambi*, the trees are branched, they grow and put forth in branches; *ya-za; ndh-;* root *nta, tamba*, spread, open.

Ntanda, THE MORNING STAR; *akazi a-ntanda a-dza mmawa mwina ndi ntanda*, the women come in the morning early with the morning star: *ya-za;* also *ndondwa.*

Ntanga, SEEDS; of pumpkin, cucumber, *chipwete, nsikidzi, masuku*, where the stones or seeds are small: *nsasa*, cotton seeds; *mbeu*, seeds in general; *maso*, single seeds: *ya-za.*

[**Ntangadza**, *matangadza*, of a fowl's legs tied at a slight distance apart, 'HOBBLED': of other animals so bound; *a-ndi-imika ine* or *a-ndi-manga ine matangadza*, he sends me on before to tell he is coming and wait for him at the village—i.e., lets me go a short way before him, like a hobbled fowl, not out of hand.]

Ntanta, DELAY; PUTTING OFF; hence *mntanta* and *untanta*, of one who intentionally deceives by putting off his creditor or other person; *chi-fa* (*chi-duka*) *chibwenzi chatu, a-chita ntanta*, our friendship is ceased, he puts off from day to day giving me his return present: *ya-za.*

Ntantaude, a spider, *tandaudwe;* wa-a.

Ntanti, A STORY, CUSTOM, PROVERB; see under **Mwambi** for examples and discussion and synonyms: *ngwa ntanti zambiri*, he tells many stories, also speaks in many metaphors; *ntanu*, a story with a song in it; *ntanti*, without one; *mwambi*, true and of long ago; *ntanti*, not necessarily true; *amache a tesi ndi a chule ndi amodzi*, example of *ntanti*, or also *mwambi*; *ntabwala*, also much talk, many stories: *ya-za*; root *nta*.

Ntantula, THE CALF OF THE LEG; *ya-za*; root *nta*, stretch.

Ntanu, A STORY OR CUSTOM; see above **Ntanti**; also *nkani*, *chisimo*, *mwambo*—and see **Mwambi**: *ya-za*.

Ntapasa, leaves pounded (*kobvola*) into a mash and soaked and drained to give salt, *chidulo*; *wa-ya*, *ntapasa*.

Ntar-; for words beginning thus, see **Ntal-**.

Ntawi, TIME; a space of time; a space; root *nta*, or *tawa*, extension; *ntawi zambiri*, many times, but often = *kawiri kawiri*; *ta-enda ntawi yeikulu lero*, we have walked a long way today; *ntawi za njira*, the length of the road; *ntawi-i ya-mtengo i-dulitsa*, *dulapa*, cut a large length of this tree, cut here; *ndi-lima ntawi yanga*, I hoe my space to-day (see **Ndime**); *ntawi yei-ng'ono*, a little time, or little space; *ka-dza ka-ng'amba ntawi yei-kulu ya-pita ndi mpepo*, there comes a little break, a long time passed in cold weather; *ntawi yo-tani*, *ku ka-li bwanji*, *makati otani*, what time was it?

Time of—*ntawi za ntenda*, *mitengo i-ri-ku-puka*, time of sickness, the trees are sprouting: *ntawi ya njala*, famine; of fruits, harvest; *ntawi za-che*, his time of death.

[Synonyms, and spaces of time — *nyengo*, time, season; *mpindi*, space; (see also *malo*, *mbuto*, *ntalanga*, &c.); *chaka*, year (names of seasons, see *nyengo*); month, *mweri*, *q.v.* for phases of moon; *makono*, present season; *makono aja*, that season past; time, *nsiku*, *q.v.*, days and days; day, *dzuwa*, *tsiku*; night, *usiku* (names of the days, see *tsiku*, *lero*); *mulungu* is used for a week.]

Nte, I., spreading or stretching clear round, *madzi a-li nte* or *te*, the water stretches out before one; *dziko la-ngo-ti nte*, country stretches out before one; *nyumba zi-ri nte*, clear and spread out; also *te*, of clouds, lake.

Nte-nte-nte, II., SHIVERING, shaking; and root **nte**, III., SOFT; as in **ndema**: (*ku ntentemera*, *wa chintente*); *ndhe*.

Nteba, UNRIPE BEANS (and other plants soft and not matured in growth); when the pods are not filled; they are eaten like 'French beans'; *nyemba za nteba*, *zi-ngo-ti tepu tepu*, *a-dia makungu* or *mateba*, beans eaten green, flexible and unfilled, the pods themselves (or the *mateba*) eaten: also *nyemba za nkonje*, beans yet green; *ya-za*; also *nteba*, *wa-ya*; and *mateba*, *a-*; root *nte*, soft and flexible: also *nsungwi ya nteba*.

Ntekwe, A SNUFF-BOX, made of a small gourd-shell, *chipfulu*, *tseche*, or even *chiko*, gourd, with a small neck, or simply round and shut by a stopper (*chisiwo*), the snuff-box itself being often beautifully carved: sometimes a bamboo walking-stick has an *ntekwe* made at one end for the convenience of a quiet snuff: *ntete*, *kunto*, other snuff-holders; *ya-za*.

Ntela, for **ntera**, a notch in an arrow (also Yao for medicine).

Ntema, as *nteba* above, UNRIPE BEANS eaten in the pod; cut unripe and cooked; *masamba a ntema o-sakwima-i*, fresh green leaves not fully grown; also of ANYTHING NOT FULLY GROWN, *chimanga*, *nzimbe*, *mbuzi*, *nsungwi*, *mtengo*, *muntu*; *ya-za*.

[Synonyms are — *nteba*, *ndema*, *ndowa*, *nkonje*.]

Ntemba, a female slave; *mntemba*.

Nteme, fruit, very large, round, hard shell; *ya-za* (*nt'eme*, fruit; *nteme*, the tree).

Ntenda, SICKNESS, DISEASE; also *matenda*, *utenda*; *chitsulo cha ntenda*, bad iron, iron that splits, *cho-ipa*; *chuma cha ntenda*, *muntu a-ika chuma m'njira cha mafinya a pfundo*, beads hidden by the path to bring boils upon a person.

Dzinja li-fika zi-bwera ntenda zonse, sickness in the rains; *ku gwira kantu kamene ka-li ntenda*, to take hold of

something which gives one a sickness or disease (as when a doctor buries at the foot of a tree the medicines that have cured a person, and any one touching the tree is supposed to take the same disease); *ku tenga ntenda, ku tenga chiwanda,* to catch infection (the idea of unseen sickness being that it is from the grave, and caused by persons); *ku gwidwa ntomba,* to take small-pox; *ntenda yei-kulu,* 'sore sickness'; also *mbia ya ntenda,* a badly-made pot, which cracks when water is boiled in it; *ya-za* class.

[**Diseases**—
Bala, a wound, ulcer.
Bindikira, to be constipated.
Bwebweta, delirium.
Chaola, plague, 'black death.'
Chibwibwi, stammering.
Chikabakata, hard growth of skin.
Chikuku, confluent small-pox.
Chimatule, a kind of leprosy.
Chimpine, a cold in the head.
Chindoko, syphilis.
Chintuntumira, shivering.
Chipulua, a pimple.
Chironda, sore.
Chirumi, pain and swelling.
Chisoma, pleurisy.
Chisungupwete, beginning of a small ulcer.
Ching'alula, a headache, splitting.
Chisitula, dysentery.
Dalazi, dryness of throat, *kakata.*
Dwala, be ill, sick.
Gonti, deaf.
Kate, leprosy.
Katsipa, swollen veins; also joint disease.
Katulututu, whitlow.
Komoka, ku, to faint, die.
Konye, cramp; also leprosy.
Kwemba, ku, to knot, of stomach muscles, &c.
Likozo, pain with urine, pain in bowels.
Lipuka, ill all over.
Litsipa, varicose veins.
Mabuka, 'income.'
Malamala, sores prevalent among Chikunda.
Malungo, fever (*i.e.,* pains in one's limbs).
Mamasa, spotted leprosy.
Mamba, white growth on skin.
Masala, a skin disease, white.
Masigwidi, 'mumps.'
Matutu, stammering.
Mbanyu, swelling, *uli! uli!*
Mbulu, dropsy.
Mimba, belly, meaning stomach-ache.
Misala, madness.
Mliri, small-pox, *ntomba.*
Mpere, itch.
Mpumo, asthma.
Mutu, head, used for headache.
Mwachule, worms.
Mwanabere, swollen glands, from other wounds.
Nankalimbwe, small boils, &c.
Nankanjinji, boils.
Nchofu, pain in stomach, colic.
Ng'ala, old ulcer in the eye.
Njoka, worms.
Nkungu, m'maso, blind.
Ntomba, small-pox.
Ntumitumi, fainting.
Ntuntumira, shiver.
Nyere, worms, small.
Onda, be lean.
Palala, diarrhœa.
Pfundo, a boil.
Pimbidzala, and *chang'alang'a* of *Chibakbata,* hard growth.
Pumpso, disease supposed to be caused by woman unwell putting salt in the food.
Punduka, be maimed (*ku punduka maso,* be blind; *ku punduka myendo,* be lame, &c.)
Pweteka, be ill (*ku pweteka mat'umbo,* have 'a sore belly'; *ku pweteka mutu,* &c. &c.)
Sansa, to vomit.
Sasawira, swelling when child won't suck.
Tatala, to be blind.
Tsempo—see *Pumpso.*
Wenga, spotted with eating meat.
Zisangu, pimples.]

Ntendere, peace — see **Mtendere**; synonyms, *tebwe, chianjano, mponje.*

Ntenga, A FEATHER; of fowl or bird; *za ntenga,* the feathery part of the feather; *Angoni a-panga nazo mnyoni,* the Angoni make feather head-dresses; *ya-za.*

Ntengo, a tree. See **Mtengo.**

Ntengu, a small bird, black, catches grasshoppers; *amintengu,* plu.; *wa-* singular class, *a-* plu.

[*Ti-ka-gona pano ti-ngo-mva ntengu a-ka-ti chekula!* if we sleep here we hear the black-bird saying (in the early morning, instead of the cock), get up!]

Ntenje, A CLUSTER of bees; as they do, hanging on to one another when they swarm; *udzudzu wa-manga ntenje kumwamba,* the mosquitoes formed themselves into a ball or cluster above; *njuchi za-unda mpira* (or *nchinchi, mbulu*) *apa,* the bees cluster here; but a cluster flying about in a small space is *ntenje; mberesera zi panga ntenje,* the winged ants (not *chiswe*) make a cluster.

Ntentemera, ku, TO SHIVER, TO FEAR; as also *ntuntumira, njenjemera; chintente, chintenu;* in fact also *manta;* the root being the trembling and want of firmness, softness, in *nta, nte, ntu; nkondo i-ka-dza muntu wa chintente a-ntentemera ena* a-li-be mawa, when war comes, a

cowardly man fears, others have no fear.

ntentemetsa, -edwa, -eka; also—

Ntentemya, *mntentemya*, and *mntente mezi*, A DREADFUL PERSON, one who causes fear, superstitions, or by his own dreadfulness.

Ntenu, fear.

Ntenya, a FLAW IN IRON, knife or hoe; flaw in steel; *mpeni wa ntenda*, or *ntenya*, *ntenya ya mpeni*, *kasu*, or *uta*; *kasu li-ri ndi bala*, *li-ri-be ntenya*; also of *mbia*, jar; *mbale*, plate; *mfuti*, gun; *ya-za*.

Ntera, THE NOTCH OF AN ARROW; *ya-za*.

Nteta, a THIN FLEXIBLE SAPLING, or anything UNRIPE or immature; softness, as *ndowa*, unripeness; as young *mlaza*; *ndi nteta iyo* or *ka-nsungwi ka-nteta*, that is a young bamboo sapling; *ya-za*.

[**Ntepa** is a thin flexible bamboo used for a fishing-rod; see also **Ndema** and **Ntema**; root *nte*, shaking.]

Ntete, (1) a YOUNG UNRIPE pumpkin, &c. (also *nteta*), *dzungu lo-sakwimitsai*; (2) A LONG BASKET for carrying hoes, *a-ng'amba nsungwi nakolera ndi luzi*; (3) a SPARK OF FIRE, or a small grasshopper (*zitete*) or insect, from *teteka*.

Ntewe, fear, for *chintewe*.

Nti = *ndi* and *ti*; *bwenzi nti bwera*, we should have returned; *tieni ti-pite nti-dia*, come, let us go and get something to eat.

Ntibi, sweet beer. See **Mtibi**.

Ntibwitibwi, BUBBLES, in water; *muntu wa ku-gwidwa ndi ng'ona achita ntibwintibwi*, as of a man caught by a crocodile, where the surface of the water is agitated with bubbles from the unfortunate man; *ya-za*.

[Root—the sound of crisp softness of water, or the consistency of sweet beer; as also in *ntimbwi*.]

Ntiko, a porridge-stick. See **Mtiko**.

Ntimbwi, WATER IN WHICH 'MPALE' BROKEN GRAIN IS SOAKED; also = *chimtimbwi*; *ntimbwi ya moa*, *moa o-sakoma-i o-nga msunje*, beer of the fourth day, and therefore sour; *ya-za*.

Ntina, I., a BEAD BAND FOR THE WAIST; *ntina za m'chuunu za nkazi*, because tight round, and what is round the waist compresses (*tina*)—see also **Chipote**; rolls and rolls of beads are thus worn and stored by the native women, for they are never seen; *ya-za*.

II. A BLUNT-HEADED ARROW for killing birds.

Ntindi, a little animal that sleeps in a hole in a tree; *mwiritindi*, very small; *wa-a*.

Ntindizo, A STAFF — see **Ndodo**; *ya-za*.

Ntiti, A RIB; also figuratively, the side, of a pot; *ntiti za nyama*, side of an animal, also ribs of meat; *ntiti za mbia*, *m'ntiti mwache mwa mbia*, the side of a pot; *ku-tenga ntiti ku-loza m'njira*, to lean to the side of the path; *ya-za*.

Ntiwa, a FLAT PLACE, a place which has been bruised or pressed flat; *ntiwa yache ya pa tsuku*, where the fruit has been bruised in its fall from the tree; *mbia yo-sa-tenta yei-wisi u-ti ya-tiwama*, you say of a pot not burnt it sinks down flat; *ntiwa yei-kulu ya-ku-manga nyumba*, a flat place for building a house; a flat as opposed to a hill; *ya-za*; *tiwama*.

Nto, *ndi* and *ta*, *ito nto-yera*.

Ntochi, A BANANA; *mtochi*, tree: *wa-ya*; *ntochi*, fruit, *ya-za* class; *ntochi i-ri-ku-lemeretsa mtengo*, the banana bunch (also *tsamva*, *nkoko*; *pabva* = a cluster) is weighing down the tree; Chikunda, *mfigu*.

Ntodwa, ONE FOUND BY THE WAY; *ta-m'tota pa njira ndimo wa-dza ndi ine pano*, I found (*tola*) him by the way, and he came with me here.

Ntodzi, the inside of the roof at the top; as *nsodzi*, *q.v.*; *ya-za*.

Ntole, a switch; also a drumstick; *ya-za*.

Ntoleka ntoleka, HERE AND THERE; *m'njira-mu*, at irregular distances, as men in the road. *Zimanga zi-ri ntoleka-ntoleka*; *ku tola*, and *toleka*, able to be picked up. See **Ntalanga**.

Ntolo, I., sitting side by side, placed in a row; *ntolo-ntolo*, in a row with distances between; *malo a ntolo-ntolo*; (*tola*).

II. Bamboo PINS or PEGS for fastening a drum-skin; *na-komera na-katsa nazo ntolo zache*, and they hammer them in and stretch the skin on with the pegs; *ntolo a-ka-tsira m'ng'oma a-komera ku chikopa; ya-za.*

Ntolongo, hut post. See **Mtelongo.**

Ntomba, SMALL-POX; *ntomba ntomba za pa tupi*, marks on the body of gourd shell; *zipudu zipudu; ya-za.*

[There is no attempt in small-pox to isolate; hence the disease has fullest liberty. It is sometimes mild enough, but at other times numbers die. The introduction of vaccination is fully appreciated, and inoculation is sometimes practised by the people themselves. Pricking the pustules with a thorn, and letting the patient lie on clean smooth banana-leaves, is the chief native treatment. There are numbers of people marked with small-pox, and its ravages seem to be periodical. When one has died of small-pox, the corpse is not buried, but hung up to let the disease (supposed) fly away with the wind, instead of keeping it about the place.]

Ntombo, a kind of medicine; *ya-za.*

Ntombozi, a shrub or tree with a milky juice; of *wa-ya* class, *mtombozi.*

Ntona, A 'PELELE' RING; either in the form of a ring, or solid, or the initial thorn-pin with which the hole is at first kept open; made of white bone or ivory or stone (*pfupa lo-yera, nyanga*); *zina za mpanda m'kati, zina zo-panda mpanda mkati; ya-za.*

Ntondo, mortar for grain. See **Mtondo.**

Ntondoti, the upright POSTS (generally four of them) in the centre of a hut; also *ntondoti ya nagalawa*, MAST of a boat; as *mtolongo* and *mzati; ya-za.*

Ntonga, A SNAKE WITH TWO HEADS, *uku mtu uku mtu*, a head at each end; *ntonga i-ngo-buka apo-tere-po pa-ntaka bii*, the snake puts its head out of the ground *bii!* (also called **biritsi**), which when people see they anticipate misfortune; *ya-za.*

Ntongo, A LUMP, morsel taken in the fingers; it is taken from the mass of *nsima* porridge (*ku tema ntongo*), rolled (*bulunga*) in the hand, dipped (*sunsa*), and eaten; *ya-za; mtanda* is a 'helping.'

Ntoo, species of tree. See **Mtoo.**

Ntoro, peg. See **Ntolo.**

Ntovu or **ntobvu**, LEAD; also *ntobvu, mitobvu; wa-ya.*

Nts; for words under **nts**, see **Ns.**

Ntsala, the skin of the *nchenzi* rat; *ya-za.*

Ntsantsanta, chopping. See **Tsantsanta.**

Ntsatsi, castor-oil bean—see **Nsatsi**; also **ntsatsimanga**, the croton bean, and **ntsatsijawa.** See under **M.**

Ntsi-, see **Nsi.** *Ntsikidzi*, a bug. See **Nsikidzi.**

Ntsinje, A STREAM. See **Mtsinje.**

Ntsinya, A FROWN; or angry expression; also *tsinya, q.v.; a-li nayo ntsinya, a-chita ntsinya; ya-za.*

Ntu-; for words in **ntu-**, see also **Mtu.**

Ntu! I., *ntu-ntu-ntu!* sensation produced by the electric shock of the *nyesi* eel; also SHAKING; *ntuntumira.*

II. EATING WITHOUT TEETH, *ntuntu-ntu*, as *mulumunya, q.v., pa kudia ndiye miromo ntu ntu ntu.*

Ntubsitubsi, a shrub with a bad smell; *mtubsitubsi; wa-ya* class; *matubsi* is a vulgar word for excrement.

Ntuku, insolence—see **Mtuku**; also internal heat.

Ntula, I., THE ANKLE, the ankle knob, the 'maleolus'; *wa-pwetekwa pa ntula; ya-za.*

II. The fruit of the *mtula* tree; Chipeta *ntungwi*, Chikunda *ntulantu; zina zo-wawa ndi ku-pa muntu, zina zi-dibwa;* some poisonous, some eatable.

Ntuli, a large LUMP OF MEAT, or skin; *a chesa ntuli*, in cutting meat into strips (say elephant meat or buffalo), or even skin for bow-strings, they begin with a lump left in the centre, and cut round and round it in an ever-widening cut, till a long strip (*msongo, msese, q.v.*) is reached; it is then rolled out, the lump in the centre is *ntuli*, and the cutting of it clear is *chesa;* any little lump of flesh is also called *ntuli;* a steak; *ntuli yotendeula*, a slice cut out; *ntiti*, ribs; *chiwalo*, joint; *nusu*, small bit; *ya-za.*

Ntulu, the purr of a cat, the GROWL of a leopard or lion; *ku-lira ntulu ko-*

kali, a fierce growl; of other animals, to cry *lira*, roar, *bangula; tuluma; ya-za.*

Ntumba, THE BALL OF THE TOE; *ntumba za dzala; ya-za; tumbama.*

Ntumbatumba, a species of ANT; large, black variegated with white; *ya-za.*

[*Antu a-ka-ona ntumba-tumba ndiko ku-dziwa a-ka-bwera na-tumbama kumene a-nka-ko, a-pa ntumbatumba na-paka pa mpumi ni mikono na-taya m'mbali mwa njira* (or *pa mpambano*) *pamene a-ta-muke kumene-ku a-tenge-ko chabwino a-bwere na-sekere chimene-cho na-tumbama*, if people on a journey see the *ntumba tumba* ants, they know that they will come back *tumba tumba* (with light heart and firm step) from where they went, and those who see the ants take and smear some on their forehead and arms, and throw them away to the side of the road (or at the cross-roads), that when they go where they are going they may be prospered, and return rejoicing about it; they walk firmly forward.

The custom most likely has arisen from the name, being a delicate spiritualising of language.]

Ntumbi, DEATH IN A VISIBLE AND ACCOUNTABLE FORM, as when a man is stabbed and dies, or a woman dies in child-birth (*nkazi wo-fa ndi mimba*), or a child dies BY AN ACCIDENT, or an old man dies in his bed; *ku-fa ko-sadwala ndi ku-fa kwa ntumbi*, death without illness is death *kwa ntumbi; imfa ya ntumbi*, death by accident or fatality; *maliro a ntumbi*, the mourning for the same; *a kazi a-li pa mtondo ku-ona mwana a-li-ku-kwera m'mwamba a-m'tsitsamo ndiko ku m'menya kuti ife si-ti-funa ku-ka-ika maliro a ntumbi*, the women are at the *mtondo* pounding, and if a child, say, climbs up upon a dangerous place, they bring it down and beat it, saying, we don't want to have to bury you because you have died by accident; *ya-za* class.

Ntumbidwa, one who is born before the child before him is grown (*ku tumbiza*); also weak and deformed, *ung'ono wache*, walking *tumbi tumbi* like a sick man; hence the name; *ya-za.*

Ntumbiri or **ntumbiri**, silver; *ya-za.*

Ntumbu, a large tree, small leaves, shoots very readily struck, white bark, flowers conspicuous; *mtumbu; wa-ya* class.

Ntumbula, A NEEDLE, FOR SEWING MATS; *ya-za* class; *ku tumbula.*

Ntuna, SOMETHING MADE INTO A FAULT; without cause; *a-ndi-chitira ntuna ine, nza tiana? u-funa kuti li-wongo lache ndanji*, what are you finding fault with me about, what cause is there, what blame do you wish to attach? *ya-za.*

Ntundu, a large tree, small fruit; *mtundu; wa-ya;* something like fig-tree.

Ntungo, I., A SPEAR; for the various names of the barbed or non-barbed kinds, see **Mubvi**; *ya-za.*

[*Muomba* (and *momba*), *chindumba, mchiro, mpaliro, chikolongwe, ngamo, luti*, various kinds of hunting and fish spears.]

II. A line.

Ntungulo, also *ntungulu*, and **ntungululu**, a shout of joy, when men return from the hunt, or a journey; *akazi a-ka-ombera ntungululu*, the women make the shrill trill, beating their hand against their lips; *ku luluta*, to sound the cry; *mchemo*, a cry of alarm, war, or danger.

Ntungwi, a basket with broad rim; *mtungwi; wa-ya.*

Ntuntu, A PIPE = *nguda; ya-za.*

Ntuntuli, A GASP; *na-puma ntuntuli, ya-za.*

Ntuntumira, ku, TO TREMBLE, shake with fear, cold, sickness; *Ambo a-ntuntumira ni mchere*, the *Ambo* shiver with salt in the anxiety to get; also *njenjemera, ntentemera;* Chikuda, *zazamira.*

ntuntumitsa, -ika, -idwa.

Ntunzi, I., SHADE — see **Mtunzi**; pronounced with a sharp aspirate, *nt-hunzi;* while **ntunzi**, II., SMOKE, has the deeper aspirate, *nd-hunzi.*

Ntunzi i-dzera ku kafambira kwa 'sitima,' smoke comes from the funnel of the steamer.

Ntupsya, enough; *tupa*, to swell, *tupsya*, to cause to swell, hence satisfied with food; *nkazi ngwa ntupsya*, she makes 'a little go a long way,' all are satisfied.

Ntur-; for words beginning thus, see **Ntul.**

Ntusi, a species of winged ant, in the *dambo*, like *chiswe* but not the same; eats grass; *kamba kuti zo-sa-kwimai*, so called because of their soft bodies; *ya-za*.

Ntutu, a species of BEAN; large white flower, velvety brown pods, pinnate fronds, a bush, grows by water; beans pounded for FISH POISON; same as *ombwe: mtutu; wa-ya*.

[In poisoning fish a pool is chosen, a fence made above, shut up below, and the prepared poison is put in from the top; the men wade and get the fish.]

Ntutumbwa, THE GIZZARD OF A FOWL; *nkuku i-ri ndi matumba ndi* **ntutumba** *ndi mpafa ndi mapupu ndi impsyo, chipfu ndi ntutumbwa yache*, a fowl has bowels and gizzard and liver and lungs and heart or kidney, the second stomach answers to the gizzard; *ya-za*.

Ntyapule, A SWITCH; *ya-za*; also—

Ntyole, A SWITCH; *ya-za; ko kwa-pulira*.

Nu, for *ni* and *u*, and you, and it (*u* class); *mwimba nu-funa ku-limbika ku-dia*, if the vulture seeks much prey.

-nu, your; *zanu, chanu; anu, lanu*, &c.

Nukula, ku, TO TAKE THE HEAD OFF, of a fowl, fish, mouse; also of a hoe, to BEND at the ridge or heart, as in catching on the *poza* roots in hoeing; *nukula kasu, ndu-lima ndi kasu li-duka pa mtima, msichiri ndiwo u-sa-nukuka koma mdzedze u-nukuka msanga*, to bend the hoe, if you hoe and the hoe breaks at the back, an old worn-out hoe won't break back, but the broad large *mdzedze* hoe does so readily.

nukuka, -utsa, -udwa.

Nungu, A PORCUPINE; *kanungu*, a small species of it; *kanyama ka mi-songa a-tumula tupi lache*, a small animal with quills, which swells out its body to erect the quills by which it defends itself; *wa-a* class.

Nunka, ku, TO SMELL, TO EMIT SMELL, chiefly bad (but also, general); **ku nunkira**, a good smell; **ku nunkisa**, *to* sniff, to smell.

A-nunka litsilo, he has a smell of the unwashed; *a-mva ku nunka kwa litsilo*, he smells the smell of it; *ka-nunka ko ipa, ku-nunkira ka-bwino*, to smell badly, to smell well; *muntu* or *garu a-nunkiza pfungo la kaatu ka bwino*, the person or dog smells a smell of something good; *pfungo lo-ipa muntu a-puma mcho momwe a-nunkiza*, a bad smell, a person breathes so that he does not sniff it up; *ku-ka-nunka udio*, to smell badly; *muntu wo-nunkidwa*, a misanthrope; *mapira wo-nunkira ndi kamnunko*, grain that smells well is called *kamnunko; mpepo i-dzera ku-tengo i-nunchira za-bwino a-bisa moa*, the wind comes from the bush, it smells very well, from the hidden beer.

[*Ndu-yenda m'njira chi-fungo chi-ri pa mtengo ndiko ku-chi-kudza ndi nsaru yako ndimo chi-fungo-cho chi-nka ku nsaru-ko, ku-nka cha-mtsogolo u-ka-mva ku-nunka pfungo lache pa!* You catch a smell from touching some tree or other with your clothes, and as you go on your own clothes smell *pa!*]

Nusu, A BIT, a short bit of cloth; half of *nkono*, an ell; *ya-za*; **ku nusula**, or **nunsula**, cut off a little bit; *a-ndi-nunsulira*, he cuts me off a small bit; derivation, *dutsulira*.

[Synonyms for 'bit'—*zidukwa; zisan; nyenyeswa* (fragments); *chipinjiri*, bits cut; *ziduswa, zo pakatika; ntongo*, fingerful; *pande*, slice; *teka*, portion.]

Ny-. This is very closely connected with **ng'**, and different tribe Yao and different dialect Chikunda bear out; hence for words not found here, see **ng'-**.

Sometimes *ny* is scarcely distinguishable from *ni-*, but words in *ni* are for the most part collected under *ny-*.

Dialects show simple *n* for *ny*.

-ny- comes along with *-ng-*, *-nd-*, and others, to be a verbal termination, as *pukunya, bulumunya, funya*, and that it is so is seen by *pukusa, bulumunda, funda* and *funga*, being practically the same words.

Nya, of *nyala*, dry as grass, of meat dry (but not as *uma*, hard).

Nya, ku—see **Nia**—to do easement; *ndi nka ku-ka-nya*, always expressed

periphrastically, *ndi-nke* **ku tengo**, *ndi nke* **panja**, *ndi-nke ku misuku*, or by invention, *ndi-nke ku-ka-endera maliwa*, I am going to look at the traps; *mwana-a-ti perekezani atate m'mimba mwanga mu-tenta panja pa-li mdima*, the child says, take me out, father, it is dark outside.

Nyabvuka, ku, of a person, TO BE TIRED or BEATEN WITH RAIN; of the herbage, to be withered and spoilt with the sun, *mbeu zi-ri nyabvu nyabvu: nyabvula*, thus, to hurt or spoil.

Nyada, ku, TO BE PROUD, conceited, proud of anything: also of grain, to be luxuriant and good; *a-nyada ndi chuma, a-nyadira mpamvu zache*, she is proud of her beads, or he is proud with his riches, he is proud about his strength: *a-nyada ndi mpala yao*, they are 'uppish' because they come from the chief's village: *mu-i-nyadira nkondo ku-churuka kwanu-ko*, you are proud about the strength at your village: *dziko li-nyaditsa chimanga, dziko li-ri o-nyanda*, the country is good for maize; *lekani ku-nyada nkondo i-dza-ku-mwazani*, cease your boasting, the war will scatter you: also to be foppish, also = *sasata*.

nyadira, -itsa (make proud), **-ika, -idwa.**

Nyadanga, a species of grass, eatable.

Nyaduwa, a species of tree; bows are made of it.

Nyai-nyai, walking slowly, delicately, &c.

Nyaika, ku, TO TOUCH or TAKE UP DELICATELY, or 'GINGERLY' or with reluctance; *a-gwira mo-nyaika*; *wandu-nyaika mtolo wa udzu sa-na-mangitsa kuti a-dzi-ti mu-li udzu wambiri*, he TIES LOOSELY the bundle of grass up, so that people may think it is a large bundle: *sa-li-ponda bwino a-i-to-nyaika m'dzenje*, he does not stamp well with his feet, he works 'gingerly' in the mud-hole; *mo-gwira pang'ono ndi ku-nyansa mtima*, as in taking hold with distaste or disgust.

nyaikitsa, nyaitsitsa, nyaikira, -idwa.

Nyaka, and root **mya**, soft, curled.

I. RUFFLED, CURLED UP, as a badly thatched roof; as the rough hair of a goat unshorn; of *nyakama*, and *nyakalala; pa-nyanduka udzu nyaka*, the grass is lifted up by the wind, and is not straight laid.

II. SMALL, FINE DRIZZLE; also the same applied to sensation, the 'CREEPY' FEELING of running up the skin, especially over the head, produced by fear: **nyaka-nyaka**, drizzle, is also *chiwawa, wa wa wa! mfuti mfuti; chinyaka-nyaka: m'tisitsi a-enda nyaka nyaka*.

III. Of WINGS EXTENDED.

Hence may be collected under—

(I.) **Nyakala** and **nyakalala**, TO BE ROUGH, ruffled, curled up; of a dog or goat when it has fallen into the water and its hair loses its smooth tidiness, *lambi; mbuzi i-ka-gwa m'madzi, madzi i-ta-bvumbwa i-nyakala; tsitsi lo-sa-pesa li-nyakala*, uncombed hair is rough, 'unkempt'; *nyumba sana-i-folera bwino-i ya-nyakalala, sachita bwino lomwe lambi*, a house badly thatched is rough, not smooth and straight.

nyakadwa, -atsa; nyakalatsa, -adwa, -aka; nyakalika, -alitsa.

nyakula, ku, TO RAISE UP, TURN UP THE EDGES, flap up leaves, as the wind does to a thatch; *konde li-nyakuka matso a chindwe, a-ang'ana kumwamba*, the verandah is turned up at the eaves of the roof, so that they point up; *mpepo i-nyakula udzu wa pa chindu; kabvumbulu a-nyakula zinyalala*, the whirlwind lifts up the straws: *zo-leruka zo-nyamulidwa, nyakulidwa, ndi mpepo*, light things are raised up by the wind; also of men lifting up loads.

nyakuka, nyakudwa, nyakutsa; nyakulula.

[Hence also under this come **nyala**, to curl up, of the face, to lose its fulness and 'fall'; **nyamula** and **nyamka**, to raise up; **nyandula**, to lift up, and **nyankula**.]

(II.) 1. **Nyakira, ku**, TO DRIZZLE, *mbvula i-ri-ku-nyakira*.

2. **Nyakata, ku**, TO BE SMALL, FINE; *i-ri-ku-nyakata mbvula;* TO TOUCH WITH DAINTINESS OF RELUCTANCE, as **ku nyaika**, *kantu sa-da-ku-gwiritsa ma-*

ku-limba; u-nyakatira-nji nyama-yo? i-ka-nka ku mudzi i-ka-koma, what are you shirking the touching and carrying of the meat for? you won't think so little of it when it comes to the village! also same as *nyakala*, RUFFLING OF feathers: to TAKE A LITTLE, partake; *nyakatira ine*, take for me.

3. **Nyakatu nyakatu**, MANY AND CREEPING; as *nyerere* or *mbembedzu*, ants; as the body in fear SHIVERS, *tupi li-ri nyakatu nyakatu, ndi ku enda usiku, ndi ku opa; lintumbo li-ri nyakatu nyakatu, mputsi zi-ri nyakatu*, also *nsabwe*, ants, worms, lice, creep in numbers or with the caterpillar's motion.

[Hence also, **nyaonyao**, ants; **nyanya**, to itch; **nyanyala nyalapa, nyalanyaza**, be dainty.]

(III.) **Nyakama**, to walk slowly; TO CREEP ALONG, as in stalking game; to step so that no noise is heard.

[Hence also **nyampira**, and **nyantama**, to step softly along; also **nyang'ama, nyanyamira, nyanyanta**.]

Nyala, ku, TO BE WRINKLED, wither; to dry up, but not dry hard (as *uma*); *ku nyala nkope*, to be abashed, ashamed; also TO BE MODEST, 'shamefast,' not looking boldly or familiarly about; also TO AVOID ONE'S MOTHER-IN-LAW, *nyalana; manyazi, chinyazi*.

A-nyala mpongozao, they avoid their mother-in-law. *Ku-anika nsaru kuti i-nyale*, to spread out cloth to dry in the sun that it may be soft and dry (not hard). *A-nyalana, lewana, achita za manyazi naye pa-njira* (above). *Manya a nkalamba a-nyala*, the wrinkles of an old man wrinkle. *Mbeu zi-nyala ndi dzuwa, dzuwa li-nyalitsa mbeu*, fruits wrinkling with the sun. *Mnzako a-landa kantu mwini a-nyala*, **nkope ya-gwa, gudwa!** if another steals something the owner looks 'glum.' *Antu a-nyala, mo-nyala, zo-nyalwa*, people are ashamed, walk ashamedly.

Nyalala, ku,

Nyalanyaza, ku, or **ku nyanyalaza**, TO BE SUPERCILIOUS, or indifferent, or inattentive; to refuse something because it does not quite please; to sit still when sent anywhere (*a-nyalanyaza zomwe a-m'tuma moto-zo a-li-ku-mvera akulu a-kamba nkani*, to sit still when sent to bring a coal for a pipe, listening all the while to a story told by the older people); to give an indifferent assent, or pretend to go, to pay no heed; if a person spoils something and the owner refuses to take it, or if one is sent to sell something, and the owner, dissatisfied with the price received, won't take it; or of one who refuses to go on a journey because not well treated, say in a share of hunt or purchases.

Nyalapa, ku, TO BE DAINTY, squeamish; *ku chita unyansi* or *unyalapa*; so dainty even at times that *a-ka-ona zo-ipa a-sanza*, if he sees anything bad he vomits.

nyalapira, -itsa, -idwa, -ika.

Nyali, A LAMP, candle, light—see also **Muni**; root *wala*, as also in *mulika; ya-za*.

[Candles are made of the wax of the bees cells, after the honey has been eaten.

Na-tka m'bango, a-sungunutsira m'bango a-ta-ika chingwe cha nkwende, kale mowa, tika-limba ndimo zi-gwirana pa-modzi ndi chingwe cha nkwende cho ndiko ku-wa bango-lo ndiko ku-yatsa madzulo ku-ta-da, they put the lumps into a *bango* reed, melt them in the reed, after they have put a string (wick) of bark-cloth inside; when it is firm and all is hardened together with the string of bark-cloth, they break up the reed shell; they use the candles for light in the evening when it is dark.]

Nyalo—see **Mnyalo**—'shamefastness.'

Nyalugwe, A LEOPARD (*chiwui*, Yao, also a large species?); *njuzi*, short tail and plain spots; *mwiri*, large cat kind; *anyalugwe* plural; *wa-a*.

Nyama, A BEAST EATABLE, GAME; also MEAT; not a beast of prey, which is *chirombo*, nor bird, which is *mbalame*, nor insects, nor fish; but in flesh of all flesh that is eaten; fowls would rather come under the head of *ndiwo*, and fish is always *nsomba*. It also comes to mean the substance of which anything is made; *nyama zache-zo za chitsulo*, 'grain' of iron, *nyama yache yo-limba*, strong fibre, of tree; still *mnofu* is used for *nyama* in *mnofu wa njoka*. There is one use which would be misunder-

-namely, *nyama ya antu*, flesh
ı; if a man were to say, slap-
ıis leg, *pa-li nyama wambiri endo panga wina a-mva, a-ti, a-nena mo-ti choincho akulu a-mvera a-dza-ku-dia*, there is meat on my leg, any one ʒ it would say, you must not , the older people will hear d come to eat you; *ku lumira* , to take the first bite, of one as killed the beast; *ya-za;* ʷa, soft.

a **nyama**, TO HUNT — see **Malopa.** Animals are hunted with dogs, the larger animals; or large fences le, sometimes over miles of country, into a game-pit; or smaller fences the animals into various traps; see unt (*misongwe, dindi*, wings, &c.), pit; traps, *msampa, diwa, nkoka, yambo* (bait); also *ku saka; kuwira ukonde* (net); *ku sodza*, to spear; ns, *utungo*, spear, *uta*, bow; *chaola* s, poison.
ı-i-lasa pa kwapa pache, a-ka-pa a-, a-peza matumbo ni chifu, kafucheche, na ndi chifu, maudzu a-m'chifu ndicho ʷa, a-chotsa matumbo na-suka na-dulira ome wound under the fore-leg—when l it they cut it open—they find intes-omach, and second stomach close to in the stomach, which emits a rush hen cut, they wash and shed into a *ıwalo*, joint; *mwendo wa chichira*, with tail; *mwendo, wo-balula*, with-; *mfumvulo*, sacrum; *msongolo*, 'trot-*hindondo*, hoof; *ndulu*, spleen; *bva* inner skin; *chikopa*, hide; *uwongo, nchira*, tail; *ntiti*, ribs; *mapupu, mpsyo*, kidney; *mtima*, heart; found illing of a beast *ku pa nyama.*]

nata, boy — see **Mnyamata**; ot is **nya**, soft, unhardened in ı.

nbu, ku, TO BE STICKY; **ku trira**, to hold, as a sticky sub-holds, be sticky for holding; **ıyambata**, *nyambatira;* also and *matirira, maliroliro a-ʷa nchenche; mtengo u-ngo-a yo-nyambirira nkwangwa*, the stick-fast and holds fast the *ulimbo u-nyamba mbalame, ne zi-nyambirira ku ulimbo*, the ime catches birds, they stick it; *maliroliro a-nyamba*, the sticky; *nyambitsa, -ika, -idwa;* , *-ikidwa, -iridwa; -iriritsa,* a, *-iriridwa, -iririra.*

[*A nyambirira mbia nayo nkunga*, cementing pottery. *Mbia i-ka-sweka a-muka ku-ka-kumba iyo na-mbo-manga mbia-yo ndi maluzi ndiko ku-dzadzada nkunga-yo na-i-psinyira momwe mu-pita mkuzi nkunga ya-nyambirira ku mbia*, if a pot is broken they dig *nkunga* root, bind the pot round with bark string, chop up the root and press it in where they have bound round the string belt, the *nkunga* juice forms a cement.

A-manga luzi m'kosi mwa mbia a-pititsa kanai na-manga mfundo nja! (or *mba!*) *na-psinyira nkunga momo na-tenga dote na-paka momo nda-umika ndi-u-gwirana a-nyambirira mbia ndi nkunga*, string tied round neck of jar, four strands tied in a knot *nja! mba!* firmly; gluey juice smeared in, clay put above it all; dried, and all attains a firm consistency: that is cementing the jar with juice of the *nkunga* root.]

Nyambi, licking, and—

Nyambitsa, ku, TO LICK; also *seteka; garu a-li-ku-nyambita pa ntondo*, the dog licks the grain; *chulu cha-nyambitsidwa, chisiwe cha-nyambita chulu*, the mending of the ant-hill by the white ants (fresh plastering brought from below, and built up moist and soft till it hardens in the sun); *nyama zi-nyambita pa tamanda pa chichere*, the animals lick the ground beside the lake where the earth is saltish; *agaru a-nyambitana*, the dogs lick each other.

nyambitira, -itsa, -idwa, -ika.

Nyambo, BAIT; *ya nsomba; ya chi-gwenembe*, for fish; of the rat-trap; *ya-za.*

Nyamka—see **Nyamuka**—rise up.

Nyampi, stalking game, creeping, and—

Nyampira, ku, TO CREEP STEALTHILY ALONG, on tiptoe; = *ku wenda kantu*, to creep for anything, stalk game; *a-nyampirira-ko kumene a-mwa moa ku-ti a-mwe moa*, they creep to where they are drinking beer, that they may get some, *sa-itanitsidwa a-nyampirira*, they are not called, they sneak in; *kwa-nyampikika kumene wa-nka ku-ka-wenda nyama-ko*, there must be no noise, you must walk noiselessly past where he has gone to stalk the game.

nyampitsa, -idwa, -ika, -ira.

Nyamu, lifting up; root *nya*, as in *nyanduka* and *nyaka*, hence also *nya-mba*, to be sticky, with reversive *-ula*, gives the idea in nyamula, to

lift up from its ground settlement; *nyamu nyamu*, erect, standing up, of mane of animals, *chiriri chiri*.

Nyamuka, ku, TO RISE UP; **ku nyamula,** TO RAISE UP, and also to carry, as *tuta* and *tula* and *senza*; also *nyamutsa* and *nyamudwa*.

Ndi-bwereke nkwangwa, si-ndi-nyamula, lend me your axe, I am not going to keep it. *Antu kuti chiriri chiriri ku-mka m'tengo, a-nyamuka onse chiriri, antu a-nyamuka pa bwalo, nyama za-nyamuka pa mbuto pao*, men rising up in the bush, rising up in the *bwalo* court, beasts getting up from their place. *Cho-nyamudwa m'tumba, u-ka-nka m'tsogolo u-dia*, what you carry in your bag, when you go farther on, you eat. *Si-chi-nyamukai*, it is too heavy. *Katundu wo-nyamuka ngo-tu-ka-nyamula ndu-m'senza weka amene*, a burden liftable (*ngo-ti-u-ka*) is one you can lift on to your own head. *Nyamula nyamula m'manja cha*, holding them up in their hands. *Nkanga i-ka-kala butwa u-ka-chola kamtengo ko-ka-lira cho! i-ima i-nyamuka*, if the guinea-fowl is sitting crouching down, and you break a bit of stick sounding *cho!* a crack or break, it stands, it rises up. **Nyamuka** means to rise up, also to be raised up, also able to be raised up.

Nyamula; tembeta; angata; dendekera, tenga; dzutsa; kweza; tuta; senza; bereka—various synonyms.

Nyanda, I., the name of a fish; white, about three feet long; sharp mouth, small teeth; *ku-sema nyanda*, to hew the breast of a canoe into its shape like the fish; *ya-za*.

II. = *nkwende*, bark-cloth, in Chipeta; also like *nyata*.

Nyandula, ku, TO TAKE OFF, as a roof; *fantula, sasula, bvumbula, pasula*, and many other words in *-ula* termination; also as *sandula* and *pindula*, TO CHANGE; also to open up, disarrange, unpile, spread aside; **nyandula nyandula** *katundu*, scatter, pitch about the utensils.

U-ka-tenga masamba ku-unjika pa-modzi-modzi kuti chulu chi-kule u-kapeza muntu wina wa-nyandula nyandula, wa-ndi-nyandulira masamba anga, if you take leaves and pile them up together that the ant-hill may increase, and you find that some person has scattered it all, you ask, who did it? *Nyumba yo-folera udio ndiyo kabvumbulu a-ka-pita pompo pa-nyanduka udzu nyaka*, if a house is badly thatched, and a whirlwind passes, the grass is all lifted off and disarranged; *ka chita pasu, ka-pasuka, ka-nyanduka ndi mpepo. Wa-sasuka mtima, wa nyanduka mtima, ku-kwia msanga, ku-utsa ndeo ndi mnzako*, he is of changed disposition, he is so ill-tempered.

nyanduka, -utsa, -udwa; nyandulula.

Nyanga, I., A HORN, A TUSK; *nyanga ya njobvu*, an ivory tusk; *nyanga ya mbaala*, a deer-horn, *ndi a-enda nayo m'siti*, with which the *m'siti* wizard is supposed to walk about; *ya-za*.

[Horns play a great part in medicine, being usually employed to put medicine in to hang up on a tree or on a stick in the gardens, or to bury, for protection or ill, as the person who employs it may desire.]

Nyang'a-nyang'a, II., walking softly on tiptoe.

Nyanga, III., 'PAN'S PIPES'; *a-panga ndi nsungwi na-dula nsungwi makwero asanu ndi mmodzi ndiko ku ruka ngati makangala*, they make it with bamboos, cut into six descending lengths, tied together in the manner of a *makangala* mat—*i.e.*, side by side, and so bound; *ya-za*.

Nyangalasi, GAPS or INTERSTICES between the strands of a door, or in a wall, roof; CHINKS OF LIGHT; *timi-pata ta-ti-ng'ono, mipata yo-onekera ku chitseko ku-ka-da*, the chinks that are seen through when it is dark; *za-kola, za-nsengwa*, in the cattle-pen or in a basket; *ya-za*.

Nyang'ama, TO STEP OUT GENTLY, lightly, WALK SLOWLY; also *nyastama; ku nyang'amira ulendo*, to step a little way to meet the party; *mbala i-nyang'amira za-ku-ba*, the thief creeps stealthily to steal, *kuti eniache a-nga-m'gwire*, for fear the owners may catch him; *wo-laswa ndi minga a-nyang'ama*, one wounded with thorns

walks carefully; *nyaluywe a-nyang'a-ma*, the leopard creeps along.

nyang'amira, -itsa, -idwa, -ika.

Nyani, A BABOON; *mchimbo*, an old baboon; *kanjema*, the dwarf sentinel (*tsabwalo*) that watches while the rest steal; *anyani* plu.; *ya-* sing. or *wa-*, *a-* plu.

Nyanka or **nyamka** = *nyamuka*, to rise up, set off—see **Nyamuka**; *nya-nkira, -itsa, -idwa, -ika.*

Nyankala, TO BE ROUGH, not smooth (*lambi*); as *nyakalala*; also *pororera, kakala; mbuzi i-nyankala*, the goat is rough still with its old coat of hair on, not shed; *nkuku ya nanziranga yo-nyankala, ku-ima ubwea*, also *nya-kala*, the kind of fowl with all its feathers turned back, called *nanzira-nga.*

nyankalira, -itsa, -idwa.

Nyankwa, BLUNT ARROWS, used for killing birds; *mpero, mpina; ya-za;* also (?) a species of maize.

Nyansa, ku, TO DISGUST, BE DISGUSTING; *mwa-ndi-nyansa*, it disgusts me; *pa-mdzi pa-nyansa pano* or *pa-mdzi pa-ipa*, this village here is a bad place; *zo-nyansa*, foul words or things; *ndi-nyansidwa ndi ichi*, I am disgusted with this; *izi zi-ndi-nyansa*, or *zi-ndi-nyansira ine izo, ndi-nyansi-dwa ndi izo*, they disgust me.

Nyanta, I., a worm; **mnyanta,** *q.v.*

II. Of *nyantama*, walking proudly.

Nyantama, ku, TO STEP DELICATELY, LIGHTLY, as over a *dambo* or marsh; also to steal quietly up, or sneak quietly in (after a defeat); *wa-ku-nyada, wa-dama, ndiyo a-nyantama*, a proud person walks delicately (like the fop with his pouncet-box); *muntu wa chizombwe a-suka myendo pe! na-dzola mafuta m'myendo, monse, sa-funa-ku-ponda pa madotei, a-nyanta-ma*, a young swell washes his feet and oils them well, they don't want to step in the mud, if they can help it; *a-enda mo-nyantama, a-ti, pa-li-be muntu wa-ku-ti a-ti-kwanitsa ije iai!* he walks conceitedly, and says, there is no one who would say that he was equal to us.

Nyanya, TO ITCH; feel 'tickly' sensations; as **abwa**; **nyerenyetsa** meaning to tickle, feel tickling.

Pa-ndi nyanya, or *pa-ndi-abwa*, it is itchy. *Chitedze cha-ndi-nyanya, kwisa, kanyanyame*, itch-bean, nettles large and small, itch. *Iwe nu-tsala ndi-u-kanda mnzako-yo nda-seka*, you keep behind and tickle your companion, and he laughs.

nyanyira, -itsa, -idwa.

Nyanyala, ku, and **nyanyalaza,** GRUMBLE, REFUSE, DISREGARD; *a-nyanyala ku-lipira kwache*, he grumbles about, refuses his pay; *mau awa ngo-nyalala*, only words of grumbling about pay.

nyanyalira, -itsa, -idwa, -ika.

Nyanyamira, TO STAND ON TIPTOE, REACH UP, as **kalamira**; also **nyanya-mpira**; stand on hind-legs; also = to itch, as a nettle.

nyanyampa, -ika, -idwa, -itsa; nya-nyamitsa, &c.

Nyanyao, a species of ANT; wars with white ant; *ya-za;* from creeping about in numbers.

Nyanyata, ku, TO TREAD SOFTLY; *ku-sa-endera mkani*, not to walk for strife.

nyanyatira, -itsa, -idwa, -ika.

Nyao, pictures. See **Zinyao.**

Nyata, ku, I., TO BE SOFT, THIN with water, WEAK; as clay for making pots or plastering a house (*dote la-nyatitsa lo-zirira nyumba*; of *nsima* porridge to be thin, *ku-ika nsima na-paka ndiwo za mchere nsima i-nyata*, to put porridge on and put salt on the top, they add the relish of salt, the porridge is made soft and eatable; *zo-nyata za-sasa*, badly kept and soft they are bitter; *chipere* or *chikasasa cha-nyata ncho ipa*, the beans are soft and not good; *dote la-nyata bwino, lo-pondeka bwino, li-ri-be mchenga si-ri-rira tsecherewe! nda! sita sita!* of clay for pots, soft and good, without grit of sand, pressed well and smooth.

[*Tepe tepe, nanda, fewa, fuwa, lenda, ofu ofu! oloa*—some synonyms.]

Nyata, II., Chipeta for *mnyamata*, a boy; *nnyata;* root *nya.*

Nyata, III., **nyatira, ku,** TO WALK GENTLY; *a-enda mo-nyatira wo-dwala*, he walks slowly, as a sick man.

nyatitsa, -ika, -idwa.

Nyau nyau, FEELING OF ONE'S SKIN DRAWING TOGETHER, crinkling, from fright or other cause; *tsitsi li-ti nyau nyau! u-tawa tawa, utenda;* also *tonto.*

Nyaza, ku, TO PUT TO SHAME; of *nyala; ku-m'nyaza mnzako, mfuti ija njo bwerekera ife ti-da-ganiza kuti njache,* to put one's companion to shame by saying, that gun you have is only borrowed, we all thought it was your own.

nyazana, ku, to quarrel thus.

nyazika, ku, TO DRY in the sun, *ku nyazika masamba a fodia;* **nyalitsa, nyaliza, nyalizitsa.**

Nye! I., SLOW SWEEPING PROCESSION; whether of fire without flame slowly consuming a piece of wood, or of water sweeping slowly and gently down, of a caravan proceeding slowly, or the slow gliding of a snake.

II. The CREAKING NOISE AND MOVEMENT of a hut shifting, also like No. I.

III. TEASING OUT OF CLOTH, splitting of leaves; CRUMBLING of bread, *nyenya, nyedza.*

Ku-nka nye! to go sweeping along. *Ku-nyeka nye!* as touchwood consuming by fire. *Nyumba i-ri-ku-lira i-ti nye!* the house is creaking. *Madzi a-li nye sa-endera mpamvu,* the water comes slowly down without a rush. *Ulendo u-enda nye sa-dziwika kwi-yenda kwache, u-yenda pang'ono pang'ono,* the caravan goes gently, they don't know the way, they go very slowly.

Nyedza, ku, TO TEASE OUT cloth, crumble down, to gnaw, as a rat crumbling down maize; also to take off the strips or rind of *ndiwo* (*sadzula ndiwo*).

Ku nyedza malifusu na-longa m'nsupa, to tease out cloth or *nkwende* bark-cloth, and put it into the phial of oil. *Ntochi za nyedzeka,* the bananas are broken to bits; also of leaves (*ya-nyedzeka*) to be torn into strips by the wind or by people. *Zinyalala zinyedzeka-nyedzeka ndi mapazi a antu pa bwalo,* the straws and strewings are scattered by people's feet at the village *bwalo* resort. *Andi-nyedzera-nyedzera nsaru yanga,* they tear my cloth into bits. *Ubwea wache u-nga wo-nyedza-nyedza,* its hair looks as if it had been 'pugged.'

nyedzera, -etsa, -edwa, -eka, -anitsa. Adverb, *nyedze-nyedze;* also—

nyedzula, ku, to tease out, gnaw off into bits; *koswe a nyedula nyama,* gnaw away at the meat.

[*Ku ng'amba,* to tear, split; *waza,* &c., *q.v.; ku chedzula,* to gnaw off at the rim.]

Nyeka, ku, TO CONSUME, as firewood or cloth eaten away by fire; TO SPREAD, as a wound, *bala li-nyeka; nkuni zi-ka-to-nyeka zi-sanduka makala,* the firewood consumes gradually away, and becomes charcoal. *Nkuni yo-nyeka,* touchwood. *Moto u-nyeketsa chikuni,* or *moto u-nyeka ku chikuni,* also *moto u-nyekera apo,* the fire proceeds. *Chikuni cha-nyekera apa chi-ri cha nankafumbwe,* the log is eaten here by weevils.

Nyel-. See **Nyer-.**

Nyemba, A BEAN; *ya-za.*

[Various kinds of beans.—*Kanting'anda,* white; *mbwanda,* long, slightly flat, various colours; *kayera,* small and white; *kobwe,* dark, brown; *msenla,* smaller, flat, circular; *nkungudzu,* large; *mpodza,* very small; *ku-bwija,* pea; *namdolo,* more spherical, small, brown; *mtedza,* ground-nuts; *nsama,* a kind of earth-nut specially good; *ntambafodo,* a very large kind; *chitedze,* the itchy-pod bean, eaten in times of scarcity; *ombwe,* used for killing fish; *nsemba,* the treatment of beans; *chipere,* husked and cooked, after having been broken or ground with the *mpero* stone; *makuta,* a mass of cooked green beans; *bulwere,* cooked without husking: some are eaten like French beans while quite young, when they are called *nisba, ziteba,* such as *mbwanda, kobwe, nkungudzu: makungu ache a-uma a-ka-ng'anikia a-ka-choka! na-ngo-peta ngati mpale madzi a nyemba a-uluke,* when the husks are hard and split, they sift them like *mpale* grains, that the chaff of the bean may fly away.]

Nyembetera, ku, TO BE SOFT WITH WATER, as soft mud; *dote li-nyembetera; nyembeta, -etsa, -eka;* also *tepe, tepetera.*

Nyembsa-nyembsa, SPLASHING.

Nyena, the eggs of a louse—see **Mina**; also to taunt=*ku-m'jeda; ya-za.*

Nyenchera, ku, TO BE DWARFISH or small; to be born small, unformed, as *pulura, polota; kamwana ka-badwa*

ka-ka-ng'ono ko-nyenchera, the child born very small; *ku-ka-nyoza kantu, kuti nko-nyenchera nka-chepetsa*, to despise anything, saying, it is dwarfish and very small. It also means TO BE ROUGH-HAIRED, as of a new-born kid, or of a dog that has just come out of the water; *ubwea wa-nkuku u-nyenchera*, the feathers of the fowl are all curled back; *garu a-vumbwa ndi madzi a-nyenchera*, the dog wet with water is rough and untidy; *u-sam'sisite garu ndi-ku-bwezera cha ku-mtu a-nyenchera*, do not stroke the dog the wrong way towards the head, it looks unkempt; *mwana-wa-mbuzi wo-badwa wo-nyenchera.*

Nyenderera, ku, TO GO BELOW, STRAIGHT DOWN; as the roots of a water-plant; or of a tree which sends its roots deep down; *mitsitsi i-nyenderera pansi pa madzi*, the roots go down below the water; *nyendereretsa, -edwa, -eka.*

Nyenderere, THE ROOTS OF THE WATER-PLANT 'NYIKA,' from *nyenderera* (above). They are used for food, the roots being round (*zo-bulungika ngati mbatata za Azungu*, about the size of English potatoes), or eggs (*ngati mazira*); one dives out of the canoe to the bottom to get the roots, while his companions plunge their poles into the water all round about to keep away the crocodiles; the women cut into parings and shed them into the pot; *ya-za.*

Nyenga, I., ICHNEUMON; or civet-cat, or mongoos; eats fowls; plural *anyenga; ya-za.*

Nyenga, ku, II., TO NURSE, DANDLE; also to DECEIVE, CHEAT, which is its commonest meaning; *a-ndi-nyengera* (as *chenjerera*), he cheats me; but *ku nyengera*, also to soothe a child by talking nursery nonsense to it, or dandling in one's hands.

A-nga-dza-ndi-nyengere nsima ya-nga si-ndi-kutai mwiniache, he may-be will cheat me out of my porridge, and I am not satisfied yet myself. *Nkanga zi-nyengeka*, guinea-fowl are easily 'gulled'; *antu a-zi-nyenga nka-wena a-gwedeza mfuti ku mluli kwache izo zi-ka-ona pinga pinga m'zi-zuzu-mira kuti njoka i-ri-ku-dza momo m'ku-zi-wandikira ndiko ku-zi-ombera mfuti*, they cheat the guinea-fowl by shaking the barrel of their gun, and when the birds see it waving from side to side, they peep out to see if it is a snake that is coming, and when they get close up they fire.

[Also *namiza, sirisa, nama bodza, chenjesa.*

Mwana a-landira chimanga cha-tunta cho-sakobola kwa amache, cho-ocha ocha, mwana a-ka-nke nacho pa bwalo, atate wache a-ti i-dza nacho chimanga-cho ndi-ku-ambire njira ya-ku-madzi, mwana a-ganiza kuti inde atate a-ndi-ambira-di njira ya-ku-madzi ndi-funa ku-ona kumene ku-li chitsime, atate a-tong'ola ku-zu-ngulitsa chikonyo chonse-cho, na-bweza na-patsa mwana, mwana a-yang'ana njira ya ku madzi a-peza pa-li-bi, the child gets a whole cob of maize from its mother, beautifully roasted, and goes with it to the *bwalo* where the men sit, its father says, 'come here with that maize,' and I shall begin to show you the road to the water; the child thinks, yes, my father will show me indeed the way to the water, I want to see where the spring is; the father knuckles off the grains from the cob all round, gives it back to the child, and the child looks and sees the way to the water, for he finds there is none.]

Nyengo, A SEASON; also time, like *ntawi; nyengo ino, nyengo zino*, this season; *nyengo ija*, that season past, *ya-ta* or *ya-pita; mu-la-tera ife nyengo zino*, we have finished our time here; *ya-za.*

[**Seasons**—

November, *ku-gunda*, when it thunders; in December, *a-bvala*, they sow; heavy rains in January; a break somewhere in January; cease in the end of March.

Mpakasa, the season when the grass is dry and the leaves fall; *malimwe* or *masenga*, when the sun gets hot and the grass is burnt; *kokalupeya*, when the first heavy thunder-showers fall and wash away the burnt grass; *dzinja*, the real rains, when hoeing begins and hunger is common; *masika*, when the rains are over and the maize comes in, and food is in plenty, pumpkins almost over; then again, in the cold *nyengo ya chisanu*, come in beans and millet.

Mbwera is when the season comes round again, perhaps about our own Christmas; and *chandakanamtondo*, when the green maize comes in.]

Nyenje, I., A SPECIES OF CICADA; they buzz by hundreds on the trees, and are so like the bark that it is extremely difficult to detect them; they fly from tree to tree; the strident noise they make is very shrill, and although one sounds the note and

after buzzing for a considerable time stops, yet the vast number keep up a continual whir (*were-were* as the natives say); they are caught by smearing the trees with bird-lime.

II. TUFTS of maize styles, or of goat's hair; fringe on bird's neck; *mbuzi ya nyenje*, a goat with long hair on its body; *nyenje za gogo, za chimanga: ya-za;* also plu. *manyenje*, *a-* class.

Nyenjerera, ku, to cheat, *nyenga;* of getting something from one's companions while one has some one's self.

Nyenkwa, nothing.

Nyenya, ku, TO CRUMBLE; pull into fragments, break up into bits; also **nyenyeka, ku**, to be broken into fragments; lie strewn about; be scattered, as bits of grass from the roof or on the village ground.

Ku-nyenya tonje, to tease out thread, also *ku chotsa zirombo-zi zi-ri momo*, to take away the bits of useless seed and grass entangled in it; *ku-nyenya chingwe*, to make very thin string or thread (*ku-ka-chepetsa ka-chingwe m'ku-pota kwache*); *ndi-nyenye bwazi wanga ndimo ndi-pote chingwe bwino*, I want to tease out (*lenza lenza*) the *bwazi* shrub bark, that I may twirl good strong string; *nyenyera nsima m'ntalo*, shred the porridge into the pot; *ku-nyenya-mau = ku-chepsa mau*, to speak low; *nyenya nsima mu nkaka wo limba*, work up together curds and crumbled *nsima*.

nyenyekera, be scattered about; **nyenyetsa, -etsetsa**; *zinyatsi zi-nyenyezera, pa komo*, the fragments lie about at the door — *e.g.*, bits of *miswaga, misinde*, sweet cane torn off and spit out of the mouth; *a-nyenyereza pa bwalo zinyalala iwe!* they strew the straws at the *bwalo*, *iwe!* scattered.

[Derivation is *nye*, allied closely to *nya*, soft breaking off, the reduplication *nyenya* giving the idea of scattering and multitude; as also in *nyenyeswa, zinyatsi, zinyalala.*]

Nyenyalira, ku, to grumble, BE DISCONTENTED, angry with; also *nya-nyalira, q.v., wa-ndi-ipitsira nchito zanga*, he is displeased with my work; *wina ku-m'cholera mpeni wache mene a-nga-m'patsa mazache sa-landira a-m'nyanyalira mpeni*, one breaks another's knife, and when he gives it back the other won't take it, = *nyanyalira.*

Nyenyamira, ku, as *ku nyanyampira*, TO STAND ON TIPTOE (*ku-ima ndi dzala za mwendo*).

Nyenye, A SOFT MOVEMENT, as of the white-ant queen (which needs but to be seen to be associated with the word).

Nyenyera, ku — see **Nyenya** — TO CRUMBLE, SHRED INTO, hence **chinyenyero**, that which is shred into, also a YOUNG SOFT PUMPKIN, *dzungu la nteta.*

Ku-nyenyera nsima ya mkute m'ntalo, kuti a funditse pomwe a-susule, old *nsima* left over broken into the pot to warm up again; *ku-nyenyera chinyenyero m'ndiwo.* Hence also adverb **nyenyekere**, and *mwa nyenyekere*, fragments here and there. Also **nyenyeza**, *nyenya fodia wa mbande masamba* (= *lenzula lenzula*), to pull out bits of crumbled tobacco-leaf, pull to bits, tease out with the fingers; *ntochi ya-gwa ya-nyenyeka*, the banana fell and broke into bits. *Nsatsi zi-nyenyezera*, the fragments of castor-oil husk lie about where they have been husking and pounding.

Nyenyeswa, CRUMBS; *za fodia, za nsima, za nyemba, za mbatata; ya-za.*

Nyenyezi, A STAR; *nyenyezi i-walitsa, i-wala-yo*, the star shines; *ya-za;* from *nyezima*, to shine, rather than *nyenyeza*, to crumble.

Nyera, ku, ease one's self — see **Nya**; also to make honey as bees; also insert the sting, *njuchi ya-ndi-nyerera mbola*, the bee stung me; *garu wa-nyera apa, mu-unjika maudzu, a-mawa pa-dzala*, cover it with grass, the dog has used it as an ash-heap; *nyetsa* — see **Nya.**

Nyere, worms in the intestines; *a dwala nyere, a-mva nyere, a-dwala nyala, timbozi tambiri to-yera m'mimba, ti-turuka toka a-ka-nka ku tengo*, he feels sick of worms, any amount of small white worms in the stomach, which come out when he goes to the

bush: it is a word which cannot be used without offence, employed also in swearing: from the movement and number.

Nyerenyetsa, ku, TO TICKLE; be itchy; *chitedze cha-ndi-abwa, mu-li-ku-nyerenyetsa,* the *chitedze* bean itches me, it is tickly where the itchy hairs fell; *pazi langa la-ndi-nyerenyetsa ndi zinyetsu,* my foot itches from treading upon the *zinyetsu* caterpillars; *ku-mbuyo ku-nyerenyetsa ndi-kande,* my back is itchy, I must scratch it.

nyerenyetsera, -edwa, -eka, -ana: *ku nyerenyetsedwa ndi chitedze. Tu-mbuniya* = to tickle; *kakata* and *abwa* = to itch, synonymous.

Nyerere, A SMALL ANT; the smallest ants found in house and everywhere in great numbers; *ya-za.*

Nyerereka, ku, TO GLIDE AWAY SOFTLY as a snake, *njoka i-nyerereka;* of *nsima* porridge slipping gently down the throat, *nsima ya terere i-nyerereka pa-mmero; matumbo u-kagwira a-choka pa-ng'ono na-gwa pansi, a-nyerereka,* the intestines of the animal slip through your fingers; *kantu ka-terera pang'ono ka-nyerereka.*

nyererekera, -etsa, -edwa, -eka.

Nyesera, ku, TO GLIDE; *njoka i-yenda mo-nyesera ku-tereredwa kwache kuti nye!* the snake goes gliding along, its slipping motion being *nye!*

Nyesi, THE ELECTRIC EEL; very black; gives a shock when one touches it; *ntu ntu ntu!* the shivering; also *nyetu nyetu; ya-za;* root *nye*—see **Nyetisima.**

Nyeta, ku, I., TO BE BEAUTIFUL; *muntu wa-ku-nyeta,* a beautiful person; *wa-bvalira za-ku-nyeta,* he is beautifully dressed; *nyet'a* (aspirated).

II. As *nyeka,* to consume gradually.

[*Ku nyet'a* or *nye-t-ha*—i.e., the *t* aspirated, means beautiful; plain *nye-ka* means (as *bala li-nyeta*) to spread.]

Nyeti, shining, and **nyetima, ku,** TO SHINE, as *yetima, nyezima, q.v.*

Nyetisima, ku, TO SHOCK, as the electric eel; *nyesi i-nyetizima pa tupi a-ka-i-gwira,* the electric eel gives one a shock through one's body if one take hold of it.

Nyetsu, I., a small CENTIPEDE (*linyetsu*), red, with small itchy hairs, seen at certain seasons in great numbers along the path, and which cause one's feet to itch badly if one tramps upon them.

II. Breaking off; and verb **ku nyetsula,** TO BREAK OFF IN BITS: hence the derivation of *linyetsu* centipede, scattered all through the bush.

Nyetu-nyetu, THE QUIVERING OF HEATED AIR.

Nyeza, ku, TO SPLIT, TEAR UP, as *mlaza* leaf, in making strips for a hat.

Nyezi, shining, *nyezi-nyezi,* and—

Nyezima, ku, TO SHINE; glitter, glisten; be bright; also *ng'azimira, nyetima, yetima; nyenyezi zi-ri-ku-twanima* or *nyezima,* the stars are twinkling or shining.

Nyezo, *m'masala ndimo mu-li-nyezo.*

Nyezula—see **Nyedzula**—to break off, crumble.

Nyidi, a species of animal; as *njidi,* a species of fish.

Nyika, I., a species of fish; *ya-za.*

II. A water-plant with small seeds (like *maere*), which are made into flour and eaten in times of scarcity; it has large leaves (*masamba a-patika pati pa madzi*), lying close to the top of the water; golden flowers; grows by side of the water; roots eaten, name of root *nyenderere, q.v. A-dia mbeu zache zimene zi-turutsa malua ni mbeu zache zimene zi-kala pansi,* they eat the pods, which hold the flowers and the roots, which grow in the soil below. It makes a sort of reddish pottage. Root, *ika.*

Nyimbo, A SONG; a hymn, a poem, a dance-song; song of a bird, when words are thought of as applied to its note; *ta-ndi-pfunzitsa nyimbo,* teach me a song; *wina a-imba nyimbo, wina a-pokolesa, ena a-taira mabvume,* one sings the recitative, another answers, and others add the chorus; *chimbalame chi-na-kala pa mchera* (or *pa mchenga*) *chi-malira,* '*ma-ma ndiwe,*' the big bird which sat in the sandy hollow cries '*ma-ma ndiwe.*'

[*Ma-ma ndiwe Maria,* the last words of a mourning song among the Chikunda, *Si-na-mama-i.*

The songs are very numerous, and are of various kinds: dancing songs, dances being always accompanied with music, clapping of the hands, generally drums, and sometimes rattles and other tabrets. One has seen, however, a travelling musician, with his dress of leopard skins and sweeping tails, his circlet of zebra mane (*njenje ya mbidji*) standing out all round his head, and his *maseche* rattles upon his legs, gather round him a circle of listeners, teach the children in a few sentences the chorus to his songs, and then go through his whirling antics and lithe gesticulations, carrying on a dialogue of song with his audience, and working up the whole surrounding, with the excitement and rhythm of an inspired improvisatore, into a dance and song of which he is centre and chief.

Work which must be done by many together is done by song, as doubtless the Pyramid workers of Egypt long ago, under the gesticulations of their 'choragoi,' found that rhythm moved their mighty work.

Gasani moto i-i- i, gasani moto, to-wonere nyanja ya bara i-i i-i-i ma-mai i-i i-i-i, light the fire = get up steam—*i.e.*, work hard (slang, 'go it hard'), that we may reach the main stream to-night before we stop; the *i-i* is added *ku kometsa nyimbo*, for beauty's sake; *gasani mo | to-o | i-i | i || gasani mo | to-o || ti-wonere nyanja ya | bara || i-i | i-i-i ma mai | i-i | i-i-i ||*; thus, soh, soh, soh, soh | fá, re | mí, do | ré || soh, soh, soh, soh | fá-re || soh, soh, soh, soh | fá, mi | fa, fa, mi || mi – re- | fa-, me-, re-, || la-, sóh-, re | mi, re | mi - re - doh ||.

A woman, say, sees a shower of rain coming, and remembering that her child is out with her husband in the garden, climbs to the top of the ant-hill to call him, so, *Mgosa! uu! mwana dza naye! (Mgosa!* hi! bring the child), *mwana dza naye, mwana wanga ku omba wa-ku-ombera pa chulu* (my child which is moulded of clay from the ant-hill), *pa chulu pa-li mkate* (as at the ant-hill there is a little jar made of clay), *mkate wa mbiriwiri, dza naye mwana* (a little jar of black clay); *i.e.*, rain is coming, bring the child home, for just as a jar new-made at the ant-hill melts, so neither can my child stand the shower.

A woman pounding grain might sing, *nkuku yanga ya-kwi- | era || ndiyo i-ndi- | konda ||, nkuku yanga ya-kwi- | era || ndiyo i-ndi- | konda ||, po-palapasa | pa mlondo | po-tenga mwendo | po laya kuja || mwanawe, | ka-bwere mawa | ndi mu-dza one ||*, my hen is a white one, and it loves me, scraping away at the grain-mortar vigorously with its little leg; my little child, come back to-morrow and you will see it.

Si-na-mama, si-na-mama, wa-ku-lewa naye, nda-sotani, mama ndiwe Maria, I have no mother, I follow thee, thou art my mother, Mary.—Canoe song.

Nakwawa, mwanawe, e, e, fulakombe e, e—*i.e., nakwawa*, my child (honour him), *e, e*, and the *fulagombe* bird by the bank answers *e, e.*—Canoe song.

Changua, changua, chamba cha-mwera moa, the sand-bank, the sand-bank, the Indian-hemp plant has drunk beer—i.e., the canoe rocks as if the *bhang*, itself intoxicating, had drunk beer to add to the effect.—Canoe song.

Mseke pa nandolo, ndi-opa chipembere ku-ndi-dia, the bean-pods rattle (like the rattles on the legs of the dancer); I fear the rhinoceros, lest he eat me; (a subtle relation between the free 'abandon' of the rattles, with the dance needed to sound them, and the dangers which threaten life).

Mu-li-nji m'katumba — uba-ti ka-li-chiani, si-ndi-gona? what is there in your little bag? one begins, and another answers, do you ask what is in my little bag? I dance on and won't sleep; you have not told me what is in your bag; (expressing at once the fun of the dance and the delight in the exercise).

Madzi a-dzera m'bango ku-ma-perera, the water comes up among the reeds to fill the banks; like a full dance in sight of the river and the moon.

Kambalame kanji ko-kwera mtengo wa minga ta-lekani ana a-kwere, what little bird is that climbing up the thorn-tree? let the children climb after it, if they can. The little bird's skill makes climbing the thorn-tree seem so easy, and yet it is difficult, if you but try; dance like this then if you can.

The four songs above are River dance-songs; but songs are as many as the months: the German wit in Grimm Brothers reminds one of the psychological attitude here expressed; as also the ballads of England and Scotland, and the old Druid echoes — *e.g.*, bright are the fir-tops, nature is superior to learning; a rosy world.

Amai a-da-fa ndi diwa u-chi-kala nampa ndi-ka-da-mva kuti pu pu pu, the wood-pigeon's song — my mother died in a *diwa* trap; if it had been a tree-trap that catches by a noose, I should have heard her saying *pu pu pu*; (the song is suggested by the *pu pu pu* of the wood-pigeon's note).

Pwiti a-da-pusa-a, pwiti a-da-pusa-a-a, a-ngo-ti ndi akazi m'tungo bi kala ine ndi-ku-da-ngo-ti tembenuko, yi, yi! the *pwiti* is a foolish bird, he walks along in the crowd of women, not thinking he should be more of a man; had it been me, I should have turned back and hidden; (and so it does, hiding at the side of the River, *yi yi!* among the reeds).—The *nemadi* wader's song.

Ndi-lembere malire, ndi-lembere malire, kwanga ndi-dza-dye msonte, draw out the boundary of a garden for me; give me a garden, that at my own place I may eat my grass seeds.

Ndi-bale mwana ngwa tsumba, ndi-bale mwana ngwa tsumba, tu! chipwete! if I bear a child he has a crest, and another, he has also a crest (must I always have children with crests?), *tu! chipwete!*—and certainly the crest is most striking in the hoopoe.

Nankapakapa a-ndi-ombera ng'oma kwatu li-be ng'oma, the mouse-hawk beats the drum for me, but I have no drum; (again, the chief characteristic of the hawk in question being the beating of his wings for a long time over one place, just as if he were beating a drum).

Wa-qwa mkwala, kanamwali iolere, e e e e, mau anga wdi mgomo, e e e, ndi-ngo-nena, ma-

ye; 2d verse, *mapira a-ka-cha maso a-kale mwamba, maso a-kale mwamba, e e e mau anga ndi mgomo;* 3d verse, *nkazi wa Mgoni ku kwata kwache ku mtani* (repeat), *icho ndi chigololo chisuwani so-tero* (repeat), *kanamwali kada-gwa, e e e ka-da-gwa m'ku-pera, kwe kwe kwe kwe, kwere kwere kwere, kwi-yo kwi-yo kwi-yo, te te te te, nje nje nje nje nje nje, kanamwali ka-dagwa m'ku-pera*—the girl is diffident and ashamed, lead her out, *e e e;* my words sound clear and far (*mgomo*), *e e e;* that is the way I speak, mother: 3d verse, when the millet is ripe, it must look up (not hanging its head), *e e e;* my song sounds clear: 3d verse, how will the Angoni maiden marry? she is too proud, that is evil, not the way in which those who can marry should approach each other, *e e e;* the child tumbled at its grinding, and the conceited dancer stumbles in her dancing; *kwe, kwere, kwiyo, te, te, nje, nje,* the cry of the birds, the fowls, the partridge, and the guinea-fowl.]

Nyinda, ku, TO SHOW THE TEETH, SPLIT OPEN; scowl; in eating green maize, to gnaw with the front teeth (*nyinda zimanga ndi mano=ku chererа,* also *ku kungudza,* as *ku kungudza pfupa,* to gnaw a bone); *ku nyinda pa kamwa,* to show one's teeth—*i.e.*, to open one's lips; *a-ndi-nyindira lero,* it shows its teeth at me to-day; *chinyinda chimanga,* the maize is splitting open; *ta-nyinda icho ti-chi-ona ngati cha-cha* (as *ta-senda icho*), open up the glumes that we may see if the maize is ripe; *garu wa chiwewe a-nyinda,* a dog in a noose opens its mouth thus; also thus a synonym of *ku kalipira,* to be fierce.

nyindira, -itsa, -idwa, -ika.

[The derivation *nyi,* or *ng'i* as in *ng'a,* is splitting open; hence also *nying'ula,* to open the lips in the utterance of the despiteful lip sound, as *psonyo; nyindula,* the *-ula* reversive, to split 'open'; and also *nyini.*]

Nyindula, TO SPLIT OPEN; **nyindu-ka, ku,** TO OPEN UP of itself; *chitsulo chi-nyinduka cho-sa-diza* (or *cho-sa-kala,* or *cho-mangupa*), the iron splits readily into 'lamina' or layers, when bad iron or badly burnt; to distort the mouth as in anger or contempt, *nyindulira;* also in picking the teeth.

Mbalame i-nyinduka, the bird gapes with its bill. *Ku-twa kwa kasu u-ka-kumbitsa pa mwala ku-nyinduka,* the edge of the hoe splits when in hoeing you hit a hard crack upon a stone. *Mpeni u-gagadira mtengo wa-ku-limba u-nyinduka,* a knife thus splits when you chop a hard piece of wood.

nyindutsa, -udwa, -ulula.

Nyingula, ku, and adverb **nyingu:** TO UTTER A DESPITEFUL SOUND WITH THE LIPS; *wa-ndi-nying'ula ndi milomo, wa-ndi-nying'ulira milomo yache,* he sneers at me; *-uka, -utsa, -udwa, -utsitsa, -ulula,* &c.

Nyini, pudenda, fem.

Nyinji, MANY, number; **kanyinji,** often; *unyinji,* multitude; *za-nyinji,* many; *unyinji wache.*

Nyinyirika, ku, TO COMPLAIN.

Nyo, the idea contained in this root is softness, of things easily broken; thin, pulled out; weak; hence also soft and bending, as a worm, lips, body; the doubling *nyo-nyo* indicates softness prolonged or in many parts. *Nyodola, nyonyolera, nyonya, nyoza,* all refer to the movement of twisted lips; *nyole, nyoloka, nyolola, nyonchola* (combining also *nyenchera*), *nyong'onya,* all refer to limpness of body, whether from sickness or from constitution, and hence, say, a bag pulled out thin; *nyondo* (a stream bend); *nyondo-nyondo* (turkey feathers and sea-waves); *nyongolozi* (a worm), *nyongo* (spleen), refer to softness of bodies easily bent (the double *nyondo nyondo* combining the idea of the ruffled hair of a new-born goat); *nyotsoka, nyonzwe* (fungus); *nyonyotoka, nyonyodoka, nyonsoka, nyopo,* all speak of coming off in bits of things soft or rotten or wet, or wet dripping; *nyonyoma,* startle, refers to the soft feeling of the body; the sitting on one's heels ready to jump up on attack is *nyonyomola; nyonzolola* is to stretch out. All the words in *nyo* are fully in touch with the single idea conveyed by the root syllable; also *nyung'unya* and *nyunyuma.*

Nyodola, ku, TO DESPISE, SHOW DESPITE, making the sound of dissent (*mtsonyo*) with one's lips; also despite shown in word, without the cluck of scorn, *a-ndi-nyodola ine, a-seka mo-nyodola uyu,* he despises me.

nyodoka, -otsa, -odwa, -otsotsa,

also **Nyola**, *nyodwa*, *nyoletsa*, heard—see **Nyoza**.

Nyole, weakliness and sickliness of constitution, 'WORMS'; *wo-dwala-dwala wo-sa-gwira nchito bwino, wopolozwa, chibadwa chache, a-ka-mva chisanu a-njenjemera; utenda u-m'pweteka nyole zi-ri m'mimba-mo*, continually sick, unable to work well, weakly from birth, shivers with cold; the disease is sore upon him, worms are inside of him. It is also used as *nyere*, as a bad word in native swearing. Class *ya-za*.

Nyoloka, ku, TO BE LEAN, SHRIVELLED UP, thin, untimely born; and—

nyolola, ku, to pull out and thus MAKE THIN, a bag, thread, a bow-string, &c. (*nyolola tumba, matumbo, tonje, nsinga*); *ku nyolola tumba ndi ku-chepa tunta, ku-chepa m'chimimba*, to pull out a 'dumpy' bag and make it long and thin; *tonje la*-**nyololoka**, the thread is made thin; also TO DESPISE = *ku chepetsa; njoka i-nyonyoloka*, the snake is long and thin; also **Nyonzoloka**.

nyoloka, -otsa, -odwa.

Nyonchola, ku, TO BE UNTIMELY BORN—*e.g.*, of a goat, of man, of fruit; to curl up or stand up, as hair, or bristles, or feathers, on end; also *nyenchera, polozwa; mbeu zi-nyenchera; veru veru*.

Nyondo, A TURN IN A STREAM, A CORNER; *nyondo ya chindwi*, like *bondo*, bend crooked bit in the thatch; *ya-za*; the movement of the water in breaking off at a turn.

nyondo nyondo, of waves, one behind the other over the water, *anachire a-li nyondo nyondo*, also of people, one behind another, *antu a-li nyondo nyondo m'chiri*, the people are coming on, one behind the other.

[The ruffled feathers on a turkey's back, *ku kala ndi ubwea wa piro piro*, or the separateness of individual hairs or feathers, *patari patari*, give the *nyondo* the meaning of a turn or a curl, the reduplication the meaning of many of these curls (also of people in the bush), and bring it into relations with *nyonchola*, *q.v.*, to curl up. The root *nyo*, also *n'go* and *ngo*, bending.]

Nyongo, THE SPLEEN, as ndulu; also VERY STRONG 'CHAMBA' or Indian hemp, when one presses it with one's fingers it is waxy (*pula lache*), or sticky (*nyatu, nyatu*); *chamba cha makabvi, cha-chi-kali*, very strong bhang.

[*Chamba cha bwino chi-zima msoto, a-pelirira-be moto, chi-ka-gwirira moto, a-koka*, bhang which is good does not take fire readily, it quenches the coal, they keep on applying fire to it, and when it catches they draw the smoke.]

Nyongolera, ku, TO TWIST ONE'S MOUTH, to put one's tongue in one's teeth.

Ku-nyongolera zomwe zi-umirira m'kamwa ku chitsakano, to twist one's mouth in getting out anything which has stuck in one's teeth or mouth. *A-zi-nyongolera zimanga, ntedza, nyama*, if maize or ground-nut or meat stick in one's teeth. *U-ta-dia zo-koma u-tsala nu-nyongolera bwezi ndi-dia-be za-ngo-ta m'kamwa-mo*, if you eat anything good you twist your mouth after it, would I had some more to eat of that which I have just finished.

nyongoletsa, -edwa, -eretsa.

Nyongolozi, A WORM; also intestinal worms and bits of worms; worms in fowls; *ya-za*.

[There are numbers of the common earth-worm, but it is very much rarer here than in Europe; they are seen sometimes after the rain; *nyongolozi*, which has its derivation in its bending and thin creeping motion, must be distinguished from *dzongolole*, a large straight millipede.]

Nyong'onya, ku, TO MAKE 'LIMP,' LOOSE, soft, without strength; *ku kala nje m'tupi*; also to be tired of, desire change; *ku-nyong'onyeka*, to be soft, 'limp.'

Mafuta a-nyong'onya m'tupi, oil makes the child sleep, or a man lazy and soft-limbed, if he be not accustomed to it; *u-ka-dia mafuta nkongono mu-tyoka-tyoka ndiko ku-dza ulesi, ku nyong'onyeka nkongono zi-ri wede wede*, if you eat oil your limbs get soft and flexible, and then there comes lassitude; to be weak in one's limbs *wede wede! Nkuku-i ya-nyong'onyeka i-choka pa mtunzi, i-dza pakwi-era pano kuti i-dibwitsa ana*, the hen gets tired of staying still, it goes

out of the shade and comes into the open here to feed its chickens (when of course the hawk pounces down). *Mwana a-nyong'onyeka ndi masewera*, the child is tired of play. *Wa-nyong'onyeka iwe wa-kala-pa*, are you tired of staying here? *Wa-nyong'onyera apa*, he is tired of here (*kutopa ndi kantu ku-tembenuka ku-funa kena*).

Nyonsoka, ku, TO BREAK ANYTHING SOFT and easily broken asunder; *tonje li-nyonsoka nyonso u-ta-li-koka* (*tonje lo-sa-limba lo-sa-kotetsa*), the thread breaks asunder if you pull it (of thread badly spun); *mkato u-nyonsoka u-ta-lowa m'madzi*, the bread breaks apart when it gets into the water.

nyonsola, -etsa, -odwa; nyonsolola.

Nyonta, ku, TO LEAK, TO DROP; also *donta; nyumba i-nyonta*, the house leaks; *ku nyonta m'nyumba.*

Ti-dza-yamba o-limbika mvula i-ri-ku-nyonta, we shall begin to 'step out,' the rain is dropping. *Do-do, do-do, i-ri-ku-nyonta i-ri-ku-gwetsa madonto*, drop, drop, it is dropping in large drops. *Monga ku-mwamba kunja-ko ni-dzere ku-mwamba pang'ono pa-ng'ono madonto amodzimodzi, u-nena, mbvula i-ri-ku-nyonta, i-ri-ku-donta*, not *kuka*, when the rain is coming down in single drops, not *kuka*, which is leaking through; neither is it wet from below, as *chinyonto, mnyonto*, but drops from above.

nyontera, -etsa, -edwa, -eka.

Nyonya, ku, TO BE INSOLENT, TO PROVOKE, EXCITE; as *ku puta; u-sa-m'nyonya;* if in giving a present to any one the present simply makes him ask for more, this is *ku nyonya*, to provoke request for more; insolent is the secondary meaning.

nyonyera, -etsa, -edwa, -eka, -ana.

Nyonyodoka, ku, TO BE BROKEN INTO LITTLE BITS; *e.g.*, tobacco, earthenware pot; also **nyonyotoka**; *fodia ku-m'swa-iswa*, crumbled-down tobacco; *mbiya u-ka-i-tenta ku-i-pula ku-nka naye ku malonda amene a-ta-gule-yo ku-i-tsira madzi a-peza pena pa-li-ku-nyonyotoka pa-li-ku-choka dole*, supposing you burn a pot and take it off the fire to take it to sell, he who buys it pours water into it, and finds that in one place it crumbles to pieces (*nyonyotoka*), the earth giving way.

Nyonyoma, ku, TO STARTLE, frighten, astonish; also **nyonyomwa**, be afraid, suspect hidden or coming danger, dread; *pa-mdzi patu antu a-***tukutwa,** *a-***zizwa,** *a-***nyonyomwa,** *kuti nkondo i-dza-turukira chisiku-usiku*, at our village people are in a fright thinking that war will come upon them at night.

Pa-njira pano ndi-ri-ku-nyonyoma-po, nsitsi zanga zi-ri nyau! nyau! tupi li-ri gwa! by the way here I am in terror, my hair feels creepy all over, and my body stiff. *Nda-nyonyoma m'kantu*, or *ndi kantu*, or *kantu ka-ndi-***nyonyometsa,** alarmed by something, which alarmed me.

nyonyomedwa, -eka.

Nyonyomala, ku, TO SIT UPON ONE'S HEELS; *ku-kala msuswa* or *manyunyuwa; pa mirandu ya achipeta po-kala pache ena a-kala mo-nyonyomala, kulinga a-ka-u-sia mubvi a-menyane a-ime chiri msanga*, at the Chipeta *mirandu* cases, when all sit round about, some sit on their heels, so that if any one pass round and leave an arrow at them as a challenge to fight, they may jump up straight at once.

nyonyomadwa, -alika, -alitsa.

Nyonyotoka, ku, TO COME TO BITS, break off into pieces; also *sumbudzuka.*

Mwana dzuwa lina ndimo a-na-m'bvumbwitsa pamene a-ma-fika pa amache a-na-fika ndi mafupa oka, minofu yonse i-ta-nyonyotoka ndi mbvula, one day the child got very wet with rain coming to its mother in that condition, when it came to its mother it was nothing but bones, the flesh had all come off in bits with the rain. —Native story.

Nyonzolola, ku, TO STRETCH OUT, BE LONG-DRAWN-OUT, as a leopard creeping stealthily along, or a serpent, or a leech long and thin (*msundu u-nyonzoloka*); as **tamuka tamu!**—also to despise, evil entreat, *ku m'nyonzolola mnzako ku-m'nenera za-ku-m'nyoza zo-sa-m'lemekeza*, to evil entreat another,

scorning and showing him no respect.

nyonzoloka, -otsa, -odwa.

Nyonzwe, a small species of mushroom, eaten, grows in close bunches.

Nyopo, and verb **ku nyopoka, nyopola,** TO BREAK OFF WITH EASE, as rotten string or burnt string, without the sound of breaking; see also **Nyonyotoka**; also **Nyotsoka.**

Chingwe cho-sa-potetsa chi-nyopoka, cho-bvunda chi-nyopoka, thread or string badly spun or rotten breaks asunder easily. *Nsinga yo-bvunda i-nyopoka msanga,* a rotten bow-string breaks asunder quickly. *Mpira u-funditsa ku-mbali kwa moto be be be, ku-u-koka u-peza wa-nyopoka motso!* if india-rubber be heated at the side of the fire and you pull it out, you find that it breaks off in bits *motso!* It is used of anything so soft (say wet blotting-paper, rotten wood or cloth) that you can break or pull it to pieces with ease.

nyopola, -otsa, -odwa; nyopolola.

Nyotsoka, ku, to break off easily, as weak thread, &c.; as **nyopoka** above, to come off in bits; *chingwe chi-nyotsoka.*

nyotsola, -otsa, -odwa; nyotsolola; abverb **nyotsu.**

[Also *nyonsola, motsola, nyonyodoka.*]

Nyowa, ku, TO BE WET; *nsaru i-nyowa, muntu wa-nyowa ndi mbvula, pansi pa-nyowa pa-kana moto,* of wet cloth, of a person wet with rain, of the ground wet so that you can't light a fire.

nyodwa; nyowedwa; nyowera; -otsa, -oka, -odwa.

[Also *tepetera, nda-tepetera ine* **tepe tepe**; *kati, muntu wa-nyowa tupi lache li-ri* **kati kati**: **zi** (not *zi,* cold or wersh, but *zi-i-i*), of a person whose body is wet and dripping with rain. Of flour damp, not yet dry, *ufa wo-sa-uma,* but of flour which has been soaked with water, *nyowa.* Chipeta, *nyeta;* Chikunda, *tota.*]

Nyoza, ku, TO SCORN, DESPISE; whether great or small; *a-nyoza mnzache; ku-nyoza o-sa-m'lemekeza bwino;* also—

nyozola, ku, and **nyozolola,** treat with contempt, with utter contempt.

nyozoka, -otsa, -odwa.

Nyula, ku, TO TAKE OFF THE SKIN, as **myula, psupula;** *moto wa nyuka,* the skin of the blister has come off; *nda-nyuka dzanja langa ndi ku-gwa,* I have skinned my hand in falling; *mtengo wa-ndi-nyula,* the tree scraped off the skin.

nyuka, nyudwa, nyutsa.

Nyumba, A HOUSE, hut; also a room in a house, as *malo; nyumba ya mpeni ndilo banzi,* a sheath: *ya-za* class, but plural heard also *manyumba: umba.*

[*Nyumba ya bwalo,* a 'public room'; *ya mafuwa,* a kitchen; also *ya pa mafuwa, yo-pikira. Nyumba ya garu,* a 'bit hut'; *ya mtsa,* square house; *ya gowero,* or simply *gowero,* a boys' house; *ya chisani* or *chisimba,* a girls' house; *ku gwa m'tsimba,* of a girl arrived at puberty; *mbuto, malo,* a sleeping-place, a place for staying; *kumbi,* a shed; *mtsa* and *mtsisa,* temporary hut; *kuka,* the house of the head wife, or whole household; *banja,* a household; *bwalo,* a dormitory as well as the village place of meeting.

Nyumba ya dzira, a round house; *ya gome,* a square house; *ku manga nyumba,* to build a house; *konde,* the verandah of a house; *myendo,* the side of the hut opposite the door, *ku myendo, ika kuntu ku myendo; ku aitu,* the door side of the hut (from the way a person sleeps in a hut); *tala la-li-kulu,* the right-hand side; *tala la-li-ng'ono,* the left side. *Komo, pa komo,* the door space of the house; *chitseko,* the door; *koma,* the wall; *chindu* (*la* class), the roof; *dzenera,* a window; *ntondoti,* the central posts, with *msanja,* the shelf, *nsodzi,* the inside top of the roof, *paso,* a 'rafter; *mtanto,* a 'couple'; *ntolongo,* or *mzati,* single centre post; *chigwa or chiwada,* the platform on which the bed or mat for sitting on is placed; *nsichi,* a post; *schamemira,* a verandah post; *mputu,* a door-post; *nkotamiro,* the lintel (one bends to pass in); *chigwa,* threshold; *matsa,* the eaves; *chimbudzi,* the top knot of the roof, sometimes much ornamented; *myanga,* the circular bamboos which bind the *mapaso* or radiating rafters; *chipinda,* a verandah room, closed in by the verandah posts. *Ku fumula, sasula,* take off thatch; *pasa,* comb out thatch bundles (*mputu,* also door-post, because of well-bound grass); *ku folera,* to thatch; *ku unda,* to mould mud, *dongo,* good clay used for platform and verandah seat (*chiwada*); *ku-zira,* to smear with clay, *kulunga,* rub smooth.]

Nyumbu, I., a long-tailed GRASS, used for thatching.

II. A species of ROOT used as potato or cassava; the plant is a shrub several feet high.

III. THE GNU; seen frequently with the zebra herds; like a buffalo, tail like a horse; *ya-za.*

Nyumi, species of large fish.

Nyundo, A HAMMER; *nyundo ya mwala*, a stone hammer; *ya chitsulo*, an iron hammer; *nyundo i-njo-sulira*, a hammer is used for beating iron (*chitsulo*); *ndi chitsulo cho-poola pa-ika mtengo ndicho a-mba-sulira*, an iron head with a hole into which wood is put for hammering; some for working large mass take both hands; *zina a-pana, zina a-poola chitsulo*, some with handle grasping, some with handle stuck in; *ya-za; unda.*

Nyung'unya, ku, TO BE BITTER, ACRID, PUNGENT; *nyama i-nyung'unya m'kamwa chifukwa ya-chiruka nchere*, the meat is tasty because there is plenty salt; to taste like salt, or acid; *malambe a-nyung'unya, bwemba a-nyung'unya, ku-mveka kwao kwa m'kamwa*, the sensation in the mouth of baobab fruit; *ku-mva nyung'u mate ua-dza yu yu yu*, in feeling the taste of *nyung'u* the saliva comes into one's mouth *yu yu yu!*—it can also be used for leaven, *chonyung'unya.*

Nyungwa, AN ELEPHANT WITH NO TUSKS; *ya-za* (or *wa* living class).

Nyunyuma, or **nyunyumwa**, TO FEAR WITHOUT APPARENT CAUSE, as of one who remembers past crimes, &c.; one who alarmed has taken flight; also of animals, game; as *nyonyoma, q.v., tukutwa.*

Also to SIT ON ONE'S HEELS; *msuswa; misuwa.*

nyunyumitsa, -ira; nyunyumwira, -itsa, -idwa.

NZ-; for words under *nz-*, see also under **mz-, mdz-**; also **ndz**, and even **ns-, nts-**; **ms-**, and **mts-**.

Nza, I., COMPANION, NEIGHBOUR, other, equal; also even, opponent, equal in strength; not used alone, but with the various possessive pronouns—*e.g., nzache, nzako, nzanga, nzatu, nzanu, nzao.* These forms are, however, not used alone, but with the prefix of the class to which the substantive which they qualify belongs—*e.g., mnzache, unzache, inzache, chinzache, anzache, zinzache.* In going out to fight with others, the foe could be called *mnzache*, in the sense of fellow-creature, or person other than one's self engaged with one; but the usual mode of using the word (simply, however, because the idea is the common one) is, one's friend or neighbour; *mtengo unzache*, its companion tree; *muntu mnzache*, the person his companion.

II. The substantive verb and prefix of the *za* class: *mtengo wo-bala, zipatso nza-ku-wawa-zi*, of a tree bearing fruit, its fruits are bitter.

III. EMPTINESS, silence; also *ndu, nzi.*

IV. Firmness as of india-rubber, as in *nzanda, q.v.*

Nzabwe, MAIZE OR MILLET COOKED WHOLE. See **Mzabwe.**

Nzakazi, maid-servant. See **Mdzakazi.**

Nzalo, THE KEEL OR THICK BOTTOM left in a CANOE to steady its floating and motion; if it is too thin, the canoe rocks and oversets; also *diwa lache*, the thick solid part; *ya-za.*

Nzama, A BEAN which grows like *ntedza* (ground-nuts) underground; somewhat large, round, and of delicate flavour: Chikunda, *nyimo; ya-za.*

Nzanda, and **nzanda nzanda**, with verb **ku nzandama**, and **nzandamuka**, TO REBOUND; to 'stott'; be elastic; as a ball rebounds from the ground, an axe from tough wood; also of firm walking.

Mpeni u-nzandama pa dzungu sunga-gagade dzungu-li li-chi-kauka, the knife stotts back from the pumpkin, it won't chop into it, the blow makes it rather break open. *Ku-nzanditsa mpira, mpira nzanda pa dote*, to throw a ball so as to make it rebound from the ground. *Ku-enda nzanda nzanda, pansi pa-enda nzanda nzanda*, to walk firmly, on firm ground; on the other hand, *nzandi-nzandi* is used of the walk of a sick man. *Mtengo wa nsita u-nzandamitsa nkwangwa nkwangwa i-nzandama*, the tough wood makes the axe rebound, the axe rebounds. *Nsima ya-limba si-temeka i-to-nzandamuka m'kamwa ngati mpira*, the *nsima* porridge is firm, it won't cut, it is tough-like

india-rubber in the mouth. *Nzandamula mpira*, make the ball rebound back. *U-sa-li-nzandamula dzungu lifuwa*, don't try to cut the pumpkin, it is not ripe.

nzandamutsa, -udwa.

Nzandi-nzandi, WEAK or STAGGERING WALK, as of a sick man, or one drunk; of one wrestling without putting forth his strength; *a-ngochita nzandi nzandi*, he is not trying; *nzandi nzandi zache nzo-dwala*, the cause of his unsteady gait is sickness; *ngalawa i-chita nzandi nzandi*, the canoe is unsteady; also **nzanti-nzanti.**

Nzanga, my companion. See **Mnzanga.**

Nzangazime, distemper. See **Mzangazime.**

Nzanzangwali, of the LONG LEGS of a young cock, or of a tall man.

Nzaza, a fly. See **Mzaza.**

Nzeka, a thatch bundle. See **Mdzeka.**

Nzenenga, BRACELETS, also *nzengo*; Yao, *siengo.*

Nzengo, THE TRANSVERSE BAMBOOS on a roof which fix and tie down the bundles of thatch; they are also made of thin long branches or roots; the trees which furnish them being *mkolongo, mtalala*; also the horizontal ties in building the wall of a house; it also means rolls or plaits of brass wire on the arms or legs; *zenga* and *zenenga*, the idea being horizontal parallels; *ya-za.*

Nzeru, WISDOM, CLEVERNESS, SKILL, SENSE; ability of mind; also *ku uza nzeru*, to teach, instruct; *a-li-be nzeru*, he has no sense; *a-m'letsa u-sa-pe nkuku imene i-ikira mazira ambiri i-pa tambala u-li-be nzeru*, he stops him from killing the laying hen, kill a cock instead, you have no sense.

[Synonyms—*luso*, wisdom, experience; *ku chenjera*, cleverness; *upalu, umisiri*, &c., skill.

See also *mpalu, muomba, nkabvu; nkombwe, mpambu, mpambalume.*]

Nzeze, a large hoe. See **Mzeze, Mzedze, Mdzedze.**

Nzi, EMPTINESS, SILENCE.

Nzimbe, SUGAR-CANE; it is cut into small cubes and handed round; Chikunda, *msale.*

Nzimbo, A ROD for beating; a staff, stick; as *mchamu; ya-ku menyana nayo; ya-za.*

Nzinga, a cannon. See **Mzinga.**

Nzingano, A NEEDLE; plu. *anzingano*; Yao, *singano*; also *kasinje*, verb Yao, *singa = kosa, pota. Nzingano ya nsungwi, nzingano zo-sokera mfumba nza nsungwi*, a needle of bamboo, needles for sewing *mfumba* mats are of bamboo; *nzingano za zitsulo*, needles.

Nzingo, tendon. See **Mzingo.**

Nzino, THE BALL OF THE TOE; *ya-ca.*

Nzio, I., false tracks. See **Mzio.**

II. **Nzio-nzio**, BOILING AND SINGING; *nsima i-ta-wira pa moto, i-ri nzio-nzio*, the porridge is boiling by the fire; *madzi a ntato a-li* **wiro wiro** or **nzio-nzio**, the water in the pot is boiling.

Nzipe, a tendon. See **Mdzipe.**

Nziti, which? of the *zi-* plu. class; *ndi ziti? kodi nsengwa nziti*, which are the baskets? also (as *liti*, where) where are the baskets?

Nziwo, the TRACK OF A RAT in the roof, or a mouse in the grass; *mleka* and *mireka*, on the ground.

Nzo, I., straight.

II. For *ndi zo*, they are, *za-* class; *nsomba nzo-chenjera*, the fish are wary; also *nzoti, nzotero, nzotere*, &c.

III. **Nzo**—see **Mnzo**—the end of a canoe.

Nzondi, I., A SPY, or spying; *nzondi i-gona m'tengo i-enda mwa mbala i-zonda ngati antu a-li-po*, the spy sleeps in the bush, creeps along like a thief, and spies if people are there; *ya-za.*

II. A MODE OF WHISTLING with the lower lip, peculiar to the Angoni; *ya-za.*

Nzongo, a strip of meat. See **Mzongo.**

Nzu! I., thin below and thick above; as of a man who has eaten much immediately after he has eaten; big belly and small thighs or hips; *ku payonyoka nzu.*

II. A curl, beak of canoe. See **Mnzu.**

III. A root. See **Mzu.**

Nzukira, a species of ANT, red, comes out at moist places, bites badly; *ya-za.*

Nzukulu, a relation. See **Mdsukulu.**

Nzukwa, a ghost. See **Mzukwa.**

Nzulungwi, a species of large house-fly, like a blue-bottle; *zi-nyera mputsi m'nyumba,* they lay *mputsi* eggs in the house; *ya-za.*

Nzunda, I., thin-hipped; straight without buttocks; thick above and thin below; as a field-mouse; *mzundidwe wache wa matako,* or *nzunda zache za matako; ngwa mzunda, mzunda zache,* or *nzunda zache; ngati wina a-na-m'menya iye ndi chipande cha terere la moto,* as if one had beat him with a hot *ndiwo* spoon.

II. **Ku nzunda** or **zunda,** to vex, afflict; *sautsa,* also *zunza.*

Nzundula, ku, TO HIT WITHOUT FORCE IN THE BLOW.

Nzungu, A WHITE MAN; of the *ya-za* class; also *mzungu.*

[It is properly *nzungu,* of the *ya-* class, as also *nkazi, mfumu,* just as *nyama, mbalame, nsomba,* but the idea of person draws it into the *m-* class, the *wa-* person class, against its proper form; some words similarly—*e.g., nzanga,* my companion—simply add the *m—mazanga, anzanga; nkazi,* and others, often keep the *n* while used as of the *wa-a* class.]

Nzungulu, I., SLEEPING WITH FEET TO THE FIRE to give room to many all round.

II. A small kind of bird, slate colour, spotted, very small; *zi-to-latola nyerere ndi madea pa mtondo,* they pick up ants and grains of bran at the grain-mortar. *Mbalame-zi nzolaula mu-ka-zi-pa ti-sasuka-po,* these birds have hidden power, if you kill them misfortune comes upon us.

Nzunzunda, ku, and **nzunzundula,** to beat, KNOCK AGAINST; HIT WITHOUT MUCH FORCE IN THE BLOW; *pazi langa la-nzunzundidwa-ko ku chitsa,* my foot was knocked on the stump; *mpikizo wa-chitseko wa-ndi-nzunzunda; mwana uyu wa-ndi-nzunzunda ndi ndodo yanga yomwe,* this child has knocked me with that stick of my own; *wa-chi-nzunzunda chirombo chi-ku-dzera konkuno chi-dza-ku-menye,* or *a-dza konkuno a-dza-ku-menya,* you have merely knocked it (the beast), but if it comes here he will attack and hurt you; used for beating without drawing blood; also like *umbudza, i-chi-ku-umbudza; ku-gwera nsichi ya m'konde i-chi-ku-nzunzunda,* as when a verandah post falls and strikes you.

Nzuruwa, a species of fish; eight inches, black; *pa-kuti saso pa milomo yache ngati nkumba,* snout like pig; *ya-za.*

Nzwanzwankutu, a kind of ant-fly; *antu a-ka-zi-dia zi-a-tseka m'kutu,* if people eat them they get deaf—hence the name or *vice versâ; nziwa-nziwa-m'kutu; ya-za.*

Nzwezwe—see **Mzwezwe**—fluffy line of cotton.

O

O. The words under **o** are almost all verbs.

I. The relative pronoun of the *a-* and *ma-* plu. class; it is also a diphthong of *a* and *u* for *a-ku; antu o-kala,* the people that stay behind.

O-sa-funa kudia, (they) without wanting food. *O-sa-u-dziwa ulendo,* without knowing the caravan. *Nda-a-ona o-panda kantu,* I saw them without anything. *Masamba o-futsa,* half-cooked leaves. *Antu o-gwidwa,* prisoners.

II. *Sa-dis-o-yenda,* they are off 'like a shot,' for *dis-a-ku-yenda. Ku-chimo-manga = ku chima ku manga,* to fail to tie it. *Ku-yambo-dziwa = ku yamba ku dziwa,* to begin to know. *A-ka-bala a-ka-mba-o-uma,* when it bears, it then grows firm. *Pa-ka-fun-o-fana,* if there will be likeness.

III. These, those: *antu-o,* these people, for *awo,* those, as *awa,* these.

[The vowels at the beginning of words have often, as in Hebrew, a concealed guttural before them, as Aleph Ayin. O is frequently

helped by *w*, as *ona, wona, omba, womba;* also by *dz*, as *ongola, dzongola* (as *ika, dzika, uka, dzuka*, &c.); when as in *onjeza* y would be used, *onjeza* becomes *enjeza, yenjeza.*]

Ocha, ku, TO BURN; TO ROAST, to toast; also *wocha; ku-ocha chimanga, nyama, nsomba, ntedza,* to roast maize, meat, fish, ground-nuts; *ku ocha tengo, nsaru, makala,* to burn the bush, one's cloth, make charcoal; *ocha msanga,* roast a bit quickly (that the others may eat).

*Ti-zi-***ochetse** *njerwa zi-***psye,** let us burn the bricks thoroughly that they may be properly done; *tengo li-ri-ku-***psya,** *wa-***ocha** *ndani?* or *wa-li-wocha,* or *atsa, ndani?* the bush is burning, who set it on fire?

[Synonyms—*ku-psya,* to burn, to complete; *ku-atsa,* to set fire to; *ku-kolesa,* to light a fire: *ku-tenta,* to heat, to burn; *ku-kunta,* to light up, to burn; *ku-kazinga,* to roast, to fry.]

ochetsa, -era, -eka, -edwa.

Odzera, ku, TO NOD, to sleep while sitting up; *sinza,* shut one's eyes; *guntira,* nod; *ku-kala tsonga mukamba nkani madzulo m'mbali mwa moto ku-li ntanu mu-imba wina a-katopa ndi tulo na-odzera,* to sit up straight while stories are told round the fire, if it is a story with a chorus in it, one who is tired and overcome with sleep nods (and is 'caught napping').

odzeretsa, -eka, -era; odzedwa.

Ofu, *ofu ofu,* and *wofu wofu,* SOFT TO THE TOUCH; *matumbo ofu ofu,* entrails soft and yielding; *ngomakalulu ofu,* large soft mushrooms; *ku una-ko ku-li china chi-ti wofu wofu,* I feel something soft in the hole (like the body of a snake); *masuku ofu ofu* or *poa poa!* soft over-ripe *masuku* fruit.

[The sound is *off* (long o) or *woff*, the *u* being scarcely perceptible.]

Ofuma, ku, to be soft to the touch; *maboa a-ku-ofuma,* soft mushrooms; *chule a-wofuma,* the frog is soft to the touch; *fewa, oloa,* synonyms.

ofumira, -itsa, -idwa, -ika.

Oka, ku, I., TO TRANSPLANT; TO PLANT BY CUTTINGS; as cassava, sweet-potato, and various trees such as *nkadze,* are propagated; the cassava branches are simply broken off and stuck in the ground; sweet-potato shoots are bent double and thrust thus into the soil.

A-oka-oche, a-ti mbvula ya-fika ti-ka-zula mapira ti-dzi-ka-oka m'mipata muja momwe mu-li-be, they transplant thus—they say, the rain has come, we will pull up millet stalks and plant them in these gaps where there are none. *Si-ku-bsala mbeu ya ntanga,* it does not mean to sow seeds; *a-nka ku matula fodia m'konde, na-oka pa mtumbira,* they loosen the tobacco in the verandah and plant it in the mounds (prepared for it). *Mbeu i-tamera ndimo a-kumba m'mbali mwache na-i-zula pa modzi ndi dote ni mizu yache yomwe na-ika pena na-dula makwata ache ku nsonga kwa kwa kwa!* when the young plant springs (*mapira, chimanga, fodia, ntochi, nzimbe,* &c., such as maize, millet, tobacco, banana, sugar-cane) they dig round at the side of the plant, pull it up, together with the earth round it and its roots, and transplant it, they clip off the ends of the broad leaves all round about.

okera, -etsa, -edwa, -eka.

Oka, II., only, alone, self; of the *a-* and *ma-* plu. class; *a-dziwa oka,* they alone know, or they themselves know; *kwa oka,* by themselves, alone; *ka-patse madzi oka,* only give water.

Ola, ku, I., TO TAKE AWAY, GATHER TOGETHER AND CARRY AWAY; *olera m'ntanga,* carry away in a basket; *o-olera pulusa na-ka-tsira ku dzala ni-ri-gona konko papa-lo, mawa-nso a-ka-tenga na-dza-olera-nso pulusa,* they take away the ashes and pour them out on the ash-heap, and the ash-basket remains there, on the next morning also they take and carry away the ashes again. *Sa-olekai madzi a-ta-taika,* water spilt upon the ground cannot be gathered up again. *Ola masanzi a garu ni zinyazi,* take away the dog's vomit with grass and straws. *Ola makala na-tsira m'ng'anjo,* gather the charcoal together and pour it into the furnace. *Tieni ti-ka-ole matsitsi pa*

:ome, take away the bits of
m the verandah.
-edwa, -era.
ra, II., TO ROT, DECAY; *nyala*, meat decayed; *nyumba i-wola*, the house falls to pieces; *chimene cho-bvunda chi-wola*, is rotten is thus said to

-etsa, -edwa, -eka.
ola, suffix verbal, as **-ula**; it sive, or undoes what the sim- does, as *-ula*; or if the verb as the meaning of undoing, it that meaning, making it ex- versive; **-ala** is the same form, not the strong reversive mean- also are **-ela** and **-ila**, *-era* and ich mean to do it 'for' some or thing.

examples will show the reversive the suffix: *pota*, twist, *potola*, twist a, be crooked; *longa*, *longosa*, ar- t, arrange in order, *longosola*, ar- , set forth in order; *songa*, incite, harpen; *cha*, pluck, *chola*, break, away.
re not used in the simple form, but reversive meaning, or show the vari- ls, *-oka*, *-otsa*, &c., or kindred end- a, *-ota*; **sola**, to draw out; *tombo-* unwind; *tontola*, be silent, *tontoza*; ke, bite out, *omoka*; *komoka*, *komo-* t. *totoka*, *totokola*; *kolowola*; *kodobola*; .]

FOR NOTHING, FREE; *zo-olere*, e, *mo-deka*; probably *ulere*, a, *leza*.
and **olowa, ku**, TO BE SOFT, E; *malungo ache ngo-oloa*, flexibility, as in dancing; *wo-ma = wa-ku-mvera*, *wo-lola*, *wo-* illing, OBEDIENT; *wo-olowera*; , soft, of earth (*dote*), string

nvera alendo, strangers are ersuaded. *Zi-oloa ndi madzi*, e soft with water. *Chimanga eka*, young maize stalks. *Lu-bviika li oloa*, the bark-string in water is flexible.
; **olowetsa, -era, -edwa, -eka.**
, **ku**, TO FORD, CROSS, A RIVER, , or sheet of water; *ambuka*, across; no form *olola*, but id *olodwa*.
, **ku**, to carry burdens over a river or stream, also in a canoe; *olotsana*, assist each other to cross; *a-mangira lusi ku-olotsa njira myendo yache*, they stretch strings across the path that the enemy may trip; but strictly used for crossing a river.
olokeka, fordable; *kodi madzi a-pwa nti-ta-yesa*, *nga-a-pwa ndi oloke*, is the water down? we shall try; if it is down I must ford it.
Olowa, ku, to be soft. See **Oloa**.
Omba, ku, TO SOUND; TO MAKE; TO WORK MATERIAL; TO BEAT; FIRE A GUN: also **ombera, ombeza**.
Tambala a-ka-omba kukulubvu ko or *kokolere ko*, the cock crows or cries *kokolere ko*. *Njobvu i-omba mpembe*, the elephant trumpets. *Mbvula i-omba bingu* or *mpepo*, or *madzi a-pa-matiti*, the rain or wind or rapids sound a roar. *Ku omba michemo*, *ng'oma*, *mluzu*, *mfuo*, to sound an alarm, beat a drum, raise a shout. *Ku omba manja*, to clap one's hands.
Ku omba nkwende, *omba mpika*, *nkokwe*, *kaliwo*, to beat bark-cloth, mould a pot, weave a basket, make a pipe. *Ku omba nsaru*, to weave cloth. *Ku omba masewera*, to get up a dance, carry on a dance.
Dzuwa la-omba lero, the sun beat down to-day. *Mpepo i-omba m'maso*, the wind beats in my face. *Ku omba manja po po po!* or *bo bo bo! Chi-womba-nkanga*, the large eagle-hawk which beats the guinea-fowl in the face. *Omba nyemba*, *mapira*, *trigu*, to thrash grain, beans. *Ndi-ku-omba iwe mafudada*, *ndi nkonyo*, I shall strike you a blow with the fist.
Ku **ombera** *mfuti*, fire a gun at. *Ku ombera lumo*, to sharpen a razor by little beats. *Ya-***ombeka** *mfuti*, the gun went off. *Nda ombana ndi nsanamira*, or *ndi fisi pa komo*, *ta ombana*, I came up against a verandah post, or a hyena at the door, we 'bumped' up against each other. *Ku* **omberera**, to darn. *Ku* **ombeza** (*ula*), to consult the lots; *ku* **ombezera** *ulendo*, take omens for a journey. *O-sa-***ombeka**, it won't husk (*mapira*). *Ku* **omberera** *nsaru*, to hem cloth; *ku omberera mitanga*, *mibvi* (*kauli ku utera gwa!*), to mend, patch, a basket,

to mend an arrow, putting the notch band firmly on.

[Synonyms — **unda**, mould; **imba**, sing; **umba**, work; *panga*, *pa*, make, do; *gunda*, &c.

In making a pot, *dongo* is the clay; *ku nyata*, to be soft; *kokota* and *patira*, to scrape it smooth; '*dote*, *pondeka*, *site*, *tsecherewe*, clay or earth well wrought, smooth, without particles.]

Ombeza, ku, TO TRY THE 'ULA'; to cast lots; three and three *zipinjiri* or little pieces of stick, which turn themselves if a man is not to go on the journey, about which he consults the seer, and which remain as they were if the man is to stay. The seer arranges them in the box, puts the box aside, and joins in the talk. After a while he says, let us go and look at it and see what it says.

[One of the modes of consulting the lots—*A-sema-sema zo-nga ngati zikabado za kambra ndimo a-yalika ka-chiko pa ku uma ndimo a-chi-tenga ula onse amene na-u-yalika na-yerenga mpongo ndi mchembere ndiko ku-tenga dsanja limodzi ndiko ku-menya tsa chikopa-po, u-ka-tumpa wina na-u-waka na-u-tsira male nanenerera, kaya mchembere ndi mpongo, ndiwo a-kanitsa, bvomereza, ndiye ula ku gadama; u-la wa-panda uje, ula wa-gwira uje*, they cut the (four or six) pieces of wood like the toes of a tortoise (or made of the toes themselves), and spread them on a skin; when it is dry they gather up the whole apparatus and arrange it out, counting one a male, one a female (worked in pairs; one *mpongo ya pa tsinde*, male piece from the root of the claw; another *mpondo ya pa nsongo*, from the end, and of the female pieces likewise, *wina wa pa tsinde*, *wina wa pa nsonga*; these being all marked on the under side); then they take one hand and knock the skin; if one piece jumps out, they catch in their hand and put spittle upon it, saying, whether is it a man or a woman? and they seem to refuse to answer; (and he says), answer, and throwing it down again, the *ula* turns up, say, one of the pieces and shows the under-marked side; (then he does it the second time, and if the same happens again, supposing, for instance, *mchembere wa tsinde* turns up twice running, then the *mchembere wa tsinde*, the older or head woman, is fixed upon as the witch in the village pointed to), the *ula* fixes on, catches, So-and-so.]

Ombola, ku, TO RANSOM, REDEEM; to free a person, or to buy back anything in pawn; it is the common thing for a tribe to send word to the tribe from which they have taken prisoners, that they will receive ransom for them; the relations go, therefore, and buy them back.

Mbali wanga wa-omboka, my brother is ransomed. *Nda-ombodwa nda-tawa wo-panda malipo*, I got free by running away without any price. *Ombola mpeni u-ta-taika mnzache a-tatola iye a-muka ku-ka-ombola*, buy back a knife, if it is lost and another finds it, the one who lost it goes to buy it back. *A-muka ku-ka-ombola mnzache*, he goes to redeem his companion. *Nda-ombola kapolo pa-njira nda-patsa mitengo ya-kuti ya-kuti*, I ransomed a slave by the way, and gave such and such a price.

ombolotsa, ombotsa, ombodwa, omboka; *dombolo* = *malipo ache*; *muomboli*, a redeemer.

Ombwa, ku, to be TIRED OUT; to walk as after a long journey; *ta-ombwa ndi ulendo*, we are 'dead-beat'

ombwera, -etsa, -edwa, -eka; synonyms—*topa*, *lema*, *komoka*.

Ombwe or **wombwe**, a species of BEAN, with white flowers and furry gold pods, a shrub; it is used for a fish poison, and string is made of its fibre; *wa-a* class.

[*A-pulula masamba a ombwe na-ponda-ponda na-kang'antira m'madzi*, they strip off the leaves and pound them up and strain them into the water; *ka-puntire ombwe pa dziwe*, beat the *ombwe* poison into the pool to kill the fish.]

Omo, bitten out, chipped off, or out; as a hoe; *kasu la-ngo-ti womo*, the hoe has a piece broken off; *chindalandala cha-ndi-luma cha-ngo-ti nane womo*, the tarantula spider has taken a bit out of my flesh.

Omola, ku, TO TAKE OUT, with a spoon (*chipande*) or spurtle (*stiko*); take out in bits, while *kutsula* is to turn out all at once; to take a bite out, of *tandaradara* spider with its powerful fangs.

Ti-womole ti-tema nso, let us take some out and eat with them. *Kasu langa la-omoka*, *la-ngo-ti kasu!* my hoe has a bit broken off. *Tuza la-omoka*, the blister has broken. *Nsima ya-omoka*, the porridge is taken *a-ta-ku-omola—i.e.*, they have taken it all well out of the pot. *Bala li-ri-ku-*

ıe wound is spreading, get-
ɜr.
ı; **omoletsa, -era, -eka,**

ı, **ku,** TO PUSH ONE'S WAY
; to get through.
. *za-ompola pa chinga*, the
ke through the fence. *A-*
pa guta paja pa-na-li ti-mi-
·ti-ng'ono paja, he broke
the village fence where the
e small (a *guta* is made of
es). *Fisi wa-ompolera apa*
ı *mwanga-mo*, the hyena
rough here in my house.
-ompola pa nkokwe paja po-
ıo, my hand went through
-basket at the rotten place
Ku-ompoletsa pa msitu, to
's way strongly through the
Mbala ya-ompolera pomwe
a ana, the thief got through
ere were only boys planted
m.
ı, **ompotsa, ompodwa; ompo-**
ı, **-edwa, -eka.**
these or those, the same
the *a-* and *ma-* plural; also
ɔe, as *mpeni wanga omwe*,
ɜ knife of mine; *antu a-ku-*
ɜ, these people from a dis-
ka-dza omwe u-ka-cheza nao,
ɣ come you will talk with
palomwe, those same boys;

u, TO SEE; to see—*i.e.*, to
r; to see—*i.e.*, to get; to
to have; TO BE TRUE; also
, to be visible, to be seen, to
t; ku onetsa, to show.
ɔomes to mean, SEEING THAT,
ɜE, as, if; *ndi ku ona*, &c.
ı-*ona*, *onani*, *uonani*, *ta-dzi-*
! *Wa-kungu sa-ona*, to have
skin over one's eyes is to be
'a-ona icho, see that. *Mwezi*
wa-badwa, it is new moon.
ınzi *chache chi-onekera pa*
ɜe reflection of it is seen in
r. *U-enda ku-tari o-sa-ona*
you walk far without find-
Ndi ku-linga m'ta-onana
dza a-peza ine, and so if you
ınother you will say, if he
re he will find me. *Ku-dia*
ku-sa-oneku, food is scarce. *A-ka-ona*
zache, that she (the chief's new-chosen
mother) may look after his household.
Pano mpa-onekera, it is clear and
open here, without trees. *Si-ku-oneka*
kunja, it is dark outside. *Zi-onani*
pansi-po mdima wa-kula, look down
on the ground for them, it is very
dark. *A-dzi-ona iye yeka*, he regards
his person. *Inde nza-ku-ona* (or *ndi*
zo-ona) *a-kala Chibisa-di*, yes, it is
true, it is Chibisa himself.

Kodi a-ma-mukira-nji kumene ko ndi-
ku-ona wa-gwidwa? why did he go
there and so get caught? *Ndi-ku-ona*
a-chi-koma, therefore they stretch it
and hammer in pegs (for fear it
shrinks). *Nanga si-ku-ona ine ndi-*
ma-ti ndi-nkire? is it not because I
said I will go?

*Ku-***lepeta** is also to look, to see.
Sa-ona=a blind man.

Onda, ku, TO BE LEAN, THIN; of a
person or animal; *pyapyala*, &c., of
a thing; *garu a-onda*, *makoswe*, *nku-*
ku, *muntu*. *Chi-kuleni chingwe-cho*
chi-wonde (*kula ndi masamba*) *ubwea*
wache u-lowe m'tupi lache, rub that
string (rub with leaves) that its fibres
may stick close to itself.

ondera, -etsa, -edwa, -eka.

Oneka, ku, to be seen, be visible.
See **Ona.**

Si-zi-onekeretsa kwambiri nsi-zia,
they (the stars) are not brightly seen,
they are quenched. *Ku-onekera nga-*
ti kariloli, the reflection as of a mir-
ror, also the shining as of glass;
ku-onekera cheza, the reflection of
fire.

Onera, ku, to see—see **ku ona.**

Kodi mbia yache njomwe-i imene u-
ndi-itanira, is this the pot you called
me to buy? *inde m'mommu momwe*
nda onera si-nda-patule-nso china, yes,
that was what I saw, I have not taken
any other away.

Onga, powder—see **Wonga**; *onga*
wambiri u-li wa-bwino.

Ongeza, ku, TO ADD—see **Onjeza**;
ongeza ku-tapa-ko, take some more—
i.e., add to your taking; also *enjeza*,
engeza.

Ongola, ku, TO MAKE STRAIGHT; **ku**
ongoka, to be straight; of a path, a

stick, one's back, &c.; also *ku dzongola.*

Ta-ndi-ongola msana ndu-wawa, straighten my back, it is painful. *U-ndi-bwereke ine malo, ta-ndi-pisa pa mpasa ndi-ongole-po msana,* give me some room, give me some more of the mat that I may stretch my back. *Kantu ko-***potoka,** or *ko-***kota,** *a-ku-ongoka, a-peza ka-li* **tanta** ! **dzoye,** anything crooked which gets straightened one finds *tanta, dzoye,* straight. *Ndi-ongole kosi langa nda-gonera ku-modzi,* I must straighten my neck, I have been lying in one position. *Nyumba yo-ongoka,* a straight-built house; of *mbvi, mtengo, mnda, njira.*

ongolera, -etsa, &c.

[Synonyms—*lungama,* to go straight to; *tanta,* stretched straight out; *lunga, dzoye, dzongo,* adverbs; also *longosa,* to arrange straight.

Pano pa-li-be mkulu a-na-ponda pa dziko m'linde uje ndi-a-dza-ongole kosi lako ndiye a-na-ponda pa-dziko, here there is no head-man who has trod upon the earth, wait for So-and-so, and he will make your neck straight, for he has trodden upon the earth. The belief is that an *mdzukulu,* one who has buried some person, can cure a painful or stiff neck by warming his foot and putting it upon the patient's neck; he is supposed to have medicine on his foot when he treads upon the earth in burying his relation.]

Ongola, ku, to loosen. See **Onjola.**

Ongomala, ku, TO SMOOTH, STRAIGHTEN OUT; *ongomala nsaru,* smooth out cloth; *po-soka mpasa, ndimo a-ongomala,* in sewing a mat, they straighten it out.

ongomadwa; ongomalidwa; -ira, -itsa, -ika.

Onja, ku, and **onjola,** *q.v.,* TO TAKE OFF A NOOSE from an animal caught in a trap: *tieni ti-ka-onje nyama m'misampa yatu,* come let us take the animal out of our trap.

Onjetsa, ku, to add to; *enjetsa, enjeza, onketsa,* also—

Onjeza, ku, TO ADD TO; *onjeza ku tapa mtedza, onjeza ku kumba, ku sinja, msichi zina,* take some more or give some more ground-nuts, dig it bigger, pound more grain, add more posts; also *enjeza.*

A-onjezera kantu pa dipo lache, he adds something to the payment. *Ndi* **onjeka** *ku-dia ndi* ku-dia pomwe, I add some food to the food already there. *Onjezetsa wambiri. Onjeza* is used with *mu, kwa, ndi.*

onjezera, -etsa, -edwa, -eka, -ana.

Onjola, ku, TO UNFASTEN, UNNOOSE; take out of a trap; of one caught with thorns, to unloose; *masula* is to unbind; *tombosola,* unwind, disentangle; *ku-onjola kantu ko-kodwa,* to straighten something entangled; *nyama yo-kodwa m'nsampa, mbewa zo-pondedwa m'diwa, nguluwe zo-kodwa.*

onjodwa, -otsa, -oka.

Onkeza, ku, to add to; *onjeza.*

Ononga, ku, TO SPOIL, DESTROY; waste; to spoil a child, spoil a piece of work, spoil a canoe in making it.

Ku-ononga mwana wo-sa-m'sambiza bi, to spoil a child by not keeping him well washed. *Nkondo yo-ononga mzana wa mwini, ku-m'pa,* a war which spoils, *i.e.* kills, his enemy's child. *Ku-ononga nsaru, mpale, nsima,* &c. *Kapolo wa chabe a-ononga dziko ndi ku-dia ufulu m'dziko mwache,* one who is a slave and nothing more, and yet feeds and lives like a free man, spoils the country. *Nka-dama mwini a-opa kuti mu-nga-na-mu-onongere,* it is for ornament only, and the owner fears that you will spoil it for him. *Bwmbwe a-ononga nkuku,* the wild cat kills the fowls. *Mwini wache a-ononga nkuku sa-leka kuti zi-balane,* the owner wastes his fowls, he eats them up and won't let them bear young. *A-chita mo-ononga,* he is wasteful. *Ku-ononga ndiwo,* he eats up the relish without the *nsima. Ku-ononga nthawi,* to waste time.

[Synonyms—*sakasa, taya, purula, tiabwa.*]

Onse, ALL; of the *a-, ma-* plural class: *onsewa, onsewu, onsewo,* or *onse-o; onse awiri,* both, as *tonse awiri,* both of us; *onse amene,* all who, hence all these; *ka-itane onse amene,* go and call all these people—see also **-nse.**

Opa, ku, TO BE AFRAID; to fear; *ku opsya,* to be dreadful; also to fear so as to guard against, as *Agoni a-opa mbvi a-chinyika chikopa,* the Angoni take a shield to guard against the arrow; as English idiom 'for fear of.'

A-opa ku-ka-u-zinga mkango, they are afraid to surround the lion. *Safuna ku-dia bwemba a-opa mano ku-yayamira*, they do not want to eat *bwemba* fruit, they fear to set their teeth on edge. *A-bisala ku-opa ku-nka nao ku nkondo*, they keep away, hidden for fear of having to go with them to the war.

opetsa, to make afraid; **opera, -ana, -eka, -edwa.**

Opsya, ku, TO BE DREADFUL; also to make afraid; *ku-ndi-opsya kunja kuno, mdima wa-diera*, it is fearsome to me outside here, the darkness is very great. *Ndi wo-opsya*, he is dreadful. *Zo-opsyedwa*, of person frightened.

[*U-peza pa chilele cha mtedza a-kunga mauta na-ika chikunje cha maudzu uta na-u-pinyiritsa pompa ku nsinga pompo, akungubwe a-kaona chikunje cha-gwirira uta chi-ri-ku-koko ndimo a-esa kuti ndi muntu*,—description of a 'bogle': you will find, say at a ground-nut patch, that they have set strung bows, and have set up a bunch of grass. The bow they press in here, and the bow-string there; the crows, on seeing the bunch of grass holding and drawing the bow, think it is a person.]

Or-; for words beginning thus, see **Ol-**.

-osa, termination of many verbs, as *-oza, -ota, -oma*, &c.—*e.g.*, *kolosa*, to dig out; *tosa*, poke; *dogosa*, poke out; *posa*, surpass; *kosa*, twirl; with the general idea of 'OFF' or 'away.' Many verbs in *-otsa* seem to be spelt *-osa*—*e.g.*, *ku chotsa*, to take away, is heard as *chosa*, but this is not the same termination.

Ota, ku, TO BE WARM, WARM ONE'S SELF at the fire or in the sun; *ku ota moto*, to warm one's self by the fire; *ku otera dzuwa*, to warm one's self in the sun; also to fire a gun, ignite powder, *ta-zi-ota mfuti, ta-u-ota wonga pamene-paja pa maliro*, we fired off the guns, fired off powder yonder at the mourning.

Ku-ota nao pa moto pa choso-po, to sit with one's companions at the fire in the fireplace. *Ng'ona wa-bamba pa mchenga a-li-ku-otera dzuwa; garu a-otera dzuwa*, the crocodile basks in the sun, the dog lies in the sun. *Otetsa moto m'bala*, put the wound or burn to the fire. *Nda-u-ota wonga ka-mo-dzi*, I fired once.

[*Dziko lino si langa-i ndi-a-ndu-otera dzuwa mommuno (nga ku-otera) ku-dandaula kuti, ndi-a-ngo-cheza, dzuwa lina ndi-dzu-fa ndi-dza-nka kwina*, this country is not mine, I just sit in the sun here with them, of one who complains that he just talks with people (not shares their hospitality), some day, says he, I shall die and go elsewhere.

Muntu na-otetsa moto dzinja, masiku onse m'mbali mwa moto gone, tupi lache li-kala la-ku-ipa m'kwa-ndu-ona mbale za-turukira-tu si-ri bibi bibi mu nsongolo ndi pa mtima, if a man sits by the fire all the rains, always lying by the side of the fire, his body becomes quite unseemly, and if you see him, sores come out over his legs and chest.]

-Ota, a verbal termination, as *osa*, &c., above; as in *kokota, pota, kota, fota, lota*; with the same general idea found strongly in *-ola*, less so in *-osa*, still less in *-ota*.

Otwa, edge; or *ku-twa, otwa wache, tenga uo ndiwo otwa wache*, take that, for it is sharp.

Ovo, putting into one's mouth (*v* pronounced with lower lip between the teeth and 'nicked' out).

Oza, ku, of *ola*, to take away; also to cause to rot; *ku oza zinyalala*, to take away rubbish; *ku oza nyama*, to make meat decay.

P

P. The dialect interchanges of **p** are—(1) **b**, as *pamanta, bamanta; apo, abo*; these also are akin to *w*, as *Bantu, wandu, antu*; (2) **s**; (3) **ps**, especially with *y*, as *psa, psya, pya*, just as *bsala* and *bsyala, bsanga, dzanga, zanga*; so also (4) **ts**, *psopa, tsopa*.

P also interchanges with *pf*—as *punzira, pfunzira*, and *f*.

The general idea of **p** is incisiveness; also openness.

PA-, I., adverb or interjection, (1) BEATING, WITH ANYTHING LIGHT; *ku menya pa tupi pa!*

Pa pa pa, beating out, hammering

out; of *panta, panda, pamanta;* also *ba ba ba.*

(2) RISING LIKE DUST OR SMOKE, like a cloud; *utsi pa pa pa;* also the flying of winged ants, *inswa zi-ri pa pa pa;* also *mbereswa;* also *ta ta ta.*

(3) SPREADING OUT of wings; as *paparara.*

(4) FULL, *nsengwa pa! chiko pa!* also *nyumba pa!* full of people; *a-dzaza ku bvalo toh,* or *pa.*

(5) ON END, straight up, *mtengo u-li pa!*

II. Preposition; AT. Used of place whereat, as *pa mudzi,* at the village; also *pa-mtu,* on the head, *pa-kosi,* at the neck, *pa-mmero,* at the throat (with all the other parts of the body); also *pa amache,* at his mother's, *pa mfumu,* at the chief's; *pa njira,* by the way, or across the path, but *m'njira,* to go in the way, *pa ndindi,* in the centre of the hunt; also *pa mchombo, pa chinena, pa mimba,* in front; *pa mizimu,* at the place of offering sacrifice.

[In combination, &c., *pambuyo,* behind (*kumbuyo,* on one's back, also *m'mbuyo,* behind); *pambali,* at the side; *pa-tari,* at a distance; *pa-fupi,* near; *ponda patari,* take big steps; *patari pang'ono,* a short distance; *kutari,* farther than *patari; pa-fupi ndi,* or *pa fupi pa; pa-tungo,* at the end, *pansonga; pakati,* in the middle; *panja,* outside; *patu,* at our home, at our village, as *kwatu,* also *panu, pache,* &c.; *pansi,* on the ground, below, *pansi pache,* below it (*kunsi* and *munsi* mean down stream), *pansi pano,* here below; *patangwi,* at the beginning; *pamwamba,* above; *pa-komo,* at the door, *pa-tala,* at the wall; *pang'ono,* a little, *pang'ono pang'ono,* a very little.

Pano, here, at here; *paja,* yonder, *patu ndi paja,* our home is yonder; *pati?* where, whereat? *kuti* would be, where in the country, *pati* what place in a book; *pamene,* there, then; *pamenepa,* here, *pamenepo,* &c.; *apa,* here, *apo,* there, and *ipo.*

Place where—*po-sambira,* bath; *po-ikira,* hen's nest; *po-gonera,* bedroom; *po-diera,* dining-room; *po-pikira mchere,* a place for making salt; *ndi-funa pa bwino po-manga nyumba,* I want a good place for building a house; *po-dikama,* at the level place; *po-yera,* in the open.

Poti, that is, like *kuti; po-chita, po-nena-po,* that is to say; *po-panda,* without; *poti tasa,* saying, doing, being flat there; *potero,* there *in* speech; *potere,* saying so; *poterepo, poteropo, poteropo ndi pa-bwino,* that was good; *pompo,* thereupon, also; *u-nga-nene pompo,* you can speak there or again; *choka-po,* go away from there; *tere-pa, tere-po,* say so.]

Nda-taya pa-ku-tapa, I let it fall when I was dividing it. *Pa iye si-ti-endera ife,* we don't go to his village. *Mwini wa pa mudzi,* the owner of the village. *Uka pa mpasa,* get up. *Mtima pa kudia,* thinking of his food. *Ku nena pa yeka; ku nena pache poka,* to speak about his matters only. *Chimang'anja cha pa-tari,* distant dialect of Mang'anja.

Pa used as the representative particle of the preposition; specially in the phrase *pa-li-be,* there is nothing or no one; *pa-be, pa-li-je; pa-li,* there is, *pa-li-po; pa-li malo ambiri,* there is plenty room. It is used with the substantive verb, *apa mpa bwino,* here is good. *Pamwamba pache pooloa pa-bwino,* it is good cream, not hard. *Ndipo pa bwino,* that was good. *Pa-ku-sowa po-nena,* he can't get a word in, or has nothing to say. *Pa-bvuto-enda,* it is difficult walking here. *Apa pa-tundumuka pa-mbiri,* here it is much swollen. *Pa-i-to-koma,* it is good. *A-li pa-nkope pa-pa-kulu,* he has a large face, also of *pa-pa-ng'ono, pa-pa-tari,* &c. *Nda-chedzula-po pa-pita dzanja,* I broke off a bit there where my hand went in.

III. **Ku pa,** TO KILL; *ku m'pa; m'peni mpeni,* kill him; also DO, ACCOMPLISH; *ku pa nyama,* to hunt; *ku pa nsomba,* to fish; *ku pa njobvu,* to hunt elephants. Other words for kill—*kanta, ganta, mwaza, ku m'pika mpeni, ku goneka tulo to-sauka, dula pa kosi, tseteka. Pera,* &c., of paths, TO MEET.

Ku pa mapando, to dig shallow pits. *Ku pa mfunga,* to tie one's cloth, or put things into one's cloth, in a bunch round one's waist; *ku pa mpumbulu,* to tie it in a broad fold; *ku pa mpomo,* in a bunch. *Ku pa zinyao,* to draw pictures or representations of animals. *Ku pa nchinchi,* to roll tobacco up into a ball. *Ku pa ludzu,* to quench one's thirst; *ndi-pe ludzu. Ku pa mpume,* to come to the surface for breath. *Ku pa mtabvu,* to wind a ball. *Wa-pa matumba akulu akulu,* he made large

mounds. *Ku pa zintu, ku pa zakudia*, of a garden, to bear much fruit. *Ku pa mdzeka*, to put round the thatch-ring. *Ku pa diso*, to shut one eye. *Ndi-ka-m'pe nkani zanga*, I shall order my case before him. *Mankabai wa pa bata, wa-ngo-ti batata*, the hawk sails still. *A-ma-pa mwa deru*, he makes it like a swing.

Pera, petsa, pana, pedwa; perera, -etsa, -ana; petsera, pererana, peretsana. Also *peka*, rare, but *peka*, to pierce; *pera*, to press thread, grind, and *perera; pana*, to fix: these are different verbs.

Njira i-pera kuti? where does the path lead out? *Pera mpongo chingwe*, to put the intertwining string upon the others. *Bwerekani ukonde m'ka-pere nsomba*, borrow a net to catch some fish. *Wa-petsa mwana wanga ndiwe*, it was you who killed my child—*e.g.*, of one man charging another as the indirect cause. *Ndi-pere ija kuti?* where shall I find that path? *perana=komana. Peretsa chiuna china*, dig into another hole. *Njanja i-peretsera ndi inzache* the river meets with the other. *Ta-peretsa njira yu kwalala*, we came out into the main road. *Wa-ka-ti-petsera mbali watu wo-sa-bwera naye*, he will kill our brother, he won't bring him back (the beasts are fierce). *Ka-pe-tseni nsomba zambiri*, go and catch many fish.

P'era, kill; *pera*, grind. *P'ana*, kill; *pana*, grip. *P'a*, kill; *pa*, do, at.

[NOTE.—The idea in *pa* is, putting on, or at, or to, so that what is put on adheres to where it is put.

Hence *pachika*, with *paka*, to put something on to a shelf or high place so that it stays or hangs there; *pakiza*, to put in or to, as a bundle into a boat beside the others; *pakasa*, to stick in a tree; *pana*, grip; *pata*, stick; *pamba, pama*, to be stuck on, and *panda*, to beat, laying one's hand thus on; *pati*, going in or down, as the sun; even *panga*, to do, and *patsa*, to give. So also the reversives: thus, *pakasa* and *pakata, pakasika, pakatika*, to shake off what is stuck, or lies on, as a tree its leaves or fruit; and the reversives in *ula—pagula, pandula*, take off; *panula*, open; *pasula*, take off. Then, too, *palikiza*, to set to, as pot to pot; *paluka*, to separate things thus set in position; also *patula*, separate, and *pasula*, separate and plant *elsewhere.*]

NOTE.—The nouns in *pa*, &c., belong to the *la* class, plu. *ma-*; the *p* is aspirated and thus hardened, which is the *la* class equivalent of the nasal *m* or *n* in the *ya* or *wa* classes; the plural loses the aspirate.

Pabva, I., A CLUSTER OF BANANAS, five or six or more in one whorl round the spike; the whole bunch is *mkoko; la* class.

II. The sound of the SPLASHING of a tree in its fall into the water; also of a man (*p'abva*).

Pabvama, ku, to fall 'SPLASH' into the water.

Pache, his, her, &c., of the *pa* class; *pa chipewa pache*, on his hat; *a-nena za-pa-munda pache*, he speaks about his garden; *wo-panda pache*, without sense or wits about him, not knowing what he says or does; also useless; *wina pache*, one by itself.

Pachika, ku, TO HANG; also, to be hanging; to PUT UP ABOVE, as on a rafter, or on a shelf—see also **Paka**; also to crucify.

Pachika chimanga pa nsanja, uta pa mapanda mipani ya nsomba pa nsanja, hang the maize bunches on the hut shelf, the bow on the posts, the split-fish on the shelf. *Pachika pamwamba-pache pa moto*, hang them up above the fire. *Mbeu zi-yanga pa mtengo zi-pachikidwa pamwamba pa ntambi*, the plants intertwine around the tree, they are hung from the branch. *Pachika ntanga pa nsanja*, put the basket on the shelf. *U-ponya nyankwa m'mtengo ndiko ku pachikika ku-gwa pansi bi*, you shoot an arrow into the tree, it rests on it, and does not come down again.

pachikika, pachikitsa, pachitsitsa; pachidwa, cha-pachiche.

[Synonyms—*koloweka*, hang up, referring to the crooking; *pachika* means to hang, but does not specially emphasise the fold; *pindika*, to fold; *sanjika*, put one thing on the top of another; *tsakama*, to stick in a tree and not come down, or of a boat (as *tsama*) to stick upon a sand-bank; *enjetsa*, add to; *ika*, put.]

Pachila, ku, and **pachiza**, TO PUT INTO, JOIN TO, as burdens into a boat; to get ready for starting in a canoe, or on a journey; to join one thing to

others of a different kind; to join one's self to a caravan; to plant or sow between, &c.; hence *pachiza pachiza*, to intersperse.

Pachila ngalawa, get into the canoe. *Pachiza katundu m'ngalawa*, put the load into the canoe. *Pachiza antu m'ngalawa, ulendo wonse wa-pachila m'ngalawa*, the carriers or caravan into the canoe. *Ka-pachize mu-ulendo-mo*, go and join the caravan (*ku gwa m'gulu*). *Pachila* and *pachiza*, *pakila* and *pakiza*, prepare, start, journey, put into a boat, join caravan.

[*Ku somera*, put or poke in; *lowesa*, put in; *dzika*, pierce, &c.]

Pada, and verb **ku padama**, TO WALK NAKED; WITH SCANT CLOTHING; *su-da-vala kantu matako a-li po-yera; nkazi wo-panda mwamnache a-enda pada pada nsaru yache si-fika ku kasumbu yo-sa-bisa misongolo yo-bwerera m'chefu*, a woman with no husband (to work for her) goes scantily clad, her calico does not reach to her calves nor hide her legs below the knee, but stops short at the thighs.

Padzu, breaking off from; as *m'chi-kungulu*, separating from the caravan.

Padzuka, ku, TO BREAK OFF FROM, one's companions, or as a branch from a tree; *ntambi ya padzuka, mpani wa-padzuka*, the branch broke off, the cleft stick is split in two; *wa-padzuka wa-kwia, wa-choka m'kamu mwa anzache*, he broke away in anger, he left the rest of his companions.

ku padzula, -utsa, -udwa; as *ka-dzuka, panduka, patuka*, &c.

Pa-fupi, NEAR, at a short distance away, *ku fika pa-fupi; fupika*.

Paja, YONDER; *paja ti-la-kala*, there where we were.

Paka, I., a kind of PLATFORM, or SHELF; on it the *nkokwe*-grain store is placed (*lo sanjika nkokwe*); plu. *mapaka; la* class, *p'aka; ku pakama*, to hang or put up upon.

II. TO PUT ON PAINT or MUD; to paint, to smear; to put oil on a gun (*ku paka mfuti mafuta* or *mafuta mfuti*); to paint a house (*nyumba yo-paka mtoto* or *mitoto*); to put poison on an arrow (*ku paka kombe mbvi* or *ku mbvi*); to paint a pig with mud in order to scrape off its bristles when roasted.

Paka mafuta m'tupi, oil one's person. *Paka mbia nkunga kuti i-limbikire*, to glue a pot with the sticky juice of the *nkunga* plant roots, to mend it or make it strong. *Ku paka ulimbo m'mitengo ku-pera mbalame*, to bird-lime the trees. *Ku paka nkuku mchere yo-ocha*, to salt a roast fowl (*a paka ndiwo za mchere pa nsima*).

pakira, -itsa, -idwa, -ika, -ana.

III. HANGING UP UPON, lying up upon (*sanja*, upon, *tsaka*, sticking in); also READY FOR STARTING; the word is the root of *pachila* or *pakira, pakiza*, set above or set to, also of its own verb *pakama*, to stick on the top of; also *pakamika;* also *pakamuka* (reversive), to fall from the top of; *pa-kasa* and *pakasika*, to shake and be shaken from the top of (the rustle and fall of, *-asa*); *pakata* and *pakatika*, to crumble and fall from (the fragment feeling of, *-ata*); and *pakula*, to separate from.

IV. **Ku-paka-paka**, to be confused, baffled, fail to find out; of the lots fixing upon people who, by vomiting the *mwabvi* poison, are proved innocent.

Pakama, ku, TO STICK ON THE TOP OF, land on the top of and stay, as an arrow in a tree; *mubvi u-pakamira mu mtengo, mpina ya-pakamika pa mtengo;* STICK IN PASSING THROUGH; also between the teeth, *nyama i-pakamira m'mano.*

Mbalame nda-i-lasa ya-pakama m'mwamba, the bird I hit has stuck in the tree. *Tsatsa la-pakama m'mwamba mu mtengo*, the piece of branch is caught in the top of the tree. *Ngalawa i-pakama pa mchenga*, the canoe grounds on the sand.

[Synonyms—*tsama* is the better word for sticking into or on, as an axe in cleaving wood, or a boat on the sand; also *tsakama*, to stick up on high, is the better word when the cleaving fast is to be emphasised; *pakama* alludes to the placing upon, not coming down, *tsakama* to the adhering. *Sanjika.*]

pakamika, ku, to weave bamboos or a bundle of leaves together into a rough hurdle, as *pichirika* and *pachika*.

pakamuka, ku, TO FALL FROM A HEIGHT; to get loose, of something fixed; as *mubvi wa-pakamuka, watsika*, the arrow has fallen down.

*Ndodo yanga ya-***pakamula** *mpero umene ndi-na-ponya mbalame*, my stick has brought down the blunt arrow which I shot at the bird. *Masuku mu-ta-a-peza mwamba kwa-a-ponya zibulumwa a-pakamuka pansi*, if you find *masuku* fruit up on the tree, throwing clods of earth at them brings them down. **Pakamula** or **tsakamula** *nkuyu*, bring down the figs.

pakamulula; pakamutsa, -udwa.

Pakasa, ku, TO SHAKE DOWN, SHAKE OFF; as a tree its fruits or leaves; also TO GO OFF, START AWAY, start on a journey, get all the loads ready and go off; of war, to clear out of the country, *nkondo a-i-pakasa.*

Ti-pakase ulendo, ku-gwira-gwira akatundu, let us start; *ulendo watu ta-u-pakasa tambala mmodzi*, we started at cock-crow, or *mmawa momwe si-ku-na-che*, before it was light. *Nyama za-pakasa mawomwe*, the game has slept here, but it is off in the early morning. *Ndi-pakase mtengo masamba, ti-pakase mbeu m'mitengo mwache zi-gwe pansi*, let us shake the tree of leaves, trees of fruits. *Nungu a-pakasa mibvi yache*, the porcupine shakes out, shoots out, its quills.

pakasira, -itsa, -idwa.

pakasika, ku, TO FALL, of leaves or fruit; *masamba a pakasika;* hence the cold season, autumn, or 'the fall' is called *mpakasa; chimanga chi-pakasika*, the maize becomes ripe and bends, some fall; *nandolo a-pakasika*, the beans shake out; *mbvula ya-pakasika tsopano = ya-ta*, the rain is over; *maudzu a-pakasika a-choka-choka-cho pansi a-li mbwe!* the grass falls out of the bundles and is strewn upon the ground.

Pakata, ku, TO FALL FROM, of crumbs or fragments; *ndi pakata nyenyeswa za nsima kuti zi-choke m'manja*, or *a-pakatira nyemba moto u-nena psye ngati nyama i-nona*, to rub off the fragments of *nsima* or of beans from one's hands into the fire when one has finished eating, the fire crackles like fat meat roasted (the fingers are used to *tema*, take or break off the mouthful, and the palm of the hand to make the lump, *ntongo*).

Tsitsi li-pakatika, la-ku-da li-gwa li-mera lo-yera, the hair falls off, black falls and white grows instead. *Masamba a-***pakatika**, or **pakasika**, the leaves fall. *Ya-pakatika mibulu mibulu yo-pakata-pakata, a-gwetsa mibulu ya m'nsima*, of one who makes *nsima* porridge badly (*yo-nyata, yo-fuwa*), so pouring in (**yoyoka**) the flour that it comes into lumps. *Pakata mtengo, u-ta-bala za-ku-bala ukwera momo nu-gwedeza, nu-pakatitsa*, shake a tree; if it bears fruit you climb up, shake it, and shake down the fruit; *mtengo u-pakatidwa masamba ache. Nkuku i-ri-ku-pakasitsa zitsukwa zache i-ka-ikira mazira ache*, the hen sheds its tail-feathers when it lays eggs.

Pakati, IN THE MIDDLE OF; *pakati pa masewera*, the middle of the dance; *nkondo ya-pita pakati pa'mdzi*, the war came through the village; *pakati posana*, mid-day; *pakati posiku*, midnight; *a-li-pakati* or *a-li-m'pakati*, polite for *a-li-ndi mimba; pa* and *kati; nkondo ya mpakati*, much, great war. For *pa-kati.*

Pakatika, ku, to fall, as of leaves. See **Pakata** above.

Pakiza, ku, to put into, start journey. See **Pachila** and **Pachiza.**

pakiza-pakiza, ku, to be irregular, interspersed; TO INTERSPERSE, take plants or seeds of one kind and sow them between the spaces of another; VARIEGATE, as beads; *zikopa zi* **pachizana**, the shields are variegated, some of white cowhide, others of red or black; also of different bands of warriors, each band with its own colour.

Pako, thine, of the *pa* class; *ndiwe wo-panda pako, pa-munda, pa-banja*, you have none of your own, say a garden, a house.

Pakugwa, A VALLEY, a gorge, a slope or fall of the ground to form a valley between; literally at (*pa*) the

place where the ground falls (*ku-gwa*).

[*Mpata*, a gap; *machemba*, valleys between ridges; *tipwa*, a flat plain bounded by hills.]

Pa-ku-kala, BECAUSE; *ine ndachedwa pa-ku-kala ndi-na-nka ku madzi ku-ka-samba*, I was late because I went to the stream to wash.

Pakula, ku, TO SEPARATE FROM, take out, divide; *ku-pakula zintu ndi zintu*, to separate some grain from other; *ku-pakula pakati pa zina*, to separate some from the midst of the others.

*Uyu wa-***pakuka**, *m'gulu*, he separated from the rest as a beast from the herd, a good man from bad (*m'gulu mwa anzache*). *Mfumu a-tapa antu awiri kuno, ndiye a-pakula*, the chief takes out two men, separates them. *Ndi-pakulira chimodzi-cho*, as *tapa* (*pakulira mnzako* = *tapira mnzako*), I take out or take away that one. *Si-***pakukika** *ng'ombe m'kamu mwa zinzache*, it can't go away from the herd. *Ti-pakule-po mlunzo* (*tsango*) *umodzi*, we must take one bunch. *Pakula nyumba pa' mudzi kuti zina zi-kala pompano*, take away a house from a village to build others.

pakuka, pakulira, -itsa, -idwa, -ika.

[Synonyms—*tapa, chotsa, patula, pandula, famula, fantula, nyandula, sasula, pasula*, &c.]

Pakuti, THAT, SO; so that; saying that; *pakuti potero*, because that, seeing that; *pakuti pompo ndimo a-bvomereza*, when he said that, they answered; *pakuti ndi-nka kwatu ndamva antu a-li-ku-lira*, and it was so, when I went home I heard people mourning. For *pa-kuti*.

Pala, I., adverb, COMING OUT OF, in great quantity or great numbers; **pala pala**, as 'pus' when a gathering or boil is pressed; as men coming out of a house or *bwalo*, insects out of rotten wood (*mfutwe mfutwe*), of string unwinding (**fuli fuli**, of men, &c.); *mak'oswe a-li pala pala*, one after another out of their hole; separating from. See **Paka.**

[Hence are derived *palama*, to be large, numerous, terrible; and *palamula*, to provoke it; *palasa*, to scrape (in conjunction with pala, to scrape, No. II.); *palapasa*, to spread over, scrape over with the hand; *palapata*, be restless, change from place to place; *papalala*, stretch out the wings, as a bird.]

II. **Pala, ku**, TO SCRAPE, PLANE; SCRAPE OFF, from the surface; as when gathering earth for making salt; clean at the hut door; *pala pa komo patu pa-kome* (that it may be tidy); **pala moto**, to take fire—*i.e.*, scrape with one's finger among the ashes and select a bit of hot charcoal or wood.

Pala tsitsi la nsimwi, scrape or shave the small or new hair. *Palira mbeu, palira zintu*, scrape or hoe or 'clean' the ground for seed, or when the grain is growing. *Palira nsungwi za nsengwa, i-palitse i-chepe*, smooth bamboo stranda for baskets, plane it (with the knife) much that it may be thin enough. *Nsungwi i-padwa mwa banti i-chita ngati kowa la mitungwi*, the bamboo is planed with flat sides, thin like the rim of the *mitungwi* baskets.

Palikiza, make to scrape, touch; as *palikiza mipika yambiri pa moto*, to set many pots on the fire together, so that they touch one another: hence used of bigamy, or more than two wives, *a-palikiza akazi awiri, a-li ndi chipali, a-kwata chipali*, he marries wives, as the one woman or owner sets two or more pots together upon the one fire. Also in making pots, *palira* = *kokota*.

Pala moto; kweye u-ka-fune nyumba yomwe i-ri ndi moto ndipo u-ka-peza u-ka-ombe manja u-ka-pale, go and seek a house where there is fire, when you find it slap your hands in polite salutation and take a piece of coal.

[**Pala**—*chifukwa kuti a-u-chotsa pa-moto pa-li unzache*, derivation of *pala* as *paluka*, because one separates it, takes it from the rest. Also *a-tenga mtengo na-kolosa nao na-pala moto ni mbaniro, pa zinyalala*, or *pa pale*, they take a stick and dig with it among the ashes, and take from among the ashes a coal, either with tongs, or upon a handful of grass, or in a pot-sherd: hence the derivation is rather *pala*, take from, than *pala*, scrape among.]

III. **Pala, palira, ku**, to choose, SEEK, SELECT, go to seek; as food, or for one who is sick; to select a palm-tree for tapping *uchema* wine.

IV. **Pala chibwenzi, ku,** MAKE or COURT FRIENDSHIP; *pala ubwenzi, bwenzi, chisamwali;* also *palana chibwenzi; mnyamata ndi mnzache a-palama chibwenzi, mfumu ndi mfumu wina,* of two boys or of one chief with another; *ubwenzi a-da-palana ndi Mpambe,* friend of God. See **Chibwenzi.**

V. **Pala,** THIN PORRIDGE OR GRUEL; of flour; also **palala**; plu. *mapala; la* class; derivation, *pala* I. *Ku suta pala,* to sup porridge. *Cho-sa-diera pala,* you can't learn it unless you begin when a child (whose mother feeds it with its infant food). *Pala la moa,* the gruel they make to put into beer; *pala la chiperepere,* of sweet beer.

Palala, I., GRUEL. See **Pala** above; *mapalala.*

II. **Palala, ku,** TO BE ILL WITH worms in the intestines, or DIARRHŒA; from the simple *pala,* soft or loose; *chu chu chu.*

M'mimba mu-dza-pinduka m'mimba u-ka-tupidwa u-palala nako; njoka zi songa ntenda m'mimba ndizo zi-palalitsa, of a swollen stomach, worms are the cause of the sickness.

paladwa, palalidwa.

Palama, ku, and **palamira,** TO BE DREADFUL; of a wild beast, or fierce man; of a hill, to be of steep ascent, difficult (its opposite is *fatsa,* to be gentle); to be evil or cruel towards, to be of dread aspect; to be much or many or vast.

U-li-ndi muntu wina amene a-ku-chita zo-opa za nkanza u-nena kuti, ine nda-palamidwa, if you are with a person who makes you afraid, or is cruel to you, you say, I was affrighted (*palamidwa*). *Nkondo ya-palamira i-fodza kawiri kawiri,* the war was terrible, it came so often.

palamitsa, -idwa.

Palamula, ku, TO PROVOKE, ROUSE, CALL FORTH, a dreaded object; *palamula mirandu, ku puta mirandu,* to provoke a quarrel, also *ku puta amaka,* to provoke what is dreadful; *palamuka,* also easily provoked; *a-ndi-palamulira ine mirandu,* he gets me 'into a scrape'; *ku palamula ndeo ndi mlendo o-sa-m'dziwa,* also *palamula mlendo* or *mnansi,* to provoke a quarrel with a stranger or acquaintance.

palamutsa, -udwa; palamulitsa, -ira.

Pala-pala, coming out of. See **Pala** I.

Palapasa, ku, TO SPREAD OVER WITH THE HAND; SCRAPE, AS A HEN; also **papasa** and **papasula**; spread as in drying flour on a mat, *ti-palapasa ufa; ta-palapasa* or *papasa chikuo,* we rubbed out our footmarks; *nkuku i-palapasa zinyalala,* the fowl scrapes among the rubbish.

Palapata, ku, TO BE RESTLESS, SHIFT ABOUT, as of one tossing on his bed; of one shifting from place to place; *ku palapata pa mpasa pa-li pa-ku-luma nkunguni,* to toss about on the mat, for there are bugs biting. *Pa-mdzi pano nda-topa-po ndi-funa ku-manga pena, anzache a-nena, ndiwe wo-sa-kazikika u-palapatitsa,* I am tired (he says) of staying at the village here, I want to build somewhere else, his companions say, you are a man who can't settle, you keep shifting about.

palapatira, -itsa, -ika, -idwa.

palapatu, palapatu, restless, 'fidgety'; also *taka taka, fulukuta fulukuta, faka faka.*

Palasa, ku, I., TO SCRAPE, RAKE OUT, as fire; *palasa moto;* as a fowl, or dog, or as a fish moves its fins (*nsomba i-palasa ni zirimba ni zipsye-psye*); *palasika,* scrape asunder in searching for anything; *a-li-ku-palasa pansi* or *tokosa, mirandu i-ri-ku-m'tsutsa,* he scrapes on the ground with his finger, the case is going against him; *ku palasa moto pa mkumbaliro ku-funa kala la bwino,* to seek for a good piece of coal in the fireplace; hence—

II. TO PADDLE OR ROW A BOAT, *palasa ndi gombo=chapa,* also TO PUNT a boat, shove with a pole, *palasa ndi mponda=ponda. Ka-palase anzako* or *ka-olotse, ka-tenge,* row your companions over.

III. Also *p'alasa nkolokwa,* TO GLEAN.

Palasuku, A BOTTLE; *apalasuku; wa-a.*

Pale, THE SHERD OR FRAGMENT OF AN EARTHENWARE POT; also *pali;* plu. *mapale, mapali; la* class; *a-ika fodia lo-uma m'pale lina a-ika moto lina li-kala pansi,* they put dry tobacco in the one sherd, another is left on the ground (in making snuff); *ndi-fe anji? mwamna ndi pale u-swekera njiri,* what do I fear? a man is but a potsherd broken by the way (*u,* from *mpika,* understood); *pale la-ku-kazinga chimanga, lina lo-tayira pulusa, lina to-kalira fodia, mapale ang'ono a-kwesera nsinga,* a sherd for roasting maize, another for throwing away ashes, another for grinding tobacco into snuff, small fragments are used for rubbing the bow-string smooth.

Pa-li-be, THERE IS NOT, *nanga u-ti ndi-ka po-tere-pa apo pa-li-be?* did you say that you put it so, there is nothing there?

Palichiza and **palikiza, ku,** TO SET POTS TOGETHER UPON THE FIRE; *ndi-funa ku-palikiza mpika wanga pa moto pako-po* (*pa choso*); *na-ika mafua awiri mbali ina na-chirikizira ndi mpika wa mnzache-o, mipika i-chita mwa chipali,* I wish to put my pot beside yours on your fire; and they take two of the fire-stones (instead of the three) on one side, and support the pot with its companion in lieu of a third stone; the pots touch one another. See also **Pala.**

Paliza, ku, TO LIGHT, to light a pipe; *moto a palira m'pale na-palizira fodia ndi kala,* they get fire in a sherd and light the pipe with a coal; *u-sa-pale kala paliza muuni,* don't get a coal, light a piece of grass; *u-palize moto u-ndi-unikire,* light a wisp of grass, strike a match, to give me light.

[Synonyms—*atsa, koleza.*]

Palo, THE SHOULDER-BLADE, plu. *mapalo, la* class.

Paluka, ku, TO SEPARATE FROM, differ from, leave; *ku-paluchira njira ija,* to leave that path; *njira i-paluka, palukira, apa,* the path branches off here; *u-londa chikuo cha njati, ndiko ku leka bande lina la kale ndiko ku-lowa pena, za-palukira* apa, on a buffalo-spoor if you find that they leave one track and go off elsewhere (*zisa umo, zina umo, zina uko,* some here, some there); *mubvi wa-ndi-palukira wa-ndi-pweteka manja,* the arrow broke off and hurt my hand; *wa-paluka wa-sia abali ache,* he has left his people; *wa-paluka mtima tsopano,* he dissents.

palula, ku, TO SEPARATE FROM, CAUSE TO SEPARATE; *ku-lowa kwa chabe; ku* **palulira** *mlomo* (or *chiromo*) *wa nkondo,* to make one party branch off and send it round another way, as they do in war; also TO SPLIT, as *balula* and *bandula; ku palula chikuni, nsungwi, bango, nsimbe yo sadzula,* to split firewood, bamboos (for building, &c.), reeds, sugar-cane already skinned; *ku-i-palula palula, kuti a-die bwino mwana,* to break it up small for the child to eat.

palutsa, ku, TO SEPARATE, as stream for irrigation; *palutsa antu a-dzi-lowe kwina,* send off one party another way. Adverb **palu.**

[Synonyms—*balula, kadzula, padzula, ufamba, waza, bandula, pambana, pambula;* also **patuka,** *q.v.*]

Pama, also **pamm, pamu,** FALLING ON or THROWN AGAINST, LIKE SOFT MUD, or *nsima* porridge; *dote li-nka pama pansi, nsima pama; akazi a-omola nsima nsengwa pama,* the women take out the *nsima* from the pot and put it into the basket, *pama!*—also *mamina pama!* in blowing the nose; *ku* **matikira** *mpira wa matalala pama, a-i-lo-pamulira madote pama,* throwing snowball or mud on to a wall; *u-m'matika nayo nsima mnzako pa tapi pache mati! pati! pama! pamu! pamm!* to throw *nsima* porridge at him, which sticks.

[*Madzi a-gwa pu-u-u! ufa wa-gwa kutu! yo-yoka wa wa wa! chimanga cha-gwa wa! pi! nkuni, mtolo, wa gwa pi!* water falls, flour oversets, sprinkles, maize falls, a bundle of firewood falls, with such and such different sounds.]

Pamama, ku, TO FALL on the ground, of anything SOFT, as *pama* above; *ntochi ya pamama,* the ripe banana fell.

Pamanta, ku, TO BEAT, beat upon,

clay, STAMP a mud-floor; beat a stick; *ku pamantika*, to be as clay with water, and thus to be beaten soft and smooth; *antitsa*; also TREAD, as grapes.
amanta chigua, beat a platform.
anta m'nyumba ndi zitsichi, beat use with posts. *Pamanta njoka, anta mnzache ndi ndodo, paman-te* (*ku-li-tsendera*), to kill a snake, another person with a stick, beat (the root meaning).
amantira, -itsa, -ika, -idwa; also nyms — *tsendera, guguda, senye-gunda*, &c.
amba, I., THE PANCREAS; round main stomach in an animal, so d from its adhering (*patika*).
. TO DIP; also Yao and Chipeta *nsa*; *a-pamba nsima m'suzi*, they their morsel in the sauce.
I. TO STEAL; rob; *wa-pamba za-ku landa, wawanya; ku pambwa*, e despoiled, robbed; *wa-ndi-pa-zanga*.
V. TO HOLD FAST ALL TOGETHER. **Pambo.**
ambali, ASIDE, BY THE SIDE; *ku pambali*, to speak irrelevantly; in confidence.
ambana, ku, TO SURPASS, EXCEL; aths to separate in different direc-s, hence *mapambano*, cross-roads, the separating out; TO SPLICE pieces of wood or string—*i.e.*, to hem passing by each other; also *mpana*.
ambanitsa nkwinjiri, sempetsana ima ache, make the ends overlap other in the splice. *Wa-pamba-nnzache ndi ku-tamanga*, he ex-d the other in running. *Ndi ichi cho cha-pambana ndi icho*, that is er than this. *Nda-pambanira ena chifukwa pa-na-li-be mande-le*, I was about to pass the place use I saw no marks of your ig.
mbanira, -itsa, -ika, -idwa; also **bula**, to make pass; **pambuka**, rate from.
nonyms—*pita, sempa, psola; punda, die-sa*; derivation *ku pamba*, to hold fast ier.]
mbo, I., THE RIM ROUND A HUT (in making it), of bamboo or sapling, which holds all the posts together; it holds like a ring spliced round; also the other horizontal circles; *ma-pambo, la* class (so called from *pamba*, to hold; also to steal; and of the pancreas because it holds on to the stomach).
II. **Pambu**, HASTE, diligence, as *changu; mapambu; la* class; as *pampu, q.v.*
III. Sudden emotion. See **Pampu.**
Pambuka, ku, I., TO STAND ASIDE AND LET ANOTHER PASS; the reverse of *pamba* and *pambana*, to hold fast and pass one's self: II., also as *pandu-ka*, TO LEAVE, GO ASIDE FROM (*ku leka njira ku lowa pa tengo*); hence, to go aside for any particular purpose, *a-nka-ku tengo ku pambuka*, covering delicately the real meaning of easement. *Tiyeni ti-werengane wina wa-pambu-ka*, come, let us count ourselves, some one is away. *Ku choka m'kamu = ku pambuka*, to leave the rest. *Mwa-mna a-pambuka ku pisa nkazi, mwa-mna a-pambutsa nkazi*, the man gets to one side to let the woman pass, he allows her to pass (it is often the other way). *Mwana wa-pambuka*, the child has gone aside into the bush. *Wa-to-ndi-***pambutsa**, he calls me to turn aside. *Ndi-pambukira pa mudzi ndi-ka-dia fodia*, I go aside to the village to smoke (the main path usually passes just outside a village, and the path to the village branches off).
Pambula, ku, TO EXCEED; as in counting; *asanu ndi ku-pambula*, six, *i.e.*, five and one more; also in pairs with one over, *ku pambula mmodzi*; of any even number or any complete set, and two, three, or more over as the case may be. *Ndi-pambula mbvi umodzi ndi patse mnzanga, ndi-funa kuti i-tsale yo-kwatana yoka yoka*, I have one arrow over, I must give it to somebody else, I want to have only pairs (*ku kwatana*, to marry, to pair) of arrows.
Pambuyo, BEHIND; after; *pambuyo panga* or *pa ine*, after me; *pambuyo-po*, afterwards; *pa-mbuyo*.
Pamdzi, or *pamzi, panzi*, at the village; *pa-mudzi*; pamdzi patu.

Pamene, WHEN, WHERE; which, of *pa* class; the relative, of which *pati* is interrogative. *Pamenepo*, there, then, demonstrative; *pamenepa*, *pamenepaja*, *pamene pomwe*, *pamene pano*; *pa-* and *mene*, *q.v.*

Pamene a-da-dza amene-o, when those came. *Pamene iye wa-ona iye*, when he saw him. *Iye a-na-nka pamene* or *pomwe pa-na-li nkondo*, he went where the war was. *U-sa-nke pamene-pa*, you must not go there.

[The difference between *pamene* and *pomwe*; *pamene* is the simple unimpassioned relative, *pomwe* emphasises the place or time, in that very place where.]

Pamlengalenga, the sky, THE FIRMAMENT, the air; suspended; *ku lenga* with *pa*.

Pamodzi, TOGETHER; AT ONE; AT ONCE; *kamodzi* is once; *ku-enda pamodzi*, to walk together; *a-na-badwa pamodzi*, they are of the same age, or of the same standing; *chitira pamodzi*, do it at one time.

Pamone, beating mosquitoes out of the house.

Pampaale, or **pampawale**, FLAT SIDES; as *bwambi*, breadth; narrow sided; *la* class.

Pampano, for **pompano**, here.

Pampu, and verb **pampuka**, **ku**, and **pampukira**, rise up suddenly, with SUDDEN ENERGY or FORCE OF HEART; *mtima wa pampu*, *mtima u-pampuka*; as *duku!* and *dukula*; *muntu a-pampukitsa*, the person rushes out with precipitancy, or haste.

Mtima wa-pampukira za-ku-ba, his heart rises suddenly because of some theft of his property. *Mtima wache u-m'pampukitsa*, his heart incites him. *Garu a-pampukira zakudia*, the dog gets up quickly for food. Also for *nkondo* (*ku tamangira kunka kumene ku-li nkondo*), *nchito*, *masewera*.

pampula, **pamputsitsa**.

Pamtu, on his head; *pamtu pache*; *pa-mtu*.

Pamula, **ku**, to throw anything soft on the ground or on any place where it sticks **pamu!** and **pamm!** TO THROW AND STICK MUD or ANYTHING SOFT. *Ku-tenga dote* ndi ku pamulira or *ku patika pa nyumba*, *ku pamulira kantu ko-olowa kamene ka-patikidwa ko-sa-choka*, to take earth and throw it 'platch' on to the wall, to stick something soft on which sticks and does not fall—see **Pama**.

Pamwamba, ABOVE, upon, on the top of; *pa* and *mwamba*. *Mtima wache pamwamba ku-funa ku-uka m'tengo ku-ka-pa nyama*, his heart is roused wishing to go to the bush to hunt.

Pamzi—see **Pamdzi**—at the village.

Pana, **ku**, TO FIX BETWEEN TWO sticks, as a load between two bamboos; *ku pana mitolo*, to make up a load thus. A bamboo is split, bark-string tied round the place where the parts separate, the load of salt, in its bark-cloth or fan-palm-leaf bag, put between, and the ends tied tightly together to keep it in; when sticks are used, a long and a short one are tied together, the equal ends being still tied with a space between them. This serves the purpose both of making soft bundles easily carried, and of giving a tail or stick, on which to rest the burden in taking it up or putting it down; it is also thus leaned against a tree. *Pana maungu*, tie pumpkins (five or six) between bamboos; *i-pani mdzeka*, or *panireni mdzeka*, fix the grass bundle between the bamboo horizontals in making a house; *pana nyama ya misese*, *pana nkuku mu mpani*, *mbewa*, *mpafa*, fix strips of meat in a split stick, roast or carry a fowl in a small split stick, a mouse, a portion of liver; *nsungeri imene ndi-ma-ng'amba ya-ndi-pana mwazi chu chu chu*, the bamboo I split has caught my hand and bled it; *pana kala la moto*, take a coal in the tongs (made of pieces of wood or bamboo); *a-ka-chimwa a-ma-m'pana ndi mpani wa-ku-limba mutu*, *a-ma-m'pana mpani*, *na-bvumbula zimene a-da-chimwa-zo*, if any one commits a crime they torture him by squeezing his head between two sticks and find out by torture his crimes; *nyanja ya mpani uko kunsi i-panapana*, the fork of a river, there down-stream it gets very narrow.

ku panira, *a panira mpika ndi mapazi*, they grip the pot with their feet (in stirring *nsima*). *Mbano yo-paniro mkua*, tongs for grasping the brass wire. *A-panira mpanje*, or *ndewere, ndi nchafu*, they hold the drum between their knees.

ku panika, *mbewa zi-panika*, the mice are fixed; *nchito zo-panika*, much work; to fix, fasten also in one's mind.

ku panitsa, *ku panitsa mbuna*, to make a pit narrow at bottom and wider at mouth for catching game.

ku panikiza, to press down, and fix to the ground, as a goat (*ku-i-gwira pa-kosi*); a tree in going to cut it across (*ku-u-gwiritsa ku-funa kudula*); to meet one's enemy (*ku panikizana*); to be compelled to go (*ku-enda mo-panikiza*); to sleep tight fixed between two companions (*na-u-panikiza wa pakati, a-gona asanu m'malo amodzi mu-ka-kanikiza pakati tirrr, ku-ona ko-palapatira bi*, with no room to turn); to meet and fix up a thief (*nda-i-panikiza mbala*, caught in the act).

ku panikira, *-itsa, -idwa, -ika;* hence *mpani*, a split stick; *mpano, mbano*, tongs; *chipaniro, mbaniro, lipatira;* also *kanikiza*, to press, *tsendera; patika* and *pata, chipata, mpata*, &c.

ku panula, to loosen, *q.v.;* also *kanula*.

Panda, ku, I. (1), TO BEAT, SLAP; with hand or fist, also *ku panda ndi nkunku*, to beat with a club; to throw the ball on the ground in play at ball; *a panda mnzache, amache a-panda mwana;* also **ku pandana**, to fight, beat each other; *wina ba! wina ba! amao a-nena mu-sa-pandane ananu*, blows given and returned, their mother says, children, don't fight; *ku panditsa*, to beat soundly.

(2) TO BE WITHOUT, LACK; *u-sauka u-panda ku-kala*, you are poor, you have no place to stay; *ku-panda mano*, to have no teeth; *wo-panda nzeru*, to have no sense.

wo-panda pache, TO BE USELESS, SENSELESS, poor, be without that which is essential to its utility or normal condition; *mtsamiro wo-panda pache, wo-ipa, wo-gogoda antu*, a pillow which 'joggles' and is useless (of a wooden pillow head-rest); also *wo-panda pache=wo-sauka; inu mu-li wo-panda pache*, rarely *wo-panda panu*.

(3) TO PLANT; SOW; *a-li-ku-panda chimanga, nsimbe, maungu, ntedza*, he is planting maize, &c.; *tie ti-pande mapando, ti-pande m'mapando, a-li-ku-panda ndi manja a-li-be kasu a-i-timbiriza ndi chala cha-chi-kulu*, let us plant the holes by the stream; he is planting with his hands, he has no hoe, he presses it down or in with his thumb.

(4) ? To put a cross-beam on, *mpanda*.

II. ONE WHO PUTS A CASE OR *mlandu* straight; plu. *apanda; wa-a* class.

III. A FORKED STICK; the fork of a tree; the stick itself, as well as the notch or hole of the fork; *m'panda mwa panda*, in the branching of the fork; plu. *mapanda, la-a* class. The legs of an *nkokwe* store, four or sometimes three in number, *mapanda;* the forks for propping up a house, *nyumba ni-funa ku-gwa* (about to fall) *ni mpepo, na-tenga panda na-chirikira kuti i-nga-gwe*, they take a fork and prop it up for fear it falls.

IV. THE MIDDLE OF, also a hole, as well as *mp'anda; m'panda mwa njira=pakati pa njira'; mbvula i-da-ti-pezera m'panda mwa njira*, the rain caught us half-way.

V. The rest for a coffin, by the wayside, on the road to the burying-place; *a puma* (rest) *ndi maliro* (the mourning procession) *pa* **panda** *pa mbali ya msitu* (at the side of the thicket), *a-ka-chotsa pamene-po* (take the corpse from there), *a-pumula nao pa panda lina la-ku-manda konko* (another stage), *a-ka-chotsa pamenepo ndi ku-loweza m'dzenje* (in the grave), *a-tsira dzimanga, ntedza*, &c., *pa panda pompo* (offer sacrifice at the *panda*): *panda la ku njira nla-li-kulu, panda la m'mudzi nla-li-ng'ono*, the resting-place by the way is large, that in the village is small.

Pande, A SLICE OR SECTION OF PUMPKIN OR FRUIT, cut through the middle; *chibandwa*, a slice; *pande ndi chibandwa cha-chi-kulu*, a section is a large slice; *dzungu la-li-kulu li-ri ndi mapande anai*, a large pumpkin has four lumps—*i.e.*, half the thing cut through the middle (*mapande awiri*); plu. *mapande; p'ande; la* class.

Pando, I., A PIT FOR PLANTS; specially maize by the streams, which gets the deep water and comes in early, or when they please; *a-kumba mapando m'madimba*, they dig pits in the rich deep river-soil; *mapando a maungu, a ntanga za maungu*, the holes in which pumpkins are sown.

Also, in general, the hole dug, in which any seed is buried; *a-tema mapando m'dote ndi kasu cha! na-ika maso a chimanga atatu* (or five, &c.) The hole made by the stroke of the hoe, if not well made, struck twice, with left hand, corns put in with right; of *chinangwa*, the hole is deeper. Plu. *mapando; la* class.

II. **Pandu,** THE FRONT TEETH; plu. *mapandu; la* class; so called from their being flat-sided (*chifukwa cha banti lache*), specially the two large front teeth.

Panduka, ku, I., TO LEAVE, go away, SEPARATE FROM; leave one's house or country; leave a caravan; to be split off or broken off. Hence **ku pandula,** TO SPLIT OFF, take off bark (as *kumbutula*), BREAK OFF by nibbling or gnawing, to split and break up hard grains (*ku pandula nyemba pa mpero kuti a-pange chipere*, breaking beans on the stone to make bean pottage).

ku pandutsa, to cause to leave, as one inciting or enticing a slave to go away (also *pandula*, **tundula**).

Uyu ngo-panduka mtima, he dissents. *Ka-pandule ntengo wa-ku-ti u-dza-bviiche u-dza-mwe*, strip off a piece of bark in order that you may (when you come to water) dip it in and drink. *Ku-pandula nyemba*, to split open beans (as *ng'amba*). *Ku-chotsa kungwa kau, ku pandula. Pandula pandula mbeu*, nibble or gnaw the grains.

II. **Panduka, ku,** of one's heart, to go after, to leave and go after; *a-pandukira ulendo*, he desires travel much (as **susukira**); hence, TO COVET, DESIRE, *mtima wache u-pandukira za-eni*, he wants other people's things; *a-pandukira nyama*, he is a greedy hunter. Hence **chipandu,** something dreadful, A WILD BEAST; also hunting, a hunter, and **mpandu,** *mpandu za nyama*. Hence also TO STEAL, *ku pandukira za-ku-ba*, to go after thieving, and **mpandu,** A THIEF.

ku pandula, to make a short cut through the bush, also to excel.

Panga, ku, I., TO DO, TO MAKE, to get ready; *ku panga mfuti*, load a gun; *ku panga ulendo*, get ready a caravan; *ku panga mirandu*, to set forth the case; *ku panga chamba*, to get ready the bhang pipe (*a-chi-tenga na-chi-tsira pa kafwambira na-ika kala tswanyireni*, they take the bhang, put it into the pipe-bowl, and put a coal broken up into glowing pieces); *ku panga nyumba munda, chitsime, ng'oma; ku panga zinyao.*

Pangana, make an agreement; *mnzache a-ti, dzuka, tie, ntengu nyuyu wa-lira-yo, si ndimo muja ta-panganira*, his companion says, get up, come along, the *ntengu* has crowed, was not that our agreement? (to get up at *ntengu*-crow); *ku-pangira kwache*, its size, make, &c.; also *mapangidwe*, make, form; *ku pangana mwambo*, to instruct in customs; *ku-panga mzako chintu cho-ipa*, to treat a person badly; *chaka~cha tsogolo si-cha-pangidwa*, the coming year is not yet made, you don't know the future; *nda-m'panga njira*, I told him the way; *ndiye wo-pangika*, or *uzika*, he is obedient, you can get on with him; also *panjira* (soft *j*), *panjira ubwenzi anzache;* as *chita; lenga=* create.

II. **Panga,** A CAVE, a hole in rock; *p'anga; la* class; plu. *mapanga.*

III. **Panga,** A WEAVING-ROD; the smooth stick between the upper and lower sets of thread by which the shuttle thread as it passed through between them is beaten up close; *la* class.

[*A-sema nsungwi se se na-ngo-esa panga a-kayala tonje*, they cut a bamboo rod smooth, and make it a weaving-rod when they set the thread.]

IV. *Panga*, as *patu, kwatu*, my house; *panga pano.*

Pangala, ku, and **pangalala,** TO MAKE WITH LARGE INTERSTICES, to make loose, open; as a crate for fowls, **chitangalala**; a door or house badly made, or made intentionally with interstices, *ta-gona m'nyumba ya-ku-pangalala ya zidoo zambiri*, we slept in such a house; *ku-panga mo-ipa chitseko, nyumba, kokwe, mpanda*, to make a door badly, house, basket, fence; *chi-ri-pangalala-pangalala, chiri cha mipata mipata*, of many gaps; also of cloth, &c.

pangaladwa, -atsa; pangalika, -ira, -itsa, -idwa.

Pangana, ku, I., see **Panga**; TO MAKE AN AGREEMENT.

II. SUCH AND SUCH A PLACE; *pamda paja pangana*, at such and such a garden; as *langana, changana, pa* and *ngana.*

Pango, I., a sort of MUSICAL INSTRUMENT, made with a hollow sounding gourd, to which is attached the stick upon which the four or five strings are strung; it is played with a stick (*a-menya nsinga ndi mtimbo*); an *nkata* rim is placed round the gourd-mouth.

[*A-tenga chipfulu cha-chi-kulu na-kungira uta na-ika ku kamwa kwache na-matirira ndi pula; a-ika nsungwi* or *bango, na-kola nsinga na-mata pula*, they take a large gourd-shell and a bow-string, put it at the mouth of the gourd, fasten it tightly with wax; the bow is either of bamboo or *bango* reed, bent with a bow-string and smeared with wax.]

II. A kind of dance; at which the *pango* rattle is used: III. *Pango*, also *mpango*, small hollowed pumpkin filled with stones and rattled in dancing; *nandolo a lira mpango. Wa-a* class.

Pang'ono, A LITTLE, or SLOWLY; *pang'ono pang'ono*, very slowly, just a little way; *pa-ng'ono.*

Pangula, ku, TO OPEN UP, to make one's way through; to cut the grass, open up a path through the grass, over the *dambo* plain, cut away grass from the verandah, cut open an animal (*ku pangula nyama*, as *tumbula; nyama, nkuku, nsomba, zonse zi-tumbulidwa, zimene*).

Pangula minga, ku-i-senga pena mbali imodzi, to cut away thorns branching over the path. *Nyama ya-pangulira dambo ilo*, the game passed over the plain. *Ku-pangula chinga ku-li-patsa mpata kuti a-kumbe po mbuna ina*, to open out the fence to make a gap to dig another game-pit. *Wa-pangula munda ku-pita kolambalala, wa-pangula pakati pa munda*, he made his way round by the edge of the garden, he passed right through. *Ti-pangule apa ti-pite*, let us open it up there and go through. *A-pangula nkokwe ziwiri zonse ku-panga nazo nyumba ya ana a bwalo*, he opens up both grain-baskets to make a house for the boys.

pangutsa, -uka, -udwa.

Panika, ku, TO FIX, fasten; bear in mind, increase one's work—see **Pana**; also **panikisa,** TO FIX down, between, fast, TO COMPEL (compel a person to do a thing).

Panima, ku, TO TWINKLE, SHINE, GLEAM; adverb **panipani**; firefly, *chipanipani.*

Mpambe i-panima = pyetima, the lightning flashes. *Chipanipani chi-panima. Nyenyezi zi-panima* or *twa-nima*, the stars twinkle. *Maso a mpaka a-panima*, the eyes of a cat gleam, *m'maso mwache mu-li pani-pani. Chitsulo cha pa moto mmene a-ta-dzi-chi-sanja ntete zache zi-panima*, in hammering a bit of iron the sparks fly about. *Kunja ku-ka-andikira malimwe ku-panima m'mapiri monse nyezi nyezi*, near the rains the bush-fires shine in all the hills.

panipani; panira, -itsa, -idwa, -ika.

Panitsa, ku, to catch, grip between. See **Pana.**

Panja, OUTSIDE; *a-panja*, outsiders; could be used for the heathen.

Panji? what? how? interrogative of *pa* class. *Pa-munda u-lumbira mpanja napo*, or *u-nenera-nji ku munda kwatani*, what are you saying about the garden? also, why are you speaking about the garden?

Panjira, ku, to make—see **Panga.** *Pa-njira,* by the way.

Pano, HERE; *patu pano,* at our home here; *pano pano,* just here; *ndinu o-mana pano-pano,* this just shows your 'stinginess'; *tsopano,* now; *pompano,* just here.

Pansi, BELOW; on the ground, on the floor; underneath; *pansi pano,* here below, on the earth; *dzenje li-nka pansi,* the pit is deep; *kala pansi,* sit down; *ang'ana pansi,* look down; *mano a pansi,* under teeth; *amna a-imba pansi,* men sing in a deep voice; *nena cha-pansi,* speak low; *mau a-cha-pansi; pansi* also sounds like *pamdzi*=at the village; other phrases for 'here below' are, *dziko lonse, dziko lonse la pansi pano.*

Panta, ku, TO BEAT OUT, hammer out, iron; as *sanja, panta kasu ku-li-patsa kwambi la-li-kulu,* to broaden it out; *ku panta pa pa pa! ku panda ba ba ba!* Also to beat, in building a house, hammering the grass bundles close, *ku* **pantira** *nyumba;* also *pantitsa, pantidwa.* Also to beat the earth aside in looking for ground-nuts or *nzama* beans; *pantirani nzama, nda-tsira dote pa mizu, pa tsinde, pa pata pa nzama,* I have put earth round the roots, beat earth round the roots.

Panti, a flat side; **panti panti,** flat-sided; as *banti, banti banti; mapanti, mabanti; banti limodzi; la* class; root, beat flat.

Pantira, ku—see **Panta** above.

Panu, at your village; your, of the *pa* class; *panu-po.*

Panula, ku, TO OPEN WHAT IS FIXED (*ku pana*), or grips, as a pair of tongs; open tongs, pincers, brass wire rings; *panula nkwinjiri, mpani wa nkuku, mpani wa tumba; panula pa mpata pa mpanda pa-li timitengo ta-ti-ng'ono, u-panula ndu-pita,* open the gap wider in the fence where the posts are small, widen and pass through; *u-ka-bvala mpete ya maluma m'chola i-ka-kaniri-ra po-bvula u-i-kanula,* if you wear rings, of which the ends meet and overlap; if they are too tight when you take them off, you (**kanula**) open them up.

panuka, -utsa, -udwa; *panuka,* &c.

Panyo, for *pa-nyo*—see **Nia** and **Nya,** to do easement; 'foramen podicis.'

Panzi, at the village; *pamdzi.*

Pao, at their or his village; and their, of *pa* class.

Papa, I., flutter and hang above as a bird, above the water, or above dead meat; *mbalame zi-ri papapa a-dinganiza kuti pa-fa nyama, udzudzu u-li papapa m'moto muno,* the mosquito is fluttering about at the fire; *nakapapa,* a bird that thus catches field-mice.

II. TO BE THIN; *tupi la-papa, muntu wo-papa; garu wo-papa; muntu wo-kalamba wo-papa msagwada zache,* or *puwana msagwada,* an old man's cheeks are hollow; *inde mba-ona ku-papa-ko tupi lache-lo kuti ka-da-li njara,* yes, we saw from his body being thin that there had been famine; *ku-papira njala,* to be thin from hunger; *ntanga za-maungu zo-papa,* seeds of pumpkin, thin and flat.

papira, -itsa, -idwa, -ika.

[Synonyms—*ku-onda,* lean; *ku-pyapyala,* to be thin, narrow; *ku-nefuka,* shrivelled up.]

III. AN OLD 'LICHERO' or 'NSENGWA' BASKET, used as a dust-basket for putting the ashes (*pulusa*) on the dust-heap (*dzala*); *lichero la kale kale, li-pyola madzi ndilo papa,* an old basket which lets water through; also *chipapa, p'apa;* plu. *mapapa; la* class.

Papafu, BREATHING HARD, PANTING.

Papalala, ku, of a bird TO HALF EXTEND ITS WINGS; also of a man to throw himself down any way with fatigue; also **vapalala, verichete, nya-kalala** (also of feathers curled back); *paparara.*

Mbalame i-ka-kodwa i-ka-ta-ku-papa i-papalala, mpiko nyaka, when a bird is caught, and when the flapping is over, it spreads out and unfolds its wings. *A-peza mbalame ya-ku-fa mapiko ache a-papalala,* they find the bird dead with its wings spread out. *Nkuku ku papalala pa ana pache ku* opetsa. *chinkwambi kuti chi-dza-tenga,*

wl spreads out its wings over
od for fear the hawk takes

ladwa; **papalalitsa, -ika.**
asa, ku, to feel, SPREAD OUT HANDS IN FEELING; as *ambasa;*
) scatter, SPREAD out flour to
spread aside; also **palapasa,** *i-papasa* or *palapasa pa dzala,* with its feet; *ta-papasa chikuo chi-londe chikuo chatu-chi,* we ate the spoor for fear they it; *ta-papasa ufa-wo, ta-mwaza* e scatter or spread the flour.
asira, -itsa, -idwa; also—
asya, ku, as *mwaza,* to scatter,

asula, ku, TO SPREAD OUT; also *-ika, -utsa, -udwa;* as *inswa,* l white ants being dried in pre- them for food; turning them nd spreading them out, as one our in drying it; *papasula cha-*dry half-cooked beans, &c.
atisa, ku, TO FORCE THROUGH; ring, or hole (*koza, panga*), n; force one's way through (*ku ra ku-pita*); to crush in between *u-dzi-papatiza.*
papi, drinking largely, quaff-

ra, ku, TO QUAFF, beer, water; up without stopping; to sup, *pala; ku suta* is to sip, sup; *pso pso,* to take little sips.
nna uyu a-papiritsa, this man largely. *Li-ka-zizira si-li-a,* if it is cold you can't drink *apira pala la mankwala li-ka-li to,* drink the medicine up hot, n't do it cold. *Gugudira,* drink

ritsa, -ika, -idwa.
la, ku, to take out of, as *omola; ui nsima.*

; for words beginning thus, see

a, ku—see **Paliza**—set fire to.
ra, ku—see **Palula**—split.

a kind of FLY; makes honey; its hole in ground and trees; *pansi, ngati nchenche za-zi-kumba dzenje la-li-kulu la-ku-ika, mazira ache a-fana ni njuchi, zi-dibwa ngati njuchi,* it makes its honey in the ground, in shape it is like a fly but has a long thin body (about size of the common fly), it digs a large deep hole, the honey is like bee honey and is eaten; *wa-a* class.

Pasira, ku, TO PUSH a pointed bamboo through the *mdzeka* bundle in making a roof; *pasira bwalizo wina m'mipata-mo,* push another spar into the side-bar in making a bedstead; *pasira nsengwa, i-ta-booka,* mend a basket *pa chiboo* where the hole is; *pasira chimanga cho-someka,* to push in maize cobs. *Paza* is to comb.
pasiritsa, -ika, -idwa, -ira.

Paso, A RAFTER or thin radial bamboo in a hut roof or *nkokwe* roof; *mapaso, la* class.

Pasula, ku, TO DESTROY, unroof; break up; also **ku pasuka,** to be destroyed, get old.
Mfuti ya-pasuka, the gun is worn out. *Nyumba ya-pasukitsa,* the house is decayed; *ka-ngo-i-pasulani,* go and throw it down; *yo-pasulika,* easily destroyed. *Muntu wa-pasuka nka-zache wa-fa,* the man is unroofed, as it were, because his wife is dead. *Mu-dza-pasulitsa mdzi wa mfumu,* you will bring destruction upon the chief's village, take care.
pasutsa, -udwa.
[Synonyms—*susula,* *ononga* (spoil); *wanda* (lay down); *gwetsa* (overthrow); *gwedula, gwedemula, gutuduza, chikula* (all overturn); *zula* (root up).]

Pata, ku, I., TO STICK AS IN A GAP, in the fork of a tree, as a stopper in a bottle (*sera* meaning to go through); stick between or in passing through; *chipolopolo chi-pata m'panda mwa njira, si-chi-da-fika pa mbuto pache,* the bullet stuck half-way, it did not find its mark; *ndi-me-tu-***patira** *apo,* I was just stuck up between them there (*me-tu* = *ma-i-ta-ku*). *Ku* **patana,** to crowd, press one another, be wedged together.
patika, a different word, see—
II. **Pata,** THE GAP OR SPACE BETWEEN individual plants, between the stalks of bamboos, trunks of trees, between the teeth; *m'pata,* in the space between, also mpata yache, also

chipata, a gap, a gate; plu. *mapata*, spaces (also *mipata*); *la* class; *p'ata; ku pata. Chi-ra-churuka m'mapata*, or *zi-da-tseka mapata*, the number of spaces between was increased—*i.e.*, the gaps were more filled up by being broken up into other gaps; *mano ache a-li mpata*, his teeth have gaps.

III. A CLUMP, of individual plants, grass, bamboos, trees; not far from its base, as if directly from the foregoing; also connected closely with it—

IV. An individual plant AT ITS BASE, tree at the lower part of the stem; the base of a clump; some way up the stem and some way down; *la* class; *p'ata.*

Pata la nsungwi, clump of bamboos; *pata la nkundi, nzimbe, ntedza; pata la chipfutu*, the base of the clump. *Mnzako a-chi-ku-tyolera tsinde la msinde u-nena wa-ndi-patsa ku pata*, if some one gives you the root bit of the sweet cane, you say, he has given me the *ku pata*, the base.

V. FLAT, like the head of a *churuzira*, blue lizard; *mtu wache u-ngo-ti pata.*

VI. **Pata pata**, PATTER OR BEAT OF A DRUM; *ng'oma i-pata-pata, ng'oma zonse zi-pata-pata zi-ri mbanda mbanda! pa! pa! pata! pa! pa!*

Patali and **patari**, far away, AT A DISTANCE; *patari patari*, interspaced at some distance between each; *asabola patari patari*, onions or chilis here and there in the stew; *patari pang'ono*, at a little distance; *patari ndi pano*, it is farthest to here; *ku-tari*, is far away; *patari, patalitali.*

Pate, a kind of CAT; like *gologolo;* or *golopati*, like a squirrel with fluffy tail, lives in trees.

Pati, I., ENTERING INTO, disappearing into, as men into a hut, ants into a hole; SETTING OF THE SUN, when it disappears behind the horizon; also **pate**; *dzuwa pati!* verb *patira.*

II. ADHERING TO, or LYING ON, as a flap on the buttocks (worn by the Angoni, which flaps, *pati pati*, when they run), as a spill of wood or bark adhering to the tree, not necessarily adhesive, but fitted to it; or of waterlily leaves on the surface of the water, *m'madzi-mu pati!* verb *patika;* also—

pati pati, put it on quickly; of maize-heads *a-li pati pati*, adhering close.

III. **Pati?** where? *pa-ti*, as *ku-ti;* whereat?

Patika, ku, TO STICK ON, ADHERE TO—see **Pati**; as patch on canoe; *ku-patika chipatwa pati pati*, to stick on a patch so that it lies on or adheres to; *ku patika ka-tsamba pa mtengo*, to stick a leaf to a tree; *patika pa komo*, listen at the door, put close to the door; *masamba a-patika pati pa madzi*, as the *nyika* leaves.

patikira, ku, to join one's self to, as to a caravan; *patikira malenzi*, something added to a bargain; as in taking away rubbish, to put the two hands or leaves close together: **patikitsa.**

patikana, ku, to be close together.

patikira, ku, TO ADD TO, FASTEN TO, PUT CLOSE TO; put together, add something untrue to a story (*ku patikizira kwa chabe*); **patikizwa**, cleave to, be stuck to, to BE IN DIFFICULTIES or straits.

[It is the same idea in *badika* and *matika*, slightly modified; *badi, pati, mati*, and *mata*. Also *gabadula, badukula, gambatula, bandukula; papatika.*]

Patira, ku, TO DISAPPEAR INTO; *njoka ya patira yonse ku una*, the tip of its tail gone in; *dzuwa la-patira*, the sun has SET (*dzuwa la-patira, ndamenyabe*, and I still fought); *nyerere zi-patira ku una, antu a-patira m'nyumba.*

Patsa, ku, TO GIVE; *patsa malo*, make room; *chipatso*, fruit; *patsira*, give for delivery; *patsana*, exchange; *patsika*, liberal, *wo-patsa.*

A-patswa kwa mfumu, he receives gifts from the chief. *Wa-buka mfumu uja a-ku-patsa zako nawe u-bvala*, he is a popular chief, he gives you cloth and you wear it. *U-ta-m'patsa nu-sa-m'patsa masiku ena*, you give one day and another you don't (*patsa*, used to make gifts). *Ndi-patse ine icho*, give me this. *Patsa mnzako icho; ta-m'patsira mnzako; ka-m'patsire.*

patsira, -ttsa, -tka, -idwa, -ana, pa-

ynonyms—*pereka*, hand over; estow; *tuma*, send.
golo, IN FRONT; before; *pa-ache; m'tsogolo, chatsogolo; tsogolo*, that he may see in

I., separating.
t our home or village, as Also our, of the *pa* class.
a, ku, TO GO TO THE SIDE of l to let another pass (*ku-nka i pa njira kuti muntu wina a-chingama*); TO LEAVE, SEPAR-M, *ku-paluka njira ya-ku-mu-* o off to the village; *ti-patu-i?* where can I go? *paluka* ave one's sleeping-place.
a, ku, and patutsa, separate, loosing out a flock; to take t and put on one side.
i, on one's person; *pa-tupi; mlandu pa-tupi pako*, to be l in dispute; *a-kala ni patupi i*, with child.

for words beginning thus, see it—
ku, I., TO COMB OUT, bundles for thatching; *chipaza cho-ekera, ku-chotsa makwata ache*, b for CLEANING *sekera* grass, ing away its broad leaves; *bango, nzimbe, mtengo; ku-go wo-sa-bvalira bi*, to leave stripped (*ku chotsa ntambi*

TO SKIRT ROUND; *ku pita mwa munda, ku paza malire, ndi njira, ku paza m'konde, mo-dulitsa ku enda mo-zembera* skirt round, cut across, and m the people), to skirt round *balala*) the boundaries, the e verandah, or clear the grass

THE FOOT, the sole of the foot; otmark; *a-sia mapazi pa ; pazi lonse*, whole foot; on the sole; *a panga myendo, azi;* plu. *mapazi; la* class.
a, ku, to take from one place in another; take plants of l and plant them with others; *a nzimbe-o.*
a, -utsa, -udwa.

PE, I., FINISHED; *pamene u-ti u-te ku-dia nao pe!* when you finish eating with them; *pamene a-da-ta-ku-aluka yaluke yalukeni pe ndimo a-da-nka m'dziko langana*, when they had all finished their going and leaving the place, they went into such and such a country; *yambe-yambeni-pe!* finished beginning, when the first stage is over. It thus comes to be a sort of intensive particle, just as the particle *ta*. *Ku enda pe=ku enda chabe*, just walking, nothing more, that's all.

II. SITTING QUIET and pensive; *ku kala pe, a-ti pe, muntu a-li-pe; kantu ko-enda masiku onse, lero ka-ka-kala m'mbuto imodzi a-ti-nka lero ka-li pe*, anything which goes every day, but to-day stays still in one place, to-day, they say, is still.

[It is pronounced *pe-e-e*, *e* like vowel-sound in 'pay' or 'say'; while *pe* III. is pronounced with *e*, like the *e* sound in 'met' prolonged; the *e* in *pe* I. is not prolonged, but, like the *ay* in 'away,' pronounced sharply.]

III. **Pe**, SPREADING; *ku ala pe, nsaru, mpasa;* to spread a mat or cloth.

IV. **Pe**, of *pemera*, SPITTING UPON.

V. **Pe**, beating; *ku menya pe!* BEATING LIGHTLY, *ndi kantu ko-leru-ka;* hence—

VI. **Pe pe pe!** BEATING, AS THE WIND; *mpepo i-enda pe pe pe; ku pe-pa, pepezera; peperera moto pe.*

Pea, I., of an ARROW SHAKING IN ITS FLIGHT; also *peya*—see **Peyama**; *ku* **epa** *pea pea.*

II. Standing aside, AVOIDING. See **Pewa.**

Peama—see **Peyama.**

Pebvi, THE HITTING OF A BULLET.

Peche peche, twirling the pointed stick in the notch of the under stick, in producing fire—see **Peka, Pekesa**; sound of rubbing.

Pechera—see **Peka.**

Pechete, SOUND OF RUSTLING, as a restless sleeper on a mat; sound of running away; sound of *chiswe* eating the grass; not the sound alone, but the idea of the action; gathering up arrows in one's hand.

Peda, ku, and **ku pedama**, TO AVOID, go to one side, as **Penda**; to hide from one's companions, as zemba zemba,

pretending some business or other occupies him; *a-ka-ona anzache a-ngo-peda-peda, a-ka-ona antu a-li ku nyumba kwache na-ngo-kwenta-kwenta kunamizira ku-enda*, if he sees his companions he disappears, or when sitting by his house he sees people coming, he doubles round and back again, pretending he has somewhere to go; *ku enda o-sa-yang'ana ku-mbuyo o-sadziwa nzeru ku-nkongo ku-li maso bi*, to go without looking back, with no sense, and with no eyes in the back of his head; *peda peda*.

Pedi, A STEEP PLACE; *a-ona* **choli** *ku pedi*, he sees that it is steep down at the descent; also **pompo**, *pa-pedi po*, or *ku pedi-ko; m'sa-mba-limbirira ku pedi-ko*, don't strive or go so hard, so near the edge; *la* class.

Pedwa, ku, to be killed. See **Pa.**

Pedzu, and verb **ku pedzula**, TO TEAR OFF A LITTLE BIT; tear up; also **ku pedzuka, -udwa**; in getting out a thorn to tear the skin a little or cut a little round, or in extracting an arrow (*pedzula kuti li-kale bala li-modzi kuti mpepo i-dzi-pita monse*, cut the skin between the two wounds that there may be one wound, and that the air may get freely at it); to tear off a bit of cloth; of an arrow tearing up a bit of skin in passing (*ku lasa motsetsula*).

pedzulitsa, -lka, -idwa.

Peka, ku, TO DRILL, BORE, specially in producing fire by twirling one stick in the notch of another; *ku peka moto;* also *ku pekesa* or *pechesa moto peche peche; ku peka chinsangwi* or *chipeko*, to twist or twirl with one's finger and thumb grasses into a bracelet; *ku pekera udzu, zimpusu*, to twist grass bracelets.

pekesa, ku, TO BORE A HOLE THROUGH, bore into by twirling any boring instrument in the hole; *ku pekesa moto*, to make fire; *ku boola kantu ndi mtsukwa wa mubvi, ku pekesa, chi-sa-sweka chiko a-ka-funa kuti a-chi-soche, a-pekesa ndi chindumba*, to pierce something with the tang of an arrow-head, say a gourd cup is broken and one wishes to sew it, the holes are thus bored; *myawa ya chulu i-ma-***pekesedwa** *ndi chiswe*, the holes of an ant-hill are bored by the white ant; *ku pekesa ndondo* or *nsikwa*, to bore an *nsikwa* top.

pekeseka, ku, to be bored; *peketsa, pekesetsa*.

For *ku peka moto*, see **Mpeko.**

[Once heard, *ku peka nyimbo, ku-i-funa lero, ku-i-ganiza lero lomwe nyimbo, ndiko, ku-i-tenga m'mtima*, to seek it to-day, to think of it to-day, to find it in one's mind—*i.e.*, to make a song.]

Pekera, a long grass; *la* class.

Pele-; for words beginning thus, see **Pere.**

Peleka, ku, to give. See **Pereka.**

Pelele, LIP-RING; also *perere;* plu. *mapelele; la* class.

[A small hole is first pierced in the upper lip, and a small piece of grass put through to keep it open; this is exchanged by degrees for large pieces until a solid *ntona* can be worn; the hole is gradually widened still further until an ivory ring, sometimes an inch and a half in diameter, is inserted.]

Pelepetu, a spindle. See **Perepetu.**

Pelewela, ku, to come short. See **Perewera.**

Pemba, ku, TO ASK, ENTREAT; *ku pembera*, to ask forgiveness for another (*ndi-pembera mnzanga*); as *pembedzera, q.v.*

U-ndi-patse ine aka, ndi-ku-pemba ine, give me that little thing, I beg of you. *Wina a-ta-pempa kantu, nda-funa ku-m'mana iye a-gwadira-gwadira, na-omba manja kuti nda-ku-pemba*, one begs something which they refuse to give him, so he goes down on his knees and claps his hands and entreats; as *ku gwira myendo.*

Pembe, an edge or BRIM; the brim of a hat (not the edge of the brim); of a canoe; heard also of cloth or the verandah of a hut, but not commonly used; *la* class.

Pembedza, ku, TO ENTREAT; beseech; also to honour thus; *pembedzera*, intercede.

Ndi-masule ine ndi-tawe **nda-pembedza**, loose me that I may run away, I entreat you; also *chonde chonde* and *ta-gwira myendo; na-gwadirira kuti a-kululuke mtima.*

pembererwa, -etsa, -edwa.

Pembera, ku, TO GO TO SEEK FOR; from *ku pemba;* with adverb **pembe**; also *pemberera*, go about seeking for anything.

Ku pemberera moa, to seek for beer. *Monga u-ta-sokera nyumba yako pamdzi wo-kulu u-pemberera ku-funa nyumba yako*, as when you lose your house in a large village, and go about seeking it. *U-pembereranji, ndi-pemberera changa; chindalandala chi-pembera.*

Pemera, ku, TO PUFF, SNORT; also TO SPIT OUT UPON.

Mvu a-pemera madzi, the hippopotamus snorts and blows out water from its nostrils. *Njobvu i-pemera madzi ku-mbuyo kwache*, the elephant squirts water over its back. *Mamba a-pemerera antu*, the cobra spits at people. *Muntu wo-ledzera anzache a-m'pemerera chimera*, the drunk man's companions spit out *chimera* upon him in scorn. *Pemera madzi kuti kantu ka-olowe*, to moisten anything with spittle, *pemerera madzi luzi. A-m'pemera mnzache*, the weasel blows or spits medicine into its companion's snake-wound. *Njati i-pemera pee*, the buffalo snorts.

[It is not 'spit,' which is *labvula, ku labvula* or *tsira mate, ku labvulira zitsipe*, but is rather puffed or spiffed out: *nunkiza* is to sniff up, to smell; *fentera*, to sniff, to sob.]

Pempa, ku, TO ASK, TO BEG; *pempera*, ask for, pray; as also *popera; ku pempa nzingano, ku-pempa mbuzi*, to beg a needle, to beg a goat; *a-pempa kwa anzache*, he begs from the others; *a-ndi-pempa ine, a-pempa ine*, he begs me, or from me; *a-pempa ine nkuku*, or *a-ndi-pempa nkuku*, or *a-pempa nkuku ine*, he asks me for a fowl; *a-pemperera mbvula, nyama, myoyo, ya antu*, they pray for such things as rain, hunting, and human life.

pempera, -etsa, -edwa, -ana; *muntu wo-pempeka, u-ka-m'funsa, na-ku-patsa.*

[Synonyms—*funsa*, ask; *funa*, seek; *tsatsa, tsata, londa, pembera*, go after, seek for; *pembedza*, entreat; *umirira*, importune; *longera, lamba lomba*; *popera*, pray.]

Pena, ELSEWHERE, OTHERWISE; *pena nsompo, pena nkwangwa*, at one time an adze, at another an axe; *pena anai pena awiri*, some four, some two; *si-zi-sia pena*, they are everywhere, they (the mice) leave no place uneaten; *ndi-mange mudzi pena*, I shall build somewhere else.

Penda, ku, I., TO TRY, test; also specially, TO TRY THE 'ULA.'

A-penda t'engo, a-penda ulendo, they try whether or not they should go to hunt, or go upon a journey. *A-penda ku-wedza nsomba ndi namwiyo*, they see whether or not they should try fishing there by the *namwiyo* fishing-bird. *Ti-pende nkondo ti-one ngati i-ti-i-ka-ti-pitikitse ife*, let us see about the war whether or not they will drive us back. *A-penda* (or *esa*) *mirandu ndi nkuku*, they try the case by giving poison to a fowl. *Njobvu i-penda mpepo* (*i-tapa dote ndiko ku-taya kumwamba ndiko kumene ku-nka pfumbi lache-lo ndimo iye a-nka ku-tsogolo kwache-ko*) *kumene i-dzera kuti i-ka-mvere pfungo la antu*, the elephant tries where the wind comes from (it takes earth and throws it into the air, and goes in whatever direction the dust blows from) that it may catch the scent of hunters.

pendera, -etsa, -eka, -edwa.

II. **Penda,** noun, *la* class; TRIAL, TEST; trial of *ula*, by which anything is supposed to be found out; also **pendo**; plu. *mapenda* and *mapendo. Ti-ri-ku-penda penda la-madzi kuti ti-one amene wa*, we are trying the hot-water ordeal to see who has stolen.

[*Penda la nkondo, la njira, la m'tengo, la bodza, la mirandu, la ku-ba, la ku-wedzera nsomba*, tests for war, for danger by the way, for the bush, for the discovery of lying, for the judgment of difficult cases, for stealing, for going a-fishing, &c. See also *mpinjiri* (the pieces of wood with which they try); *ula; chipendo; ombeza.*

Mwabvi is administered to a dog or a fowl instead of a person, either with the person's consent or without it when they cannot get at him: a chief very frequently thus takes the ordeal by proxy. It is not necessary that the case even be a serious one. The resort to *mwabvi* poison is common, and also the giving it to a fowl instead of the person.]

III. **Penda,** and verb **pendama,** TO GO TO ONE SIDE, AVOID. See **Peda** and **Pedama.**

Pendama, ku, TO INCLINE, SLANT;

lean to one side; also of the sun TO BEGIN TO GO DOWN (see also **Penuka**).

Pendamitsa mfuti, make the gun slope. *Pendamitsa mbia ya moa, a-dzi-kulupira kuti moa u-li-ku-ta*, make the vessel lean over (the beer-pot is very large and deep, and the drinkers sit round in the *bwalo*) so that the men may see that it is nearly empty. *Muntu a-kala cho-pendama*, the man sits leaning to one side. *Dzuwa la ku m'dzulo la-tsika, la-pendama*, the afternoon sun.

pendamira, -itsa, -idwa, -ika; pendamula.

[Synonyms—*chingama, tsamira, edzama, pendeka, tsitikula.*]

Pendeka, ku, TO LEAN OVER, SLANT; to incline the body; carry a pot sloping on the head (*sendeka, dendekera*); *dzuwa li-pendeka*, the sun is going down.

Nsichi ya-pendeka, the post slants. *Muntu a-pendekera mtu, komwe ku-li nkana iyi*, the person bends his head forward to listen. *Chindu la nyumba la-pendeka ku kwawa*, the roof leans over to the hollow.

pendeketsa, pendetsetsa, pendeketsetsa; pendekera, -eka, -edwa.

Penga, ku, TO BLOW THE NOSE; as *ku mina*.

pengera, -etsa, -eka, -edwa.

Peni, I., glittering. See **Penima.**

II. Truly; as *cheni, eni; peni peni;* of the *pa* class.

Penima, ku, TO GLITTER; *mpeni u-penima;* as *panima; twanima, pyetima.* See **Nyezima.**

Penjera—see **Penga** above.

Penuka, ku, TO LEAN OVER, of a jar, so as to spill what is in it, **ku penula,** to cause to lean over; in crossing over a hill or mound, to be seen going over and descending; as *gaduka, cholimira.*

Ngalawa i-penula antu **chululu,** the canoe leans over and precipitates the people into the water. *Dzuwa li-ri-ku-penuka*, the sun is descending out of sight. *M'ta-chi-peza chitunda cha m'njira mu-enda pamene-po ku-tsikira ku kwawa-ko antu omwe a-ma-ku-onerani ku-tari, a-nena, a-penuka tsopano* **zile!** *ndu!* if you come to a hill in the road, and descend on the other side to the depression, others seeing you from a distance, say he descends completely out of sight. *Mtsuko wa-penuka ndi nkuku i-na-ima m'miromo mwache ndimo madzi a-na-tayika*, the jar overturned with the fowl's standing on the brim, and the water spilled; (as **kapiza** and **tsanyulira,** *mtsuko wa-m'penukira madzi na-m'kapiza m'maso*, the jar she was carrying with water leaned to one side, and the water splashed over into her face; *mtsuko* **penu,** *madzi* **penu pu, tsanyu** *pu, madzi* **kapi**).

penudwa, -utsa; penukira, -itsa, &c.

Penya, ku, TO SEE.

Penyula, ku, TO OPEN UP, open out, push aside and so open between; open a window; to raise up a little, to look under; broaden a road by pushing the grass aside; **ku penyuka,** to open up (intransitive).

Penyula pa chindu ku-peza kowe, or *nzio ya kowe*, to open the roof to find a rat or rat's hole. *Mapira a-penuka*, the grain opens; *chimera cha penyuka. Maudzu a-ta-churuka m'njira a-i-wanda kuti mwi-yere mwa ku-i-penyula*, if the grass is high they lay it to make it clear by opening up the way; *penyula ti-pite. Wo-dwala a-***penyula maso** *ache u-ta-m'peza a-li m'tulo*, the sick man opens up his eyes when you find him asleep.

Reverso-extensive of *ku-penya.*

penyuka, -utsa, -udwa; penyulula.

Pepa, ku, I., TO BLOW, to blow as a puff of wind; TO BE COOL as the afternoon gust; to be cool from clouds coming over the sun, *dzuwa la pepa;* hence *pepera* and *pepeza moto,* **pepezera** *moto,* to blow with the mouth in blowing a fire; **ku pepuka,** to be light; also **ku pepeta,** to blow in light puffs (see under the various words).

Mpepo i-pepa pe pe pe, i-ri-ku-omba mpepo, the breeze is blowing. *Ku-leka ku-pepa, ku-dika*, to become calm. *Dzuwa la-kuzumuka tsopano, lo-choka ukali, la-pepa*, the heat has lessened, it is cool; *mpepo i-ri-ku-letsetsa dzuwa ku wawa, dzuwa la-gwa*, the breeze keeps away the painful heat of the

sun, the heat has fallen. *Ta-mva ku-omba kwache kwa mpepo fff, pi* (pronounced with lips and teeth). *Dzuwa li-pepa ndi ku-tembenuka kwa kunja*, the sun is cool with the change outside.

*A-***pepera** *moto ndi pa-kamwa*, he blows the fire with his lips. *Mpepo i-pepera pa bwalo, pfumbi twe! michenga ndi-lowa m'maso*, the wind blows in gusts at the *bwalo*, the dust all about, and the sand into one's eyes; *i-pepera ufa, i-pepera zinyalala pa komo. Mbvula ya mpepe*, is rain which comes blown into the house. *Ku-pepera mbewa*, to smoke the mice.

Ku-peperera mbewa kuti zi-fe ndi utsi; ku kolezera moto ku pepera pa una pao ndi udzu, ngalale, zinyalale, to smoke mice, to make them die with smoke, setting fire to grass and rubbish at their hole and blowing the smoke in.

peperetsa, -edwa.

II. TAKE CARE! also of REGRET; 'what a pity,' 'so sorry'; also, 'I beg your pardon,' *nda pepa.* Also **ku pepesa,** TO CONSOLE, express regret, make glad.

Peperu, A BUTTERFLY; *a-ti batata*, it is still; *a-balalika mapiko*, it opens its wings; *a-komaniza*, shuts.

Pepeta, ku, I., TO BLOW, begin to blow; II., TO SHAKE; also as *peta*, winnow; see **Pepa, -era, -eka,** &c.; see also **Pepetuka.**

Mpepo, or *mbvula i-ri-ku-pepeta*, the wind or rain comes in gusts. *Komo lache li-kala la ku-ang'ana ku mvera mpepo i-pepeta ndi mbvula pe!* if the door of the hut face the south you get wind and rain at times into the house. *Ti-pepete nsengwa-zi*, let us winnow these baskets, *pepeta mpale, pe pe pe, pe.*

[A sort of rattle is made of *msengwa* baskets sewn and covered with gourd-shell and filled with corns, *ka chi, to, ka chi, to, che che che.*

A-lika zimanga m'nsengwa ndiko ku bvundikira chibade ku-kamwa kwa nsengwa ndiko ku tenga chingwe na-pekesa chibade na-poolera pamodzi ndi nsengwa na-tenga chingwe na-pika pompo na-manga, they put maize corns in a basket, cover the mouth with a gourd-shell, take string, bore holes in the shell, likewise in the basket, and sew them with string; *a-pepeta nsengwa zao m'ku bvina*, they rattle their baskets in dancing. **Pepeta** = RATTLING.]

Pepote, THE RIM, EDGE; see **Mpepete.**

Pepetuka, ku, TO WAVE, as grass, or grain, or trees; to stagger as a sick or a drunken man, *mo-sia-sia njira. Zimanga zi-ri-ku-pepetuka ndi mpepo; maudzu onse a-pepetuka; mpepo i-ri-ku* **pepetula** *mitengo.*

pepetudwa, -utsa.

Pepeuka—see **Pepeyuka,** below.

Pepeyuka, ku, TO FLUTTER AND FALL AS A LKAF, a feather, or of anything light, or of an arrow that is too light to 'carry': adverb **pepeyu.**

pepeyula, ku, and **pepeyusa,** to cause to fall, of things light; also **peyutsa, -udwa,** &c.

Chinyalala chi-gwa pepeyu, the piece of straw falls lightly. *Nda-i-lasa mbalame ni mpero ni-na-gwa pepeyu*, I hit the bird with the bird-arrow and it fell fluttering down. *Mpero wo-sa-lemera i-chita pepeyu*, an arrow too light waves and swerves, as *chi-songa chi-pepeyuka.*

Pepesa, ku, I., TO BLOW; blow smoke into a hole; blow fire, anything hot. See **Pepa, pepera.**

pepezera, -etsa, -edwa, -eka; *pepezera moto*, blow up the fire.

II. To condole with, make glad, apologise—see **Pepa.**

Pepu, quick, light; *anzuka myendo pepu*, lift one's legs lightly; *katundu wa pepu!* a light burden.

Pepuka, ku, TO BE LIGHT (as *leruka, anzuka*—see **Pepa**); to be worthless, of LITTLE WEIGHT or ESTEEM; *iwe wa-ndi-pepukira m'maso mwanga*, you are little in my estimation; *zinyalala nzo-pepuka, masamba o-pepuka.*

pepudwa, -utsa; *ku-peputsa muntu = ku m'chepetsa*, to despise; also *pepukidwa = tukuka; peputsa katundu*, to make light of a burden.

Pepula, ku, TO WINNOW, in the *chipeta* basket; separate light from heavy; *a-pepula mapira mankusu nakala kwa oka*, they sift *mapira* grain and the husk-covered grains remain by themselves, *mapirapira a-nga-kale pansi*, the real grains stay below.

pepulitsa, -lika (able to be separated), **-idwa**; as *fesula*.

[*A-pepula madea ku-tenga madea a-kulu-a-kulu na-taya, na-tenga madea o-sanganisa ndi misere na-lika paja*, they sift the coarse husk, taking it out and putting it away, taking the husk, still mixed with grains of flour, and put it by itself.

The basket is shaken round (*ungula*), its contents thrown or jumped up, the heavy come to one's self, the light go to the outside.]

Pera, ku, I., TO GRIND; to grind with the *mpero*, hand-mill stone; also to rub down or GRIND DOWN in sharpening the point of anything; also **peresa**, *q.v.*

Ku-pera maere, or *mapira*, or *fodia*, to grind *maere*, or millet, or tobacco. *Ku-pera nsonga ya mbvi*, to sharpen an arrow-point; *mfufu zi-gwa*, the dust falls. *Ufa wo-***pereka**, well-ground flour. *Ka-pere mpale*, grind down some flour-grains.

perera, ku, to press cotton (*tonje*) with the roller (*mchiro*) upon the *chimbira* or board, to take the seeds out; *cho-perera tonje*.

peretsa, -edwa, -eka: *pera* = to grind; *p'era*, to kill.

II. TO SIT QUIET; *a-ngo-kala na-ngo-pera*; hence to tacitly refuse to go when asked, &c.; *anzako a-nena kuti i-dza kwatu, iwe ndiwe o-sa-mka-ko kwao-ko ndiwe u-pera*, your friends say, come home, and you, not going to their home, just sit still: *pe*.

III. From *ku pa*, *q.v.*: also in making string and plaiting thread, to add the one thread (called *mpongo*) to the other two strands (*nkosi*) twisted together.

[There are in plaiting or twisting string always two strands of the *bwari* leaf plait finishing at the ends; at a sufficient distance, when the one previous has stopped a fresh one is laid in, which in turn leads out to the putting in of another, *ku-pera mpongo*.]

IV. Of animals, to pass frequently, or to come out, *pomwe zi-pera-po nyama*; to make out of it a proverb, *apo mpomwe a-pera-po nkani-yi*: from *pa*.

Pereka, ku, TO GIVE; HAND OVER; intrust; intrust to another's care; show the way, lead from one village to another and then leave; take something to give and leave; also **perekera**, and **perekeza**; TO GUIDE (*tsogolera*, go before, lead); TO BETRAY (hand over to one's enemies).

Perekera ulendo, show the caravan the way. *Ndi-tuma iwe, u-ka-tenge ichi kwa muntu uyu, uza iye ndine nda-pereka ichi*, I send you, to take this to this person and say, I have brought (been sent to bring) you this. *Pereka moyo=ku chita zo-limbika mtima*, to give up life and not care, to be brave. *Kodi iwe wa-ka-pereka mfuti ya mwini u-na-bwereka kale ija*, have you given back that gun you borrowed to its owner? *Pereka zache*, give something of his own. *Nda-***perekera** *mwana wanga kwao* or *ndi-m'***perekeza**, *ndi-m'perekera*, I am showing my child his way home. *Ndi-ma-perekera mwana-yo ku-ka-tenga nsima*, I take the child to get some *nsima*. *A-m'perekezetsa mwana-yo*, he still continues to take the child (say, even though grown up and able to go himself).

II. TO BE RUBBED, ground—see **Pera**. *Ubwea wache nka-tsala ka-li ng'ani ng'ani ninga ngati a-paka chizilo pa-pereka-pereka; pa-pereka masika onse pa mitengo pomwe pa-lira kwichi*, the hair does not remain on, it shines as if it had been painted with dye (*kulunga*, to rub); there is rubbing continually where the branches of the trees rub together.

Perekere, a species of LOCUST; *perekere nze nze nze* (*a-imba zo-lauka*).

Perepeteka, ku, TO BE BALD; *tsitsi li-perepeteka ndi katundu*, the hair is rubbed down by carrying a load: *nyani ngo-perepeteka pa mkolo pache*, the baboon has no hair on its buttocks; *mtengo wo-perepeteka*, the tree is losing its bark; *tonde wa-perepeteka pa chipumi*, the he-goat's forehead is bald; *chikopa cha-perepeteka*, the hair or fur of the skin is off. See **Pereka**, II.

Perepetu, I., a kind of HAWK: *mankabai*.

II. A SPINDLE for twirling thread; it is spun round with the hand upon the leg and allowed to twirl in the air, this twists the loose cotton tight: *njinga ya kamba yo-sansira tonje*, made of the shell (*chigabadiko*) of a tortoise; also of gourd and bamboo—

see **Njinga, Tonje**: *aperepetu; wa-a* class.

Perere, a lip-ring—see **Pelele**. It is also used for a piece of grass put through the ear, *ta-m'tolera kapererekо ndi-dulize ndi-ese perere la ku kutu*, take him that little *pelele*, I shall cut it and make a *pelele* for the ear; *la* class; *mapelele*.

Pereretsu and **peretsu**, meeting one another on the road (see **Pa**); *ndi-kafika nao m'njira pereretsu;* also *ku-peretesera nyimbo, ku-i-imba pereretsu*, to sing in answer.

Peresa, ku, TO RUB, SCRAPE; as also *pera*, to grind; rub upon a stone, as in sharpening an axe or knife; *ku peresa mpeni, nkwangwa, nsonga yache kuti i-twe; peresa mbedza*, sharpen a fish-hook, *pa mwala; peresa mapazi*, scrape one's feet on the earth, as the Chikunda do in salutation; **peresana**, rub together, *zi-peresana izi, mitengo i-peresana; ndi-ku-peresa iwe*, or *ndi-ku-pera iwe*, I shall beat and shake you (in fighting with a person).

peresera, -etsa, -eka, -edwa, -ana.

Perete, perete-perete, CLEAR THROUGH, LIGHT THROUGH; without obstacles to the sight, as in looking through an unthatched roof, sunlight through chinks; also in a thicket, seeing one's way through, seeing light through; in the bush, *pano po-ti peretu-peretu antu a-nga-pite-po*, it is clear here, people can pass.

Peretsa, ku, TO CAUSE TO MEET—see **Pa, Pera**; *ku peretsera*, to meet; **peretsana**, to resemble each other, to meet each other; *mau a-peretsana*, or *tsagana*, the words agree, or say the same thing; *nda-peretsana mau*, or *perana;* also *pereretsana*, as *komana*, of two paths, &c., meeting; *ku peretsana mau*, also to speak words agreed to or understood by others; *mindala i-peretsana*, the cracks meet.

Perewera, ku, TO BE TOO SHORT or TOO LITTLE; to come short; TO LACK; not to be sufficient for.

Wina a-nga-perewera ndipo m'kueza, one may come short in measuring it. *A-na-***perewedwa** *zonse zonse*, he lost all. *Mtima u-li-ku-***perewera** *chanka pa-tari*, his memory fails him, the thing escapes him. *Nsima i-perewera muntu*, the *nsima* is too little. *Mupulumutsa yemwe mu-perera* or *perewedwa*, or *perewedwera*, if you let him off you won't get your things.

Perezo, prison (Portuguese).

Peru, peru-peru, WAVING IN THE WIND; also of RUFFLED WATER: anything light carried up in the air.

Peruka, ku, TO BE RUFFLED as water, WAVE as anything light in the breeze: **-ula, -utsa, -udwa.**

Pesa, ku, I., TO COMB; *pesa tsitsi ndi chipeso*, comb the hair with a comb; *tsitsi lo-***peseka** *lo-limba*, hair easily combed, not hard; *wa-ku-pesa iwe ndani*, who combed you? (*i.e.*, your hair); *ku tukula tsitsi: tsitsi la ku-mbidzi lo-sa-peseka.*

pesetsa, comb well; **pesana, pesera.**

Pesa, II., A PIECE OF CLOTH, 8, 16, or 32 yards; here generally 16 yards = 2 *ligolas* = 4 fathoms: *apesa*, plural.

Peseka, ku, TO PIERCE, PUT STING INTO, &c. Also of *pesa*, to comb.

Pesi, A STALK of maize, grass, &c.; not of a tree, which is *mtengo; u-ndi-tengera ine ku pesi*, you despise me (see **Tukula**); plu. *mapesi; la* class; it is used chiefly of the old stalk, the young juicy stalks being *zikota.*

Pesuka, ku, TO BE CLEARED AWAY, of the clouds—see **Pezula**; *kwa-pesuka*, the rain has cleared off.

Peta, ku, I., TO WINNOW, to toss up the contents of the *lichero* or *chipeta* basket, thus separating heavy grains from light flour, then throwing out with a dexterous jerk the heavier grains gathered at the farther edge of the basket, or with one's hand gathering them out. The various actions are: *ungula*, roll the basket round and round; *sera*, jump it up and down, making the light pass through the heavy; *peta*, knock and jump the one part out—*peta* used, however, for the whole. *Mene a sinja tsokwe ndimo a-peta mpale yache*, when they pound *tsokwe*, the thick of the beer, they sift out the *mpale* grains. *Yo-peteka*, as *yo-sereka*, well winnowed.

petera, -etsa, -eka, -edwa, -erana.

[*Po-konola a-petera pa-modzi ndimo-nso*

madea a-kutulira m'lichero ndimo a-ungula-ungula akulu-akulu a-esa magaga, gaga a-tondeza misere, a-peta madea na-ka-taya ku dzala, nkuku, mbuzi, zi-dia magaga yo-taya pa dzala, koma pa njala a-yanika na-sinja na-ka-sinja na-dia dea, when they pound the grain (*konole*, with first rough pounding) they winnow it all together, and the *madea* husk they throw out and turn over into the *lichero* basket, and roll it round and round: the very large grains are called *magaga*, and come above the *misere* grains; they winnow out the husk and throw it on the ash-heap; there the fowls and goats eat it; but in times of scarcity they spread it out to dry, and pound it, and eat bran porridge.]

II. **Peta, ku,** TO BEND, as a tree; *mpepo i-peta udzu*, the wind bends the grass; *peta uta*, bend a bow; *u-pete ti-che bwino*, bend the tree down, that we may set the trap well, or *peta mtengo mnzako a-funa ku-tenga zibalo*, bend the tree down for the other to get the fruit; *u-sa-u-pete mpeni*, don't bend the knife; *muntu wo-peteka ndi mbina*, a person bent is one with a curve in his back; *ku-peta-peta*, to swing as a bamboo.

petetsa, -eka, -era, -edwa: also *tepa*, bend, waver; *kowa*, bend, crook.

III. **Peta,** A YAM, plu. *mapeta*; also Yao; Mang'anja also *chilazi*; *la* class.

Petepe, A BADGER; plu. *apetepe*; *a-dia-njuchi*; also *cheuli*; *wa-a* class.

Peterera, a wasp or hornet which stings; *mabvu a-peta nkolo zao*, the hornet bends round to sting (*mbola*, the sting); *peterera uyo a-uluka-po a-ku-peterera-mo*, that hornet is flying about there to sting you; plu. *apeterera*; *wa-a* class; also **ku peterera,** TO STING.

Petezera, ku, to increase from a little cause; *kuza: diepetezera*, slander, make much out of little.

Petsa, ku, to kill much. See **Pa.**

Petsula, ku, TO TEAR OFF A LITTLE BIT of cloth; graze skin, as an arrow; as *tsetsula*, *padzula*, also *gunza* and *kadzula*; *o-sa-ng'amba pa-pa-kulu.*

Pa-ku-ng'amba kantu, ku-fika pa mtenda pache ka-petsukira pamene-po, in splitting anything, when you arrive at a weak part it splits or tears easily, or does so badly. *Ta-ndi-***pedsulira** *ka-nsaru ka-ng'ono, ndi-yese mkuzi*, tear me off a little bit of cloth for a belt. *Nsaru yo-bvunda i-***pedzuka-pedzuka**; *minga i-ndi-petzulira nsaru yanga, ndi-i-dula*, rotten calico is all torn; the thorns have torn my calico, I must cut them down.

Peu, and verb **peuka, ku,** TO SWERVE TO ONE SIDE, as an arrow; **peu peu**; *mpepo si-nga-***peule,** or **weyule,** *mbeu wa chitsulo*, the wind cannot blow aside an iron arrow. See **Peyuka** and **Pewuka.**

Pewa, ku, I., or **pea,** TO GO TO ONE SIDE, AVOID, bend aside; in avoiding a missile, or standing aside to let something or some person pass: **pewana,** to part from each other, *ku pewana ndi anzache*, give room to pass; also *pewuka.*

*A-***pewera** *anzache*, he gets out of the way to avoid company (his wife saying he is 'not at home'). *A-pewa mbvi*, also **lewa,** he avoids the arrow.

II. **Pewa,** plu. **mapewa,** shoulders; *la* class.

Pewuka, ku, or **peuka,** TO BEND ASIDE, go to one side, out of the way; **pewula,** to give room (*ku patsa njira*) so as to let or make another pass one in the way; also to turn aside to see, turn round, as *cheuka*, *a-mva mtsvati pa mbuyo pache a-pewuka*, he hears footsteps behind him, and looks to see who it is; *pewula antu a-ku-pise m'njira*; also *pewula*, separate one from another.

Peyama, and **peama, ku,** of an arrow, TO SHAKE IN FLIGHT.

Peyu, adverb of *peyuka.*

Peyuka, ku, to swerve aside—see **Pewa**; *pewuka*; also *peuka.*

Pesa, ku, TO FIND; meet with; pick up, and hence 'find,' is *tola.*

Mbvula i-ti-peza, the rain meets us—*i.e.*, we are caught in the rain. *A-na-ngo-pezera-pezera*, they just find them so (here and there). *Mpeni wanga ndi-na-***mwaza** *nda-u-peza apa*, my knife which I lost I found here. *Ndi-na-peza dzuwa la-lowa*, I found the sun had set (as the English idiom of 'I found nothing.' The difficulty is how one can 'find' nothing, but still it is old Mang'anja and Yao idiom as well as English). *Ndi-rinde*

ndi-ku-peza, ndi-ime pano ndi-ku-peza, I shall wait here to find you (here the idiom is more extensive than English, which would be, 'till you find me'). *Ti-dza-pezedwa ndi a-ku-pa nchenzi a-agaru,* we shall be met by the beaver-hunters with their dogs. *Ndimo a-la-peza mu-li-mwana,* and she just found that there was a child inside (the jar). *U-ngo-peza pa-mtu pa-li-be,* you just find (in the spirit mountain) that on your head (where you were carrying bananas in a basket) there are none.

pezera, -etsa, -eka, -edwa.

Pezula, ku, TO CLEAR AWAY RAIN, or clouds; be clear and open; *pezuka.*

PF-; for words not found under **pf**, see **F.**

Also for the various dialects, see **Bv-**, **Ps-**, and for nouns **Mf.**

Pfa, I., SPURTING OUT; *madzi a-dzera pfa! ku chatso cha njobvu,* the water comes spurting out of the elephant's trunk; *mwazi wa pa msempa u-li cho! u-li pfa!* the blood comes out of the artery spurting (*chororo,* spurting straight out).

II. *Pfa pfa pfa!* noise of ROASTING.

Pfalanti or **pfwalanti,** *q.v.,* spreading.

Pfe, STRIPPING OFF; *mtengo pfe! ku-sadzula lusi lache pfe! chimanga pfe! msinde pfe!* to strip off bark-string, maize, glumes, the rind of sweet stalk; also GRAZING, as a bullet or arrow.

Pfekula, ku, TO RAISE UP the lower threads in weaving; *sinda,* to press them down again; also of a trap springing back in one's face, *nsampa wa-ndi-***pfekukira**; *mnzanga wa-ndi-***pfekulira** or **pfekutsa** *nsampa,* my companion made it spring back; *pfe,* root.

Pfelula, ku, or **pfendula,** TO STRIP OFF, bark; *ku pfelula luzi lache pfe.*

Pfemba, ku, TO SWERVE OFF, GRAZE PAST, as an ARROW; as *tsemba* and *tseula;* root *pfe;* the bullet not entering straight in, but skipping or wounding only the flesh and skin; also TO BE FIERCE, *a-ndi-pfembera ine,* as *kalipa.*

Pfendula, ku. See **Pfelula** above.

Pfeula, ku, I., TO GRAZE, touch in passing, taking a bit out; as *tseula, tsemba,* and (above) *pfemba;* also **pfeuka**; as an arrow from a tree; *mfuti ya-pfeula,* the bullet skiffed past; as *chipolopolo chi-pfeula pa mtengo, cha-pfeula mtengo;* also II., TO STRIP OFF; *a-li-ku-pfeula makowa ache a dzimanga,* he is stripping off the glumes of the maize; also *senda* and *sadzula;* the root **pfe** or **se** or **tse.**

Pfi, I., STICKING INTO, as a spear; putting into, to hide; a stick in the grass, a comb into the hair.

II. WAVING UP AND DOWN, as grass or a tree.

III. ITCHING.

IV. TREADING UPON; also PRESSING; but this is better *mfi, msi;* as mouse in a trap, or treading on one's foot.

Pfia, ku, to itch; also *pfiya, pfika,* and *pfika;* commonly **pfika** (below).

Pfika, ku, I., TO STICK INTO; see **Pfi,** I. (above); *chi-pfike momo,* stick it in there; *pfika batata ya pa pulusa la moto-lo i-tukumire,* put the potato in the hot ashes that it may cook nicely; of a medicine-horn into a knot of grass in a garden; *cheyo pa chindu pfi!* a small brush stuck into the roof; also *twi! kwi! za! kwiku.*

II. TO ITCH; *li-pfika dzanja, kantu ka-ndi-pfika,* my hand itches, something makes my hand itch; also *pfitsa;* also *abwa, nyanya,* synonyms.

Pfikula, ku, TO WAVE UP AND DOWN, as grass or the branch of a tree; also to raise the eyes, as *penyula; ntambi zi-pfikuka mo-gwedezeka ni mpepo,* the branches wave up and down, moving with the wind; *maso a-pfikuka,* the eyes look up; *maudzu a-pfikuka-pfikuka,* the grass waves, rises and fall.

pfikutsa, -udwa.

Pfinya, ku, TO PRESS, TO SQUEEZE; strain milk; TO MILK a goat, *ku* **pfinya** or *kama* **nkaka**; wring out water; also *psinya, q.v.;* adverb, *mfi, mpfi, msi, mpsi,* also *pfi.* Also noun **pfinya,** PUS; plu. *mafinya; la* class.

Na-pfinya nankalimbwe na-choka mafinya, and they press the boil and

the pus comes out. *Ku-pfinya ntomba*, to press pus pustules, in smallpox. *Ku pfinya matumbo a mbuzi*, to press out the contents of the bowels of the goat. *A-pfinyana-mo matumbo, a-psyapsyalitsa*, they press them together.

pfinyitsa, -ira, -idwa.

Pfiya—see **Pfia** above.

Pfolorera, ku, to uncover. See **Fololera.**

Also other words in *pfo* see under **F.**

Pfu, I., *pfu pfu pfu!* SOUND OF PLANING, as in cutting a stick smooth with a knife; also SOUND OF GRINDING, on the millstone, *mpero i-mveka pfu pfu pfu;* in planing the shavings are **mfu***mbwe* **mfu***mbwe zache.*

Pfua, plu. *mafua*, THE INSIDE PIECES OF A GUN; also the stones for setting a pot upon by the fire—see **Fua**; *la* class.

Pfudada, A BLOW with the fist; plu. *mafudada*—see also **Fudada**; *la* class.

Pfukula, ku, to raise or pull the threads in weaving; as *pfekula, q.v.;* also in poking for something in the earth, as a potato or lost knife, to jump it out of the sand or earth; *la-pfukuka;* also *fukula*, dig as a mole.

Pfula, ku, to shout. See **Fuula.**

Pfule, THE LOOSE EARTH CAST UP BY A MOLE; A MOLE-HILL; also *pfule la mbewa, dote lo-sereka-sereka*, loose earth. *Wo-diera pfule = ku kumba pamwamba kuti chirinji lache la-pupike*, to dig the surface off and thus help his companion, who is doing the deep digging, to reduce the perpendicular depth; *la* class.

Pfuli-pfuli, of SMALL RAIN FALLING, of snow; of water in spurts—see also **Fuli-fuli**, digging; *mbewa i-fulira pa diwa*, digs out from below to get at its companion in the trap.

Pfulu, a VERY LARGE ROUND GOURD, with no handle; it is used as a jar, and sometimes stands a foot or more high; the mouth is cut round in the top of the sphere; also used in making a *limba* harp or banjo; *mapfulu*, plu.; *la* class.

Pfulula, I., TO DIG OUT, as *fulula.*

II. A YOUNG ANIMAL, cow, buffalo, buck, &c., of the larger species; *nyama ya pfulula, ta-pa kapfulula katu*, we killed a young animal.

Pfululutsa, ku, I., TO THROW UP AND MAKE FLY, as small downy feathers; a bird caught by a boy and wounded; as *ululutsa;* also II., *pfululutsa masamba a fodia*, as *pululutsa*, strip off.

Pfumbi, DUST; *la* class; plu. *ma-fumbi; mafumbi a-ka-lowa m'maso, zikope zi-kala zi-ru-nganda-nganda*, if the dust gets into your eyes your eyelids are swollen.

Pfunda, ku, TO COVER; cover one's self with, clothe one's self with anything wrapped round; *ku pfunda nsaru, ku-gwirizira nsaru, ku-pfundira nsaru pa mapewa*, to catch the cloth round over one's shoulders; **ku pfunda ufumu**, to enter the chieftainship, clothe one's self with sovereignty; *ku m'pfunda ufumu*, to make him chief.

A-gona udio a-pfunda yeka, he wraps himself all round unfairly. *Nsaru i-pfundika yeikulu yo-sa-kokera-kokera*, cloth which easily covers, without pulling and tugging and arranging.

*Ku-***funda** means, to be warm; *dzuwa li-funda, madzi o-funda, lero kwa-funda* (*kwa-tenta*), the sun is strong, water warm, day hot.

pfundira, -itsa, -ika, -idwa; hence *pfundula*, to cast skin; *brundikira*, to cover; *pfunde*, billows, *q.v.*

Pfunde pfunde, BILLOWS; because of their movement of rising and falling, the one behind rising and covering in movement (not breaking) the one before; but *mifunde mifunde*, in lines.

Pfundo, a lump, a swelling, A BOIL; *la* class, plu. *mafundo; mfundo* is a joint.

Pfundula, ku, TO CAST OFF, as a snake its skin; as *tsuwa* (*njoka i-pfundula chikopa*); also *pfunduka, pfundudwa, -utsa.*

[*Kungunula*, take off dress; also *brula. bvundukula*, uncover; *kungula*, take cloth off stand when woven; *brundula*, stir up beer.]

Pfundwa, ku, to be clothed upon—see **Pfunda**; *mkwamba ndiye tewera si-nga-pfundwe*, a fathom of cloth is

a loin-cloth, not a dress for the shoulders.

Pfungo, SCENT, SMELL; *pfungo la bwino*, a good smell; *nyama za-mbutawa za-mva pfungo la antu*, the beasts are off, they catch the scent of people; *ichi chi-ri ndi pfungo lo-ipa*, this has a bad smell; Yao, *liungo; la* class; plu. *mafungo*.

Pfunja, A SMALL PARCEL; tied up; *chikunje* is a bunch of something not wrapped up; *kapfunja*, a very small parcel—*e.g.*, one tied up in the corner of one's calico; *o-sa-sia mafunja*, without leaving any little bit reserved; a parcel rolled up in a leaf; *la* class; *mafunje*.

Pfunka, THE ENLARGEMENT OF A MOUSE-HOLE, where the nest is placed; three passages branch off from it; the nest is *chisa* or *masa* or *mala* or *gulu*; also the INSIDE WIDTH of a drum or canoe, pot, &c.; *la* class; *mapfunka*.

Pfuntwa, ku, TO STUMBLE, TO KNOCK ONE'S FOOT against a stone or projecting root. See **Puntwa**.

Pfunye-pfunye, CURLED UP; lying curled up; one's chest contracted; *mikono pfunye, myendo pfunye*.

Pfupa, A BONE; also *fupa, q.v.*; *a-chula ndi mafupa, a-ma-chula mafupa a antu a-ku-fa*, they mention the bones of the dead.

Pfupfuluka, ku, and **pfupfulika**, TO GO WITH FORCE, to move from part to part as in wrestling, not seeing where they are going, and going without intent, also of dancers to dance about; a wounded buffalo staggering forward, falling and rising, and attempting again to go on; also to run with great speed; the idea in all being the force with which the running or wrestling is done.

pfupfulutsa, -udwa, -ula.

Pfur-; for words beginning thus, see **Pful-**.

Pfutsa, ku, parboil. See **Futsa**.

Pfutuka, ku, TO SHIFT; as *sunta, sendeza, fendeza; ta-pfutukira uko, ta-mke cha-uko*, shift over there; *ta-***pfutusa** *mbale, ti-sunse bwino*, move the dish that we may be able to dip into the sauce better.

pfutula, -utsa, -udwa; *pfutsitsa*.

Pfuula, ku, to shout. See **Fuula**.

Pfwalanti, SPREADING of water in a flood; spreading, as in seeking for anything; **ku pfwalantira**.

PI, I., of HITTING, hard hitting; *ku gunda pi!*—also (perhaps derived) of II., COOKING (because in making *nsima*, the chief action is the proper wielding of the porridge-stick), *ku pika nsima pi!*

III. THROWING or POURING IN, as salt into a pot, *mchere pi!* onions, *sabola pi! ku tsira m'ndiwo pi!* pouring into the *ndiwo* relish.

IV. Of FIRING A GUN; *pi! ku gunda pi!*

V. Of QUENCHING fire or light; *ku zima pi!*

VI. (1) Of SHAVING, and (2) OILING THE HEAD; *ku tsira mafuta pi! ku mtu; kumbula kumbu* (hair shaved off), *mpala pi!* the bald head left; *mipala ku mtu pi! wa-lewera mwana wa mbali watu*, shaving and oiling the head, he guarded the child of our brother. Also *katoma pi!* the hair nicely poked with a little stick, and oiled till it is curly, and level and shiny all over. To pour on much oil is *pi!* on body or head.

VII. **Pi pi!** THE SOUND OF A DISTANT DRUM; also

VIII. CLAPPING OF HANDS CROSSWISE; *pi pi pi*.

IX. **Pi pi pi**, FISSURES SPLITTING; as *pwi pwi pwi*; also *pi!* a single crack; *mindala pi pi pi! mdala u-li pi!* cracks, in a boat, jar, tree, in the ground, *mang'a a-li pi!*

X. **Pi pi!** of putting one's lips into water; SUCKING UP, as *pipa*; with reed or lips.

XI. **Pi pi pi!** MANY IN A ROW, as houses; *mbu!* clear, *nda nda nda*.

XII. **Pi pi pi!** COVERING OVER; *pimba, gudu gudu, funda*.

XIII. **Pi**, HARD, as *pima; trigu a-pima pi*, the grain is hard.

Pichira, ku, pichisa, pichika, to interlace, fasten, cook, &c. See **Pika**.

Pidikula, ku; also **pidigula**, TO ROLL OVER; to get into one's mfumbo.

sleeping-bag and roll over, so as to turn the mouth downwards; thus neither rain, nor cold, nor beast can get in; *pidigulira.*

Pido, a species of mouse, very small; like *setekampero; tolo, saka-pinji, pinji, pida.*

Pika, ku, I., TO COOK; to cook with water, specially *nsima* (*m'ntalo*), also *moa* (*q.v.*, also *lusula*, &c.); *ndiwo* (vegetables, &c.); *pala, nyama, nzabwe* (whole maize); hence *mpika,* a pot; *nyumba yo-pika,* a kitchen; it also means to make oil, *pika mafuta;* also *pika ntedza, nzama; a-dza-ti-pikira madea chifukwa ife timka ku-tari,* they will cook us bran, because we are going a great distance. *Ku-tereka* is, to take off the pot, and hence sometimes used for 'cooking,' as well as *pika,* which refers rather to putting it on; *a-yalika mabango pansi pa mpika,* they put reeds at the bottom of the pot, under the fish, to keep them from burning.

pikira, -itsa, -ika, -idwa.

[Other kinds of cooking have their various words: *wiritsa,* boil; *kasinga,* fry; *ocha,* roast; *wamba,* toast; *ftsa, futsa,* parboil; *dvaza,* seethe; *psya,* make ready; *funditsa, tentetsa,* warm up, *e.g. mkute,* yesterday's *nsima.*]

II. TO INTERTWINE, INTERLACE; PLAIT; to weave = *ku ruka* — *e.g.,* strings of beads round the foundation string in making a thick band; **pikirika** and **pichirika,** to plait the long strips of bamboo in making an *nkokwe* basket (because the strands all run one way, and are not interplaited, but plaited in and out round the uprights, *mkomo*); also of baskets and *chipondwa* mat made in the same way, *zo-pikirika* being the plaits; *pika nkokwe,* but *ruka ntanga; pika dzingwe,* plait, weave string; *pika dziumbu,* work armlets, worn in *masika* dry season in the dances; *a-pikira chuma pa kosi,* they weave beads for the neck; *a-pikira uta akauli,* they plait little rings of elephant-tail hair for the bow (*cha-ku-lemekeza uta,* because of respect for the bow); *a-pika uta—a-u-firisa pa moto ndiko ku sema a-dzi-u-pinda pang'ono-ng'ono ndi ku nsonga,* they burn it lightly at the fire, adze it, and bend it a little at the end.

pikirira, -ika, -itsa.

III. **Pikapika,** bend down; *a-pika-pika maso dembe,* looking down or to the side; of the maize-heads all ripe and sloping down.

Pikira, ku—see **Pika** above; put on beads, plait a band, *a-pichira nkanda pa kosi* (it is rolled round on the neck, because close necklaces cannot, of course, be put over the head); *ku-li a-pichira ku ntera,* they put a notch band on; also *pichiriza.*

Pikirika, ku—see **Pika** above; interlace, cross one another; *nsengwa yo-pikirika,* basket woven cross-ways; to twist in the legs in wrestling, *wina a-pichirika mwendo wache ndi mwendo wa mnzache na-pinga,* one twists his leg with the leg of the other and crosses between them (*wa-to-ndi-pinga,* he tripped me up); *mapeta a-pikirikana,* the yams interlace; *pichirikana.*

Pikiza, ku—see **Pika** (above)—to fold one's arms; to fasten a stick across a door to hold it to, either by its string on the outside, or by putting it between the two small posts on either side of the door and the wall, jamming the door close; *mpikizo,* the door-fastener; in firing guns, two following close upon each other, then after a pause two more, *mfuti uku za-pikizana-ko, gu gu chete, gu gu,* or *pi pi chete pi pi.*

pikizira, -itsa, -ika, -ana.

Piko, A WING; plu. *mapiko; la* class; also one cock-crow, *pamene tambala a-lira a-menya piko li-modzi;* when the cock crows he beats one wing, hence one crow is the same as *piko li-modzi,* one beat.

Piku, of *pikula,* falling over, &c.

Pikudi, FALLING DOWN, with no power to rise, falling dead; *di,* sound, and *piku,* falling.

Pikuka, ku, TO TILT OVER, FALL OVER; as a piece of wood on the fire tilted up at one end; to overset (*chikuni cha pikuka piku piku pa moto*); to tilt over and fall like a caber: of one tree which falls over another, and so drags up its roots, because the top

eavier; *muntu wa bwino kapena a-a zo-kalipa tsiku lina, a-ti lero wa-tka*, if a good man perhaps gets ry some day, they say, he has aged suddenly, overbalanced him-

ikula, ku—see **Pikuka**, foregoing, which it is the transitive: I., TO ETURN; sling over one's shoulder, y something heavy: II., WEAVE FERENT COLOURS: III., SURPASS: , ANSWER with different time and of drum, accompany as the small m does the big one, hence **piku-a**, to answer each other, and show iety: V., of scales to WEIGH EACH ER up and down; to lever up, as allen tree does the earth at its : VI., TO PLAIT, **ku pikula made**; , VII., to *tula*, to LIFT DOWN to ground.

g'oma zi-pikulana, the drums beat nswer, also of 'Pan's pipes,' with iety of note, and in the part-songs racteristic of the country. *Za-ku-a zi-pikulana*, the scales balance. *ikulana awiri a-imba, wina nda-, wina nda-kweza*, they answer, of them are singing, one is sing- treble, another bass; as *pokole-a*, taking the word from the other. *-pikula mnzache*, he surpasses his panions—*e.g.*, in dancing. *Mau ikulana*, different words sung at same time. *Mau a ng'oma a-mve-mo-pikulana, a-lowa bwino*, the ms in different beats yet answer l and fit in. *Wina a-pikula mnza-* also one 'supports' his com-ion. Also *mau a-pikulana*=*mau utsana. Manga a mchene, a na-ze, a-pikulana*, the spots of the ene fish or of the swallow are iegated. *Wa-pikula chimtengo cho-era chinga pa puzi na-mka nacho*, shouldered a great log and went y with it. *Wa-pikula chikuni pa o*, he overturned a log of firewood. *ula nyumba, nsichi*, overturn the se; *njobvu i-pikuka*, the elephant down against a mound.

ikutsa, -udwa; pikulira, &c.

ll-; for words beginning thus, see .

Pila, ku, I., TO BE UNCOOKED; *kantu ko-sa-psyetsa bwino ka-pila, pa kudia u-chila kukuta, kau kau*, something not well cooked is *ku pila*, in eating it you gnaw and tear it. See **Pima**.

II. **Pila**, one head or grain or stalk of millet; plu. **mapira**.

III. To be hurt with the sun, &c., but still endure. See **Pira**.

Pili, hill. See **Piri**.

Pilu, ruffled. See **Piru**.

Pima, ku, I., TO BE HALF COOKED, UNDERDONE; as *pika, pimbitsika*; as maize roasted on one side, meat dried but not cooked through (*futsa*); of anything hardened in the sun (*cha-pima ndi dzuwa*).

A-ocha ku-modzi, kuti chi-nga-pime (as *ku wamba*), they roast on one side to harden it. *Chitsulo-chi uku cha-pima pa moto, kwina cha-psya kwina si-chi-na-psye*, this iron is only half heated here, part red, part not. *Kantu ko-sa-psya ka-ka-tereka pa moto, chinangwa, mbatata*, also *kantu ku-kana ku-psya si-chi-pikikai, chi-na-pima kaleromwe ku munda*, of anything half cooked and set beside the fire, also to refuse to be cooked, it was half cooked before in the garden. Also *fuwa, uma, talala*.

pimira, -itsa, idwa, -ika; root *pi*, hard.

II. TO MEASURE; measure out a little more in a bargain; also, TO THINK, trying to remember, as *lingalira, ganiza*.

Ta-ti-pimire ife nkono, measure us out an ell. *Pima ndime*, measure a limit. *A-li-ku-pima nyumba, mtondo, munsi, a-pima msinku wache wa mtondo*, he is measuring out the house, measures the size of a pestle or of a grain-mortar.

pimira, -itsa, -idwa, -ika.

Pimba, ku, TO COVER; as with a thatch, a cover; *wo-pimbika*, well covered; *ku pimbira*, to cover with, as with a cloth.

Pimbira mtengo ni udzu, u-bvunda-lale, cover the wood with grass to mature it. *Pimba masamba*, press down the leaves and cover it. *Pimba nyumba pa-ku-onekera nyangala-*

-i, cover the house where the chinks show. *Pimba moa ndi mpasa*, cover the pot of beer with a mat. *Dzuwa la-pimba*, the sun is covered with a cloud. *Ku-i-pimbira nyali ndi dzanja*, to hide (for a cover) the light with the hand.

pimbira, -itsa, -idwa, -ika.

[Synonyms—*bwadikira, kwirira, funda, rimba, folera*, &c.]

Pimbidza, ku, TO HARDEN, MAKE FIRM, as earth, surface of the body, skin; *mbvula i-pimbidza tupi.*

Pimbidzala, ku, TO BE HARD, FIRM; UNDERGROWN, stunted; badly cooked.

Maungu a-pimbidzala a-pima, the pumpkins are half cooked and hard. *Tupi la muntu wina lo-pimbidzala silo-fewa-i*, another person's body is firm. *A-paka pa dzanja lo-chekedwa mchere ndi sabola, a-ka-tontolo, balalo si-li-wawitsa kwambiri, li-pimbidzala si-ri-nyeka-i*, he anoints the cut hand with salt and onions, and when the man becomes quiet after the first pain, the wound is found not to be very painful, it hardens (with the salt) and does not spread. *Chikopa chi-pimbidzala*, the gourd cup hardens. *Kungu lo-pimbidzala si-li-mva-i ku-sisita*, hard skin does not feel the touch, *li-limba, gwa. Njobvu yo-sakula yo-pimbidzala*, of an undergrown elephant.

pimbidzalika, -itsa, -idwa.

Pimbimala, ku—see **Pimbidza**, &c., above; *ku-chepera-tu msinku*, to be dwarfed.

Pimbitsika, ku, to be underdone, undergrown—see **Pimbidza**; *udzu wo-pimbidzika; ng'ombe i-na-pimbidzika; tupi la-pimbidzika*, firm, well knit.

Pinda, ku, I., TO FOLD, TO BEND; *ku pinda nsaru*, fold cloth; *pinda kandudu* or *chitoto*, fold a leaf into a drinking-cup or tobacco-pipe; *ka-pinde mpasa*, roll up the mat. In *mere* grain-baskets and folding *nsengwa* baskets, *ku pinda*, to fold them up; *pinda myendo*, bend the legs; *pindika, ku*, to be bent, of an old man; *michira yache i-pindika*, the tails can bend in; *pinda nkwinjiri*, bend brass rings. *Njoka i-pindirira*, pindiriro *apa ya-zinga* (or *pinda*) *mkata*, the snake folded up in a coil. *Ku pinda chikope*, to take a nap, go to sleep.

pindika, -itsa, -idwa: *pindikira*, to hook; also *pindula*, to unfold, *q.v.*; and *pindila*, to hem; *pindana* with synonyms—*kolana, bikana, pombanyala, funya*, &c.

pindila, ku, TO HEM; also *pindira*; fold for sewing, also *banyira*, to hem, and *gundira.*

pindira, ku *pindira msomali*, to bend the end of the iron pin that fastens the *gori* or slave-stick; *mubvi wanga wa-pindirira pa mtengo*, the arrow was bent by striking the tree.

Pinda, II., RED IRON DYE, OR BLACK, obtained from the mud in the *dambo; dote la bwino la-ku-nikira nsaru*, good earth for dyeing cloth; *li-ka-li pa tawale la biriwiri, la ngwiro, la myadi*, it is found in the *dambo* pools, red, smooth and soft; *pinda la kudwe lofiira, madzi a pinda ndiwo a-tenga nda-ka-panga kudwe*, red iron paint, they take the water and make it into the red dye; *la* class; *p'inda.*

[It is skimmed from the side of the water left in the *dambo* pools, taken to the village, strained, burnt, and used for dyeing.]

Pindi, A BEND OR FOLD; *mapindi* plu.; the windings of a serpent, the coils of a string; the folds of a boa-constrictor; *la* class.

Pindikula, ku, TO UNFOLD.

pindikuka, -utsa, -udwa.

Pindirimbinyu, the sound of the war-drum; *amna amna a-dza na-ngala ti! ti!* the braves come and dance.

Pindu, CHANGING, TURNING; of a drum changing in its beat and time; *ng'oma za apindu; a-pindula ku-bwera masewera a-tsopano ku-leka a-kale*, they change the dance, and leave the one they were at before; *pindu pindu*, of buying this and that for the sake of buying; *mtima wa-pindu-pindu*, many desires, many purposes.

Pinduka, ku, TO CHANGE; turn; of mind, disposition; *mitambo i-pindika*, the sky changes; *a-na-pindula dzina lache a-na-cha la-tsopano*, he changed his name and took a new one; *lero wa-pinduka*, he is quite

different to-day, say he takes it into his head to put on different clothes; *si-diza-ku-pinduka*, it soon changes, gets soon angry, or soon calm; *wa-i-to-pindula mtima, u-dza wa-bwino*, he changes in heart, it becomes good.

pindula, -utsa, -udwa.

[Synonyms—*sanduka, sintaniza, tembenuka.*]

Pinduluza, ku, TO CHANGE, as *pindula; wa-pinduluza ku-bvina*, he dances differently the second time; *ku pinduluza masewera*, or *ng'oma*, changing the drum or dance; *pinduluza tumba*, turn a bag outside in; *pinduluza uta ku-u-kungira ku-mbuyo*, to bend the bow the other way, string it with the back curved in; change heart or character; change one's mind, and sell or resell.

Pinga, ku, TO CROSS, LIE ACROSS; as a tree across a stream; as a pain across the belly, arm, &c.; to trip up, *ku pinga myendo;* to cross, and conquer or annex a country, *pinga dziko* (*ku landa lonse, dziko, ku lemba dziko ku-li-esa lache*). See also **Pingasa,**

Antu a-pingana nao, people are at enmity with them (wrestle, trip up in wrestling). *Pinga chikuni, chi-duke ndi moto*, lay the log across the fire to burn it in the middle. *U-sa-ti-pinge-pinge m'njira-mo ta-ti-pise ti-pite*, don't keep always crossing and re-crossing the path, let us go first. *Wa-ndi-pinga pinga pa mero mnga wa nsomba*, the fish-bone has stuck in my throat. *Ya-ndi-pinga njira njoka*, a snake crossed my path. *Ku pinga ndale*, stand across.

pingira, -itsa, -idwa, -ika.

[Synonyms—*dula*, to cross the path; *oloka*, to cross a stream; *pita*, to pass on.
Root as in *pinda*, to fold.]

pinga pinga, THROUGH AND THROUGH, across and across, *a-m'pyoza pa nchafu pinga-pinga*, he pierces him through and through the thigh; cross back and forwards in front of; *a-dodoma-dodoma a-ima checherezi, a-pinga-pinga m'njira*, he hesitates and stands (**checherezi** = STAND THINKING), and goes from side to side of the road; hinder one in walking, as long grass in the path; (*pinga*, through but staying in; *pyoza*, pass through).

Pingasa, ku, TO LIE ACROSS, FOLD ACROSS; *ntengo i-pingasa m'njira* or *pa madzi*, the tree lies across the path, or across the stream; of a rainbow, to stretch across the sky, *wa-pingasa pa-mwamba; ku-gona ko-pingasa*, to sleep crosswise, as in sleeping (*mzungulo*) with one's feet to the fire; *nyama nda-i-peza i-ri pinga-pinga ya-pingasa*, I found the animal turned with its side towards me; *njira zi-pingasana*, the paths cross each other.

pingasira, -itsa, -idwa, -ika; pingase pingase.

Pingiridza, ku, TO PUT AN ARROW IN THE STRING, to lay it across in aiming it; *ndi pingiridza mbvi wanga*, I lay my arrow on the bow (*ika m'nsinga mbvi*); *u-sa-pingiridze mbvi m'gowero momo*, do not point the arrows at the lads' house. Also, fold the arms, interlace the fingers, *pingiridza dzala;* interlace bamboo.

Pingo, the ebony-tree, a species of rosewood with black heart; knife-handles, *ndodo* sticks are made of it, also *mpingwe*.

Pinika, ku, TO HINDER FROM; and **pinitsa**, to outwit, to set a trap so that it won't go off; to hinder by medicine; and **pinitsa**, to hinder by giving some sign—*e.g.*, paying so little that the person won't come back; *ku pinitsa mnzache ku-m'tsira mankwala, kuti a-sa-ka-pe mbewa-i*, to HINDER by medicine one's companion from killing mice; *msampa wanga ndi-na-***pinika** *nyama ya-pita pomwe si-da-kodwe*, the animal set my trap off only to STICK, it got off without being held; *msampa ngo-pinika, ngo-kana ku-fumpuka*, and *msampa wo-sa-pinika ngo-fumpuka bwino*, a trap which won't go off, a trap *wo-sa-pinika*, goes off easily. *Wa-***pinitsa** *ife amene uja si-ti-dza-m'limira-nso pomwe*, he has given us little, that fellow, that we may not come again, a sign to us not to hoe again for him; *wa-ndi-pinitsa wa-ndi-chenjeretsa*, you have given me a sign (in pretending to give me something,

when it was worth nothing); also by such sign to break an agreement or friendly relations, *pinitsa; nda-pinitsa changa, nda-pinitsa ine sa-dza-ndi-patsa-nso pomwe*, I have hindered myself from getting any more; *ku-pinitsa mankwala ku taya ku tengo*, to throw the medicine into the bush when one gets better.

Pinimini, JUMPING UP, *a-na-ponda njoka usiku na tumpa pinimini.*

Pininga, ku, to fasten, WRAP ROUND (*pombeza*), as string round a finger; also to BEGIN THE DANCE WITH A LITTLE DRUM, *pi ti*, whereafter come the big ones.

pininguka, ku, TO TURN OVER, end over end, as *pitikula; pininguka, -utsa, -udwa*; adverb *piningu: pininguka mwala*; also to unwind string wound round.

Pinji, a species of mouse; *tsakapinji; wa-a* class.

Pinjira, to cross. See **Pinga.**

Pinya, ku, to fold, SHUT ONE'S EYES, *ku pinya maso, maso o-pinyika*, to shut one eye, to shut two eyes; also *sinzina; ku psinya diso, diso lo-psinya.* Also *ku pinya*, to twist, sprain = **binya.** *Wo-pinya maso*, also a blind man, as *tinya, q.v.*

Pinyula, ku, to open the eyes.

Pinza, ku, to make two things PASS or CROSS EACH OTHER; to measure in a bit, or take a bit more, of cloth as in bargaining (*ku suntira ku seri anzako o-sa-onai*, to shift to the other side when the others are not looking, past the mark arranged); also to splice wood; to lay a piece of wood across the fire; to set a trap badly, crossing the stick across the *kapi-rimwana*, not just setting it gently (*nenekeza*) at the very edge or point.

pinzira, -itsa, -ika, -idwa, -ana.

Pipa, ku, I., TO SUCK, with the lips, *pi pi*, or *myo myo*; to suck through a grass or reed; *ku pipa moa ndi psipe*, to drink beer with a reed; *a-pipa madzi*, they drink water by putting their lips in, *pipitsa*, also *a-pipa madzi ndi bango*, drink water with a *bango* reed; *a-pipa chiperepere, a-pipa madzi ngati chiperepere*, they sip up gruel-beer with their lips, also sip water in the same way (*ku-mwa ndi mimero yei-ng'ono-ng'ono*, to drink with very small sips); also *psopa, psipa, psonta.*

pipira, -itsa, -ika, -idwa.

II. To flap with the wings, as a bird when dying, *mpupupu* and *pupa*; of a fish out of water, *ku-sauka ndi moyo ku tata ndi mtima*, to feel oppression upon the heart, *nsomba zi-pipa zi-ti ba ba!* the fish flaps up and down.

Pipi, I., A CORMORANT; black, long neck, in great numbers on the river Shirè; *la* class; *mapipi*; Chikunda, *nsambilila.*

II. Very dark, or black beads; *mapipi.*

Pipiritsa, TO SPEAK BY ALLUSIONS, METAPHORICALLY, or EUPHEMISTICALLY — *e.g.*, of those who, at the approach of another, stop speaking of what they have been discussing, and speak of something else, *pipiritsa nkani*; to say what is meant to be understood by one but not by the others; to speak 'at' one; to quarrel with the child and chide him, because they dare not quarrel directly with the man himself (*a-nyala pa nkope pa akulu na-pipiritsira ku ana*); *ku sena mo-pipiritsa*, as in polite self-depreciatory speech, calling a good mat a *chika* (an old or rough mat); also of bad things by names which do not offend; in speaking of beer when an Englishman is present, they would call it *pendame.*

[The root is as in *pyopyoza*, diminutive, to speak rapidly is *chenjeretsa*, 'straight on' is *pitiriza.*]

Pipisetsa, ku, TO MAKE THIN; as in planing a bamboo (*pipisetsa nsangwi za nsengwa*); *pipisetsa = ku kometsa pa-kamwa, ku kometsa mau*, make one's words respectful; *pyapyalitsa, dyepetetsa.*

pipisetsera, -etsa, -eka, -edwa.

pipitsa.

Pira, I., A GRAIN OF STALK OF MILLET; *mapirankuku*, a fruit, with water, sweet like *mapira* stalk; chew for juice, and spit out; *mapira, q.v.*

II. **Pira, ku**, TO ENDURE — see **Pirira.** *Njoka njo-pira, anzu a-mbu-*

dza kaviri ndi-chi-kana ku-fa, the snake is hard to kill, people belabour it ever so often and it won't die.

III. **Pira, ku,** as *ku pima*, TO BE UNDERCOOKED; *dzungu la-pira pa moto, si-li-da-psye, la-pima*, as *ku fuwa;* the pumpkin is half cooked —see **Pima.**

Piri, I., A HILL, mountain; *la* class; plu. *mapiri; ku piri*, at the hill; *piri la mizimu*, the hill where the dead are supposed to gather.

II. Two; in Chuambo; *pos, piri* = *modzi, wiri.*

Pirimu-pirimu, IN CONFUSION, scattered. See **Piringu.**

Piringa, ku, to fold up; ROLL UP; of a mat, cloth, meat; TO TWINE, string round a stock; TO WIND, as a ball of string, coil round; *dzule chi-chiri u-piringe ukonde*, pull up the peg and wind up the net; *makoswe a-piringa a-chiruka piringu piringu*, the rats are in great numbers—see **Piringu,** below; hence—

piringula, ku, to unwind, uncoil; unroll; **piringuka, -utsa, -udwa.**

piringira, -itsa, -idwa, -ika.

Piringu-piringu, of a crowd of people passing and repassing; of a village alarmed by a report of war (**chitusu** *cha nkondo*) running hither and thither, not knowing which way to go; of minnows in a stream; round and round.

piringula, to go hither and thither; also unwind—see above.

Piripita, ku, TO WRIGGLE; move as a snake when killed; or a fowl with neck cut; *muntu u-piripita na-fa;* TO WRITHE.

Nkuku i-ri-ku-piripita, ku-tembenuka tembenuka m'ku-wawa kwache, the fowl turns over and over. *Nda-i-menya njoka, i-na-piripita*, I hit the snake and it writhed.

Pirira, ku, TO ENDURE, hold fast, resist; be stubborn; 'keep at it.'

Nda-fikira o-pira kuno, or *o-piririza*, I arrived here by dint of keeping at it. *Onse amene a-lemba mpini a-ma-mva ku-pweteka a-ndu-pirira*, all who tattoo feel the pain of it, but they just 'stand it.' *Ku-piririra o-tenga ichi*, to persist in taking this, hence also, covet. *A-pirira ndi dzuwa, ndi katundu, ndi ndeo, ndi nkondo, a-pirira ndi ku-mira sa-puma-i*, he perseveres, endures, the sun, carrying a load, at strife, war, he keeps under water a long time without coming up to breathe. *A-mva zo-wawa koma a-i-to pirira*, he feels the pain, but perseveres.

piriritsa, -idwa, -ika, -ira.

Piriwiri, RED; *psyu, ku fiira; nsaru i-ka-uma i-ngo-fiira piriwiri*, when the cloth which has been dyed is dry it becomes red; *chimanga chi-ri piri-wiri*, the maize is red; *biriwiri*, black.

Piro, I., madness; *misala.*

Piro-piro, II., RUFFLED UP, as the feathers of the *ntsiranga* fowl, or of an enraged turkey; of sloping grass blown up, or the fur of an animal; also—

Piru, I., A TURKEY, plu. *apiru; wa-a* class; *piru a-nyakalala ubwea.*

Piru-piru, II., standing on end, ruffled up; *ubwea wa-ti piru-piru* or *chiriri; tsitsi la piru*, also curly hair, *la piru-piru.*

Pirula, ku, TO RUFFLE UP; **piruka, -utsa, -udwa.**

Pisa, ku, TO PUT THROUGH; put in; and—

Pita, ku, TO PASS THROUGH, GO ON, PASS, go in, pass on. *Pitira*, to go for; *pitika*, passable; *pititsa*, cause to pass, and pass often; *pitirira*, go straight on; *pitiriza*, go without stopping; *pitikitsa*, cause to run away. *Pisira*, pass through for; *pisirana*, pass each other, in dancing. *Pita* is often used as English, GO: *na-pita na-lalika midzi*, and goes and tells the villages; *ndi-pite ndi-ende-ende*, may I go and walk?

Chaka cha-pita, last year; *nyengo ya-pita. Kantu ko-pita ku mmero*, something one can swallow. *Pita*, go on. *Ku-pita ndi ku-yang'ana mbeu yache*, to go and look after his garden. *Ya-pita mbvula*, the rain is over, also last rain, as *mwezi u-na-pita uja*, and *dzuwa li-na-pita nyengo zija*, that month past or that day, at that time. *Dzombe li-na-pita chaka chija, li-na-dia zonse*, the locusts passed over,

came, that year and ate everything. *Nyanja i-na-pita uko*, the river is over there. *Ku-pita ku-dziko*, to go abroad. *Ndi-lipire pa-pite*, I shall pay that the matter may end. *U-li-ku-pita u-mba-pwetekera*, it is getting worse. *Dziko lino sa-pitai*, he cannot come into this part of the country. *Kumene ku-kalira m'nyumba mwao ni nchito si-m'pita garu pa-komo-i*, where there is a great business of food going on it does not escape the dog passing by. *A-dza-pita m'manja, li-dza puta antu onse*, if the ball gets into his hands, his hand holds its own against all (in catching).

Pa-udzu apa pa-pitika, you can get through the grass.

Pisa mlendo m'nyumba, show the stranger into the house. *Pisa mpeni m'banzi*, put the knife into the sheath. *A-pisa mnzache mpeni, a-m'pisa ni npeni*, he stabs his companion. *Pisa dzanja m'tumba*, put your hand into the bag; *na-pisa m'tumba, a-ka-nka m'tsogolo ndimo a-dia*, (the *Ambo*) put it (hot) in their bag, and eat it by the way (cold); *pisa chala ku una*, put your finger in the hole. *Pisa nzi-ngano*, put the needle through, also the shuttle in weaving. *Pisa m'nyumba*, put the loads into the hut.

Ngati iwe u-komana ndi muntu panjira iwe u-chingame u-pisa muntu, if you meet a person by the way you go aside to let them pass; *pisa mdzina*, let my namesake pass.

Piso, passing the noose over the head of the captive; *pisa*.

Piti-piti, RUNNING AWAY (not from *pita*, except that the roots are allied); 'racing and chasing'; *nkondo a-i-ta-mangitsa piti piti*, they drove back the enemy in confusion, *a-tamangitsana piti piti; a-tamangitsa nkuku a-li piti piti*, they go running after the fowls.

Pitikula, ku, TO OVERTURN; to turn over end over end, as *piningula;* to tilt over, as *pikula;* to unroll or unwind, *nkwinjiri*, as *kungunula, piri-ngula;* overset, as *gubudula, sandu-liza, tembenuza; ku gubuduza kantu m'litari*, to overturn something lengthwise.

Nkazi a-pitikula ntondo, the woman overturns the grain-mortar; *chikuni, ng'oma, mwala*, also of a log of wood, a drum, a stone.

pitikuka, -utsa, -udwa.

pitikusi, -ira, -itsa, -idwa; *pitiku* adverb.

Pitirira, ku, TO GO STRAIGHT ON; GO FARTHER ON; to line out; *ko-pitirira*, lining out, going straight on; also—

Pitiriza, ku, to go farther on, without stopping, pass on; speak without stopping, *ku-pitiriza mau, ku-ngo-nka tsogolo loka-loka twa;* also to make to go on; *ka-pitirize na-nche umo, ndi-tengere aka u-ka-ndi-pitirizire*, pass them on these, bring me that thing and send me on my way; continue to do what you are doing; *pitiriza ng'oma, nyimbo na-imba pakati pa imenei ndiko ku-imba ina a-pitiriza sa-pumula*, go on with the drum without stopping, they sing a song and in the middle of it sing another, they pass from the one to the other without a break; *a-gulitsa mpitiriza*, they go on buying; *ku mudzi wina pitirizire* (adverb), passing on to another village.

Pitsa, ku, TO WARM OR HEAT WATER; boil water alone; *a-pitsira madzi nkunguni*, they boil water to destroy bugs, or *mputsi* worms; *ndi ku samba*, warm water for washing.

Pitsu, and verb **pitsula, ku,** TO LIFT AND CARRY OFF, as a hawk a chicken (*nankabai a-pitsula mwanapiye*); a strong man a heavy load as if it were light (*a-pitsula mtolo pitsu*); a woman her water-pot; a wild beast its prey. *U-sa-ndi-pitsulire fodia wanga*, you must not take away my tobacco.

pitsulira, -itsa, -idwa, -ika: nyamu-la, &c.

Pitu! I., and verb **pitula, ku,** TO LIFT UP and carry; as *pitsula;* lift on one's shoulder, as *senga;* of things either heavy or light, but lightly lifted (*chi-nga-lemere a-pitula, a-pitula eka a-li pitu!*); *wa-pitula mwana wache wa-mka naye*, she lifted up her child and went off with it; *wa-pitula mtsuko na-mka nao ku madzi*, she took up her water-pot and went for water.

pituka, -utsa, -udwa; pitulidwa.

See Pitsula.

II. **Ku pitula,** TO MOVE ABOUT ONE'S LIPS, from side to side; *ku pitula miromo pitu:* also **kwidula.**

Piye, PIPING, or PEEPING as a chicken; *mwana wa piye piye,* a small chicken: also *piye piye,* the sound of distant drumming, of spirit drums.

PO, I., interjectional adverbs.

(1) CRACKING or SPLITTING, as roasting maize or green leaves or wood upon a fire; *zi-***pulira** *pa moto zi-ti* **po!** *chimanga chi-***pulika** *pa moto chi-ti* **po po!** (*poh!*).

(2) CLAPPING hands; *a-omba manja* **po po! po po po!** also—

(3) Sound of an *mpoloni* or pop-gun.

(4) Of something BREAKING BY FALLING on the ground, *ku-sweka ku-gwa pansi po!* also of breaking grass or underwood, as *tswa tswa tswa, ku mveka po po.*

(5) FULL, *ku-***dzaza** *mtanga po! chi-manga cha-dzaza po!* or *po po! Antu a-li po po po! m'nyumba muno; po* with short *o. Manja po* or *pa,* good measure, full fathom.

(6) Lying down on one's face, *ku gona fufu-mimba poh! msese poh!* see (8).

(7) PIERCING, *poola; ya-pooka po! po! poo.*

(8) CLOSING, SHUTTING, as the dead eyes of a beast, *po po po!* of a person sleeping, throat closed, anything closed, gate, fence, ring, house.

II. The preposition *pa* with *u,* = *po,* used chiefly as a prefix of place where; also *pa* with *ku,* = *pa* and *u,* = *po.*

Po-badwa, at birth; *po-gona,* a place to sleep; *po-yenda,* people to visit; *po-yamba,* the beginning; *po-sulira,* harbour; *po-olokera,* ferry; *po-diera,* place to eat; *po-chitira moyo,* place of safety; *po-fula,* well dug in the sand; *po-bisala,* hiding-place; *po-pisira manja,* hole (in the basket); *po-nena,* opportunity to speak; *polambo,* at the place where they killed the beast; *po-dia nandolo,* time of beans; *po-embekezera,* waiting-room; *po-bwera,* on returning; *po-tamba,* a river pool; *po-tsira pulusa,* ash-pit; *po-nyinji,* many; *po-tsirira,* confluence; *po-panda kantu,* without anything; *po-nzache-po,* on its neighbour.

III. **-po,** as in *apo,* THERE.

A-choka-po pano, they leave here. *Ndi-ongole-po,* that I may stretch my limbs. *Pansi-po, pa-komo-po,* on the floor, at the door. *Nda-konza-po,* I made it right there.

IV. **Pa** in combination with various pronominal forms: all of **pa** class, with *pa* representative particle.

(1) **poka,** only, *pa-m'kamwa poka poka,* only with the lips.

(2) **pokala,** because, if, it being so that; *po-kala ine ndi-na-ka-bsyala-po kale,* if I had sown there before, *ndi ka-da-m'patsa munda wache,* I should have given him his garden.

(3) **pompa,** just here; **pompano, pompo,** *pompaja: nkondo i-ri pompa, ya-andika,* war at the gates; *ti-ka-li-me,* let us go and hoe where we did before. Chikunda, *ponto-pa, ponto-pano, ponto-pale.*

(4) **pomwe,** again; *wa-buka pomwe,* it comes up again; *ta-nenani pomwe ndi-mve,* say it again to let me hear; also **pomwenso**; there, *pomwe pa-da-mba-funa ine,* that is where I wanted you to fill it up to; *ndi pomwe a-ka-funa ku-kala mkulu,* there where the head-man wanted to stay: *pomwe-po;* Chikunda, *penepo.*

(5) **ponse,** all over; *ponse-pa; ponse ponse; ponse-po.*

(6) **potere, potero,** *potere-pa, potere-pano, potere-po; potero-po. Ku-nena potere,* to speak so. *Nda-ika pa malo po-tere,* I put it on a place like this. *Nda-ika poterepapa bwa!* I put it just down here. *Potero pomwe momwe mwa-nena-mo,* the same way over again in which you said it. Chikunda, *potene po.*

(7) **poti,** as, that; as *kuti; poti a-kwere,* (asking) that he may climb. *Poti a-kwere mtsuko wa-sweka,* when he climbed over the jar was broken. *Po-ti a-mke kwao, ndimo wa-pwetekwa,* when he was going home he got hurt.

Poa, *poa-poa,* SOFT AND JUICY; *boa a-ti poa-poa,* the mushrooms are soft and large; *msinde wa-bwino wa-poa-poa wo-sa-uma,* sweet cane, soft and

juicy; of mashed pumpkins; *mapoza a-psya a-li poa poa; masuku a-ku-psya a-ka-sinika a-ti poa poa*, soft and good. Also from *poana*, as an adverbial, *ti-na-dia misinde a-peza mu-li-be madzi m'kati a-peza poa poa*, stalks WITHERED UP AND DRY and hard.

Poana, ku, to be dry, shrivelled up; also *puana, puala.*

Pobvu, FROTH; *pobvu la madzi, pobvu la moa; la ndiwo, la m'nyanja,* on the top of cooking *ndiwo*, foam or froth on the river; *la* class; *mpobvu*, green herbage; *tobvu*, melted lead.

Pochera, ku, TO RECEIVE; Yao, but also Mang'anja; also as *nyadira, kondwera.*

Pochereza, ku, to answer in singing; singing at the same time, but with different words, response simultaneous; also of the beating together of different drums; **ku pocherezana**; as also *pokoleza* and *pokolezana.*

A-mva ng'oma piye piye! zi-pocherezana ni mfiti zi-lira pi! pi! they hear the drums answering each other, and the big *mfinta* drum, *pi! pi!* in the spirits' hill.

pocherezera, -etsa, -edwa, -eka, -ana.

Podo, I., a hoof, butt-end of a gun, the notch end of an arrow; also **pondo** and **chipondo,** hoof; *tendere*, butt: II., QUIVER, *a-soka chikopa cha mbuzi na-berekera ku-mbuyo*, they sow goat's-skin into a quiver, and carry it at their back; *p'odo; la* class; Chikunda, *nyondo;* also *nchenje*, quiver.

Pofo, FALLING, of a quick heavy fall, as of a man from a tree, or banana from a height, or fig which is rather *waka*, when fig is hard; *muntu a-li mwamba a-gwa tsaka-tsaka! pofo!* also *pwafamula, bafamula; ku pofomoka*, to fall thus.

Pofomola, ku, TO FALL OR BEAT; with a softish quick fall or beat; *ya-***pofomoka** *nkuyu; ntochi zi-chi-gwa pofo za-pofomoka.*

pofomotsa, -odwa.

Poka, I., receiving with or putting INTO, BOTH HANDS together; *patsa nsima m'manja poka!* also *popa.*

II. Only; of *pa* class. See **Po.**

III. **Poka,** for *pooka*—see **Poola**—bore.

Pokera, ku, to receive—see **Pochera**; *pokereza*, answer in singing—see **Pokoleza.**

Poko, A NOISE, **poko-poko**; also *pokoso; sokosa, longolola;* noise of men, insects, anything in which a confused number of voices or individual notes is heard; hence the same root as *pokola*, help, and *pokoleza*, sing in answer.

Achule a-lira lwe lwe, lwe, lwe, lwe, a-chita poko poko, the frogs croak in varied note. *Nyenje zi chita poko poko, zi-sokosa*, the wood is alive with the whir of the *nyenje* (the sound of myriads, like a cricket's note). *Antu a-li-ku-buma, a-lira a-buma bu! a-pfuula ndi ku-yankula poko poko*, distant noise and shouting of men in a village, at mourning, dance, or drinking.

Pokola, ku, TO GIVE HELP to one in difficulty (*a-ka-patikizwa*), to ransom; *pokolola;* also the root idea of answering in singing in **pokolana,** and—

Pokoleza, ku, TO SING IN RESPONSE, whether in answer, alternate, or together at the same time, but with different words; as *bvomereza*, which is distinctly response; it is used of drums, or of singing, and the *poko poko* suggests the noise and mingling of the interchange, the harmonious mingling of which *pokoso* is the unharmonious confusion.

pokolezera, -etsa, -edwa.

Pokonyola, ku, TO TWIST OFF, TEAR OFF, *te!* a branch or stick, joint, neck of fowl.

Pokosa, ku, TO MAKE A NOISE; also *pokosola;* noun **pokoso,** NOISE; *ku chita wo wo wo! agaru a-li-ku-pokosa, a-li-ua u u u!* to shout and make a noise *wo wo wo!* the dogs are making a noise and barking; *antu a-li-ku-pokosa pa moa, ndi makani* or *makani a-m'tengo ku omba mfuti*, the people are shouting at drinking or at a quarrel, at strife in the bush firing guns; *u-li-pompo pa matiti ku-mva bi! u-uza mnzako, madzi a-pokosa mwamna iwe si-ndi-mva zimene u-nena-zo*, you are at the rapids and cannot hear, and

say, the water is making a noise, man, I cannot hear what you say. *Pokoso, la* class; plu. *mapokoso.*

Pokosola, ku, TO BREAK, TRAMP ABOUT, as elephants.

Pokota, ku, TO FLASH AND EAT, destroying and carrying, as an enemy in the gardens, with no thought of preserving for the future; also *popota.*

Pokoto, A LARGE BONE; *i-swani ma-pokoto a-nche ku kuka, a-piche pa-bwalo antu a-tsope,* break up the marrow-bones, that they may go to the *kuka* for the children, let them cook them at the *bwalo,* that people may suck them; also **bogodo.**

Pola, ku, I., TO HEAL; of a wound or of sickness, when the pain or sickness goes away; to become well, be better.

Bala langa la-pola, my wound is healed. *Po-pola-pola pa-li tupi lina,* when it heals, there comes other flesh. *Sing'anga wa-li* **poletsa,** the doctor healed it; *bala si-ri-poletsa nkanambo i-ri-po,* the wound is not healed thoroughly, there is a scab on it. *Moto wa-pola,* the boil is better; *mpere za-pola, ntomba za-pola, maso a-pola.*

II. **Pola, ku,** for **poola,** pierce, *q.v.*

III. **Pola,** of *polama,* stooping down; *kwa munda a-li pola-pola a-li chirombo pa-ku-lima,* he is hoeing away, stooping down and hoeing away at his garden, a perfect 'beggar' to hoe; *ta-i-peza nyama i-ri pola,* we found the beast lying dead and exposed; (the suggestions are with some unseemly, hence *wera* and *werama* preferable).

Polama, ku, TO BEND DOWN, STOOP; *ana a-polamika nda-tsira mankwala atate wao; werama.*

Polambo, THE PLACE WHERE A BEAST IS SLAIN and cut up; grass is pulled and strewn under; it also means a place for petitioning, *ku-lamba,* to do obeisance; *pa-ulambo.*

Polera, poleza—see **Poola**—pierce.

Polerera, ku, I., to sit still without noticing or looking; also *folorera:* II., to heal over and cover in, say an arrow-head unextracted. See **Pola, polola.**

Poli, ERECT; *wa-ima poli!* as *pola,* stooping.

Poloko, pig (Portuguese).

Polokoti, standing.

Polola, ku, TO BE WEAK, as one BORN WEAK AND SMALL; hence **poloza, ku,** to bear a weak, unmatured child; of a goat TO BEAR AN UNTIMELY kid (*amache a-poloza mwana, mwana a-polola*).

polodwa—see **pololera, poloza, polosa, polota.**

[Hence **pororera, ku,** and **pololera,** to be rough, as the hair of a kid thus weakly; also to sit without energy; to be foolish, as a hen robbed by the hawk; so also **polopotoka,** to be weak, and **porongana,** to be 'unkempt.' The idea of 'weak' or 'loosely knit' is apparently at the bottom of it (as the similar combination of sounds in *lobodoka,* loose-jointed, seems to show); but the weakness of an immature thing is so closely associated with it (as in *lezi* and *zi*) that it is difficult to say which is the initial meaning.]

Pololera, ku, TO BE ABSENT-MINDED, without strength, without one's wits about one; TO BE FOOLISH; also as *fololera,* to sit quiet and still intent upon one's work; TO BE ROUGH-HAIRED, 'unkempt,' not smooth.

A-kala wera pa-modzi pomwe o-sasanche ka kantu kena ka kunja kuno, he sits bending forward and without regarding outside things. *Chinkwambi chi-dza vu! pi! nkuku ya ana i-pololera ana a-gwidwa,* the hawk comes sweeping down, and the mother of the chickens is undone, her children are caught. *Muntu a-pololera ku dziko kwa mirandu,* or *iwe u-dza-gwidwa kunja nkwa nkondo ndi ku-pololera kwako,* a person is stupid in going outside (to another village) and being caught because of some *mirandu* he has; or, if you let yourself be caught by war outside, that is folly and weakness on your part. *M'mutu mwache mwa-pololera tsitsi lache li-ri pololo,* his head is rough, unshorn, like the bush.

Also *mtu wo-tari wo-psonyoka ku nsonga wo-***pololera,** a man with a LONG BACK HEAD.

Pololi, LONG AND THIN; *tsitsi li-ri pololi!* also *kosi li-ri pololi,* he has a long thin neck.

Polololo, rough. See **Pololera,** above.

Polombo, a species of shrub or grass; with a round and flattish root, which is used to make the toy called *polombo;* Chikunda, *pombo* and *pombwe.*

[**A child's game with** *polombo*—
Pekesa pakati, na-pisa ko-songola m'chimbali, na-tenga-nso ka-nsungwi kena ko-songola pomwe na-ka-kwikira mbali ya kwina, ti-pingisana pa-una pomwe a-pekesa-po, ndiko ku-tenga chingwe cho-pita bwino lomwe, nchi-kala mbali imodzi nsonga ya chingwe mbali kwina-nso, a-gwirira chingwe-cho ndi manja awiri pombo-yo na-kala pakati, na-zunguza, na-ti, polombo polombo ta-lira twi-i-a, u-ka-leka ku-lira m'ku-taye m'ka-ku-taye ku dziwe ku-li amako ta-lira yaa ta-lira, they bore a hole in the middle of the FLAT DISC of wood, pass a sharp-pointed piece of stick from circumference to circumference, another sharpened bit of bamboo at right angles (also a diameter); they cross at the hole in the middle, they take a string, passing well through on one side, and the end of the string at the other side; they take the two ends, one in each hand, twirl it round, and say, *polombo!* sound, if you don't I shall throw you away into the pool where your mother is, cry *yaa,* cry!]

Polongana, ku, TO BE CURLED, CROWDED ONE UPON ANOTHER; *porongana* and **poronga.**

Matsitsi a-porongana, a-tolana-tolana, the hair curls; *a-porongana m'modzi la-gwa m'modzi,* it is all crowded together. *Utsi u-li-ku-porongana,* the smoke rises up in wreaths; *mitambo i-porongana,* the clouds are piled up, wreathed. *Tonje li-porongana,* the cotton is drawn out curled from the pod. *Antu a-na-porongana apa koma chi-na-li chituzu cha chabe,* the people are all crowded and in confusion, yet it was a false alarm.

Polopoteka, ku, TO BE FOOLISH, ACT FOOLISHLY; as *pololera,* not to have 'one's wits about' him; also even, to be mad, as *dzedzeduka* and *tsiruka.*

A-dzi-nka-nda-luwira, a-dzi-nka-nda-luwira, na-nka-ku-ka-sinjitsa, a-polopoteka, the woman eats at various houses, then has to go and make it up by pounding hard, she is foolish. *Banja li-ri-ku-pasuka mwini wache a-li-ku-polopoteka,* the house is being destroyed, and its owner is afflicted and out of countenance, also when the man's house is robbed and he is foolish because he has not been able to prevent it. Also to be poor and small.

polopotetsa, -edwa, -era.

Polosa, ku.

Polota, ku, to be small, immature; also, of hair, to be soft and flexible or weak, *tsichi lache lo-polota ndati bveru bveru;* to be unevenly disposed, *ntenga za nkuku zi-porota,* of the feathers of a fowl, of teeth not grown in straight.

Polosa, ku, TO BEAR A STILL-BORN CHILD; **poloswa,** to be still-born, also *poloza* and *polosa;* **pumbwa** is of immature fruits; *poloza* is also used of animals, *mbuzi ya polozwa,* or *ya-bala mpolo,* the goat bore a weakly kid or one dead; *mwana wa mbuzi wa-polozwa a-na-polozwera m'mimba.* It is also used of a man without strength for work or power of endurance, as a term of reproach and indelicate.

polozera, -etsa, -eka, -edwa; poloswa.

[*Poloza* is either active or passive, and *polozwa* likewise, *mwana wa polozwa* or *mbuzi ya poloza.* The termination *oza* is either *ola* or *oka*—*i.e.*, transitive or intransitive; *ola* sometimes becomes active, but *otsa* never becomes intransitive. The sense generally tells which is the meaning, and *polozwa* can be used as, made to bear weakly.]

Poma, ku, TO SNORT, or give a warning sound, of animals, as when a lion is seen, or a hunter's approach is discovered; *mbawala a-ima pa chulu na-poma, kuti hoh!* the buck stands upon the ant-heap and snorts, *i-mva pfungo la antu i-poma, i-ka-ona chirombo i-poma,* when it smells a man or sees a wild beast.

pomera, -etsa, -edwa, -eka.

Pomba, ku, TO TWINE ROUND, as a creeper; to INTERTWINE, as creepers, hair, thread. Also *pombeza, pombonyeka, pombonyala, pomboneseka,* and to untwine, *pombosola, pombonyola.* Hence also to grow into knops, be FULL IN FOLIAGE.

Minga ya-pomba apo i-gwirana-gwirana, the thorns twine and intertwine, are close and thick. *Chilazi cha-pomba, chinangwa, mbatata, chi-nangwa, chitedze,* &c., *masamba ku-*

toh! also of *chamba*, the luxuriant, with leaves close t, full foliaged. *Chilazi cha- pomba-pomba, anga-anga*, intertwines, leafy and climb- *itsi la-pomba*, the hair grows full.

ra, -etsa, -edwa, -eka, -ana.

sa, ku, TO TWINE ROUND—see to wind round; also to grip, with the teeth.

ya-pombeza ku mtengo, the ld close to and twined round

Chilazi cha-pombeza m'nsu- emba za-pombeza chimanga, close. *A-pombeza lifusu ku* hey wind teased-out thread e stalk of grass.

sera, -etsa, -eka, -edwa, -ana.

, A GLADIOLUS; *nkwambala ri-zo-kula ngati mlaza* — see **mbo.**

neza, TO BE ENTANGLED, in- l; *tonje lo-unjika pansi lo- wana a-dza-ku-li-gwira-gwira, funa ku-li-tombosola, na-peza ana, la-kolana-kolana, la- eka*, thread piled on the or unwinding, a child play- it, a person coming to un- inds it all entangled.

neseka; and **pombonyeseka**; **sekera**; **pombonezera, -etsa, wa.**

nyala, ku, TO CLUMP TO- BE INTERTWINED; of creepers, *itsi lo-wauka ndi moto li- ala*), hair burnt which curls *e li-pombonyala, gwira-gwira, era; kantu ku kwinyatira*, as string; *nsanu zi-pombonyala*, gether into a bunch of pierc- s.

nyeka, ku, as *pombonyala*, lso *pombonyeza*.

nyola, ku, TWIST OFF, twist s the neck of a fowl; *chala eja*, a finger of the hand; twist round and break; as

nyoka, -otsa, -odwa.

osola, ku, TO UNTWIST, UN- sentangle; as **tombosola**; *ku- osola nkwinjiri*, to unwind s.

pombosoka, -otsa, -odwa.

Pomboti, YOUNG SHOOTS of millet or maize not full grown; plu. *mapomboti; la* class; *cha-pomboti, cha-mapomboti*, maize, say four feet high. *Mvu wa- ta mapomboti*, the hippo has eaten up all the young maize. *Nsungwi za- mapomboti, za-ndowa*, soft young bamboos.

Pomboza, ku, TO ENTANGLE; also *pombozeka*, be entangled; *u-sa-li- pomboze tonje-lo.*

pombozera, -etsa, -edwa, -eka.

Pompa, here, just here; will be found under **Po**; as *pompo, pompaja*, &c.

Pompo, A PRECIPICE; also a chasm, steep fall of ground, or of rock; *mapompo*, plu.; *la* class.

Verbs—*ku cholima*, to be steep; also **ku kopeka**, to be VERY STEEP, like a precipice. Chikunda, *guru- bedha.*

Pomwe, there where, thereupon, again. See account under **Po.**

Ponda, I., the butt of a gun (word also Yao); *ponda la mfuti; la* class; plu. *maponda.*

Ponda, ku, II., TO TREAD, trample; step firmly; *ponda ponda*, walk, *di di!* also to tread down, as grass (*bvuta-bvuta, tyola tyola, wandika, fufutika*); *pondera tsikilo*, to steer, by moving the helm with one's foot; to tread on the bottom in place of swimming.

Antu a-ka-ponda a-laswa, if people tread upon them they hurt their feet. *Sa-ponda-ponda masamba*, he does not tread carelessly upon the leaves—*e.g.*, a thief, or in stalking game. *Nda-ka-ponda-ko kale*, I arrived there before, I have been there before, they know me.

Ku-ponda dote, to tread or work clay by tramping; *ku-ponda njoka*, to tread upon a snake; *ku-pondera ku-mnso wa-ungono*, to press one's foot firmly against the end of the canoe.

Hence TO PRESS DOWN, tread with anything other than the foot; *ku ponda mbewa*, to crush a mouse in a trap; to PUSH ON A BOAT BY A POLE, *ku ponda ngalawa; ku-ponda*

mponda *pansi, ku fitsa pansi,* to press one's pole against the bottom; *ponda dote,* with a stamper.

Hence TO POUND IN A MORTAR what is of soft and tough consistency; *ponda chimera, fodia, chinkodo ku ponda, pondeka, si-ka-seredwa-i,* what can't be sifted.

ponda; pondera, -etsa, -eka, -edwa; *ponde-ponde,* treading; *mponda,* punting-pole; *mpondero,* stamper; *mapondera, mwabvi,* pounder; *pondo,* butt.

Pondereza, ku, TO PRESS; also *pondezera.*

Pondo, the stock of a gun, BUTT OF A GUN; HOOF of an animal; also foot-mark, *pondo la nyama; ponda, tendere; la* class.

Pondo-la-mbidzi, a species of bird; small, black, red eyebrows.

Pongwe, A NIGGARDLY PERSON, one from whom you cannot ask anything, a 'man of Belial'; *u-sa-pute uyu ndi pongwe,* don't provoke him, he is a violent CROSS-GRAINED fellow; *wo-panda-pache, wo-mana.*

Pono, the TREAD OF A SPOOR, many having passed; *chikuo chi-ti pono.*

Ponse, all of *pa* class; found under **Po.**

Ponya, ku, I., TO THROW; CAST.

Ponya m'kamwa, put it into your mouth. *Ponya mubvi,* to shoot an arrow; but *omba mfuti,* fire a gun. *Ponya mpindo,* to push the shuttle through to the one who receives it on the other side. *Ponya mpira,* to play a game at ball; *ponya pano,* throw it here; *ponyera uko,* throw it there. *A-ponyana ndi zikonyo,* they throw the *nsikwa* tops at the set-up bits of maize-cob stalk. *Na-ponya-mo mu mpika,* and they put it into the pot. *A-ngo-ponya pompo* as *taya,* they throw (the leaf cup) down where they are (when they have done). *Ponyera nsima garu,* throw a bit to the dog. *Ponya myendo,* take long steps. *Ponya nkondo, azombwe a-ponyana ndi nyankwa m'chirere,* play at fighting with missiles, blunt arrows, in fun.

ponyera, -etsa, -edwa, -eka, -ana.

Ponya, ku, II., TO MISS, fail to hit or to catch; pronounced *p'onya.*

Nsampa wa-ponya nyama, the trap missed the game (*wo-sa-kola*). *Nyalugwe wa-ponya garu,* or *garu wa-ponyedwa ni nyalugwe,* the leopard missed the dog. *Cho-sa-ponya,* uninterruptedly, without missing out (as **poponya**). *Ku ponya,* say with a gun, in trying who shoots best (*ona wa maluli*).

Poola, ku, TO PIERCE, TO BORE A HOLE; as *boola;* to make a hole through; also TO TELL CLEARLY, SPEAK DISTINCTLY, cause to hear; enter into one's ears. *Poola* is of course pronounced *po-ola, oo=oa* in foal; not English *oo* in fool.

pooleza, ku, to pierce through; bore; also to tell, name, pronounce clearly; *polera, poleza dzina.*

A-poola mulomo wa mwamba popisa perere, she makes a hole in her upper lip to put a ring through. *Ku-poola mpini wa kasu,* to bore (*uzirira,* bore with hot iron) the hole in the hoe-handle. *Mbozi zi-poola apa,* the worms bore here.

Wa-pooleza mbvi mbali yina, the arrow pierced through and came out at the other side; *wa-pooleza ntungo yache kungwa,* he put his spear through the bark.

Ndi-ku-polera lero u-mve mwini ni makutu ako, now mark I tell you clearly to-day. *A-ka-ti-poolezere tika-mvetse* or *poolere,* if he will tell us clearly. *La-pooka dzina; nda-ku-pooleka dzina langa; wa-li-pooleza dzina;* pronounce one's name.

pooka, poodwa; nsaru zo-pooka: poolera, -etsa, -eka, -edwa; polesera, -etsa, -edwa, -eka.

[Synonyms—*ku-peka, pekesa,* to bore into; *ku-poola,* to bore through; *ku-pyola,* to pass right through; *ku-dzika, twika,* &c., stab, pierce.

Chula, pronounce; *usa,* tell, &c.]

Pooo, piercing; *chipolopolo, chi-tseko pooo.*

Popa, ku, I., TO BEAT, grass or the bush; *popa-po, a-menya pamaudzu kuti ka-bvumbuke kantu ko-bisala,* beat there, beat the grass that anything hidden there may come out; *popa pa maudzu,* beat the grass.

[*Menya,* general word, beat; *saka,* to hunt, includes beating; *popa,* to beat, and then

ing; *kwapa*, beat, flog, beat off

ku, II., TO PRAY, as *pempa;*

ku, III., TO BE ONE ABOVE as moss upon a stone; grass laid upon anything; pile; crowd round; or, AY UPON, cover with. *maudzu pa minkaka*, they umpkins with grass. *Mapera pa msitu, wa-popera-udzu wa-popera pa doko*, the thicket, grass at the ace, thick and covering *popera matsamvu pa dzala*, e bunches of leaves on the *Antu a-popera, a-landa* people crowd so that you ; *a-popera pa masewera*, d at the dance; *a-li po-*. *Ntochi zi-popera*, many and clumped round the *chi*, many trees in a clump. *popera kola*, thorns round raal.

popedwa, popeka.

-kondwa, pomba, anja, of leaves; ve, but of one thing rather than a, &c., *folera*, cover, thatch.]

ku, TO MISS, MISS OVER, stake. *A-ponda pa mtu-poponya*, he steps on the by mistake (in trying to ntera) his companions). *ambali ku-poponya mira-s* the point, also as *ponya* iss over some of the steps. *ku-lowa njira ina ku-popo-*to miss the path. *Nda-a-sunsa pansi*, dipped into stead of the sauce. *Mu-u-poponya*, my arrow de, misses, and hits some-

a, -etsa, -edwa, -eka.

u, TO BREAK AND 'PLASH' an animal in the grass; in the gardens. See **Po-**

wisting off, and—

ku, TO TWIST ROUND AND phants among the trees, *ku-popotola mitengo; njati mitengo m'nyanga zache na-u-kobolera* or *popotola momo*, the buffalo fixes its horns in a tree and twists the branch round; *u-sa-ndi-popotole mkono*, do not twist my arm off; *ta-ndi-popotolera pfupa-lo-ndi-patse kwina*, twist the bone and break off a bit for me.

popotoka, -otsa, -odwa; popotolera, -etsa, -edwa.

Por-; for words beginning thus, see **Pol-**.

Pora-, see **Pola**; *poro*—see **Polo**; *porora*—see **Pololo**; *porongana*—see **Polongana**; *pororera*—see **Pololera.**

Pos, one (Chuambo).

Posa, ku, TO PASS BY, surpass; excel; also pass through.

Nda-chi-posa-cho, ndi-chi-chimwa, I missed that. *Wa-posa mnzache*, he excels his companion. *Chi-posa ichi*, this is the best. *Mfuti ya-ndi-posa ine*, the bullet passed close by me; also *chipolopolo;* but also *chipolopolo cha-posa m'mkono*, the bullet passed through his arm. *Nda-posa Chuambo*, I have passed Quilimane; also, I pass through.

Ngalawa zi-posana ina i-tsika ina i-kwera, the canoes pass each other. *Za-posana pa malumikiziro*, the ends pass each other at the splice. *Tonje li-posana-posana*, entangled.

posera, -etsa, -edwa, -eka, -ana; also *posola*, to pass right through, *q.v.*

[Synonyms—*pambana*, pass, excel; also *diera, q.v.: pyola, pola, pita.*]

Posana, in the daytime, *pa-usana.*

Posi, LEES OF OIL (as *mitsokwe* is of *moa*), left in making oil from ground-nuts; the hair is dressed with it.

Poso, I., passing through, of *posola.*

II. A common word for food upon a journey, rations; but not Mang'anja.

Posola, ku, TO PASS THROUGH; as an arrow, bullet; fish through a net (*nsomba za-posola ukonde, za-dula ukonde*), beast through a fence; go right through and leave a hole (*wa-posola apo fisi*); *nda posolera pena pomwe a-na-kala antu* o-panda ukali,

I broke through where the people were not so brave; also, to go through the bush without the path: **potyola.**

posoka, -otsa, -odwa; *posolera*, &c.; also *ompola.*

Pota, ku, I., TO SPIN, TO TWIST, to go round and round.

Ku pota tonje, to spin thread; *ku pota chingwe*, to make string; *pota nsinga, luzi, pota tonje ndi njinga* (vid. *njinga*). *Pota nyemba nyemba za tunta zo-sa-nyenyeka*, stir and break up the whole beans (when they are cooked and ready, *buluwe* = whole beans). *Madzi a-***pota-pota**; *mpepo, kabvumbulu*, the water eddies, the wind, the whirlwind. *Nchofu i-pota, njala i-ndi-pota mtima, i-ri-ku-ndi-kwesa, i-psokonyola mtima*, the pain is twisting inside, hunger is gnawing me inside, as if it were scraping, twisting my heart. *Mpunga u-ya-mba ku-pota ndimo u-chi-turutsa mi-tolo*, the rice (and other grain) begins to twist the glumes when it is putting forth its early sheath-covered head.

potera, -etsa, -edwa, -ana.

II. **Pota**, the man who twirls the *njinga* spool.

III. **Pota, ku,** TO PREPARE HOSPITALITY; also to eat with, partake of the hospitality of; from Chingoni; *ku-pota ufulu*, to get ready food for strangers; *ta-pota chakudia*, we ate together.

IV. To pay, root of *mpoto*, hire; work is frequently paid in beer and food by the natives; hence probably *mpoto, pota*, III.

Pote, A POOL, the centre of a whirl in the water; quiet water at the side of the river; also a creek; *ka-wedza pa pote*, fish in the calm bit; *p'ote*, plu. *mapote; la* class; *boo*, Chikunda.

[*Tamanda, chitapwi, tawale*, pools not in the stream.]

Potele and **potere**, saying thus; account under **Po.**

poterepa, poteropo, &c.

Poteza, ku, TO TWINE ROUND. See **Pota.**

Poti, that, saying that; account under **Po**, *q.v.*

Poto, BEND; also twisted, crooked, of *potola* and *potoka; njira i-ti poto.*

Potoche and **potoke**, not straight, of iron not well hammered, &c.

Potoka, ku, TO BE CROOKED, twisted; to curve round; *njira i-potoka*, the path is crooked; *munda u-potoka* (*ku lowa ku mbali*), the garden is not straight; *kasu, ntungo, una wo-potoka; muntu wo-potoka*, a 'crooked' person; *wo-potoka mtima*, opposed to *wo-lu-ngama mtima* (upright)—see **Potola**, below.

Potoko, the large bone of an animal; also *pokoto; potoko la nyama; la* class.

Potola, ku, TO BEND, TO TWIST; twist off, strangle, to make crooked. See also **Pota** and **Potoka.**

U-potole mtengo, u-ika cha ku mbali, ku pendamitsa, bend the tree; *i-potole njira*, make the path crooked. *Potola chala*, twist the finger. *Potola mpoloni nda-u-kulula*, twist round the *mpoloni* shrub. *Polola nsaru*, as *psinya nsaru*, twist in wringing. *Potola*, also to STRANGLE, twist neck of fowl or goat, *ndi-ku-potola iwe*, I will strangle you.

potoka (above), **potodwa, pototsa**; also *potolola, q.v.*

[If a man dies before his time and from no apparent cause, the superstition is that the *mfiti* has strangled him (*potola*, or *kusuza*). See **Ntumbi.**]

Potolola, ku, TO TURN ROUND, TWIST ROUND, as in dancing; *potoloka*, return as the wind or as rain; to sweep round, as *kota; mpepo ya-potoka, ya-tembenuka, ya-potoloka*; also *kweta; nyama za-potoloka*, turned round to go on.

Potoza, ku, as *potola*, twist, strangle; also **potozola**, adverb *potozo, as potolo*, &c.; *mkango u-potozola kosi la nyama.*

potozoka, -otsa, -odwa.

Poza, A CUSTARD-APPLE; *la* class; *mapoza;* tree, *mpoza;* Chikunda, *yembe* and *lembe.*

PS is itself a distinct consonant.

It is also combined with **y, psy,** or the *s* is dropped, **py.**

It is akin to **ts**, therefore, *tsy, ty,*

and *ch*; hence also to **s**. For words not found here reference should be made to **ts**, &c.

[*Ps* with throat-sound added—*i.e.*, gutturalised, is *bz*; and *bzala*, *bzyala*, *byala*, and even *bvyala*, or written *bsyala*, &c., are the same as *dzala*, to sow. *Ps* with *ts*, similar to *bz* with *dz*.]

Psa, I., catching hold with, *psanta*; SQUEEZING.

II. Cutting lightly, GRAZING; *psyaza*.

III. **Ku psa**, TO COOK, burn. See **Psya**.

IV. DRAGGING, sweeping; dragging a net in fishing.

V. *Pya*, *pya*, *pya*, of darkness, close round.

VI. *Pya*, *pya*, *pya*, THIN.

VII. *Pya*, *pya*, *pya*, IN LINES.

Psalanga, ku, to get away fast, pass quickly, go with speed — see **Psyalanga**, also *pyalango*: **ku-psalanguka.**

Psali, *tewera*, cloth hanging in a tail before and behind. See **Pyali.**

Psalu, (1) GOING QUICKLY OUT; jumping out; squeezed out; also (2) *psalu psalu*, of quick walking; (3) *psalu psalu* (as *chalu*), RESTLESS; also *psyalu*; *antu a-turuka m'nyumba psalu.*

Psaluka, ku, TO JUMP OUT, BE SQUEEZED OUT, as a stone out of its fruit; a mouse out of the thin part of its hole, *mbewa zi-psaluka ku-psalukira ku mbuli*, the mice jump out at the thin part of their hole; *psalutsa mtanga za chibalo*, make the stone of the fruit jump out; *nkuku za-psaluka-mo*, the fowls have got out. Chikunda, *toko*, *psoko*, *fyaru.*

psalula, -utsa, -udwa.

Psanga, ku, TO GET QUICKLY OUT, get quickly into, get quickly away; *u-psanga-psanga wa-ku-pitira m'zitsanba*, you get into the bushes to avoid meeting and having to pay me; *iwe wa-enda mo-psyanga-psyanga*, of one who has passed very quickly; *nsomba i-chita mo-psyanga-psyanga*, as *deruka deru*, the fish shoots past; also *tsvalu.*

Psanta, ku, TO CRUSH, SQUEEZE; to put one thing on the top of the other *msa*, also *msi*, *ku msanta*, *ku psinya*; *ku msanta ndiwo pamwamba pa nsima*, to press or set soft *ndiwo* vegetable or meat on the top of the *nsima* porridge, *ku psyanta ndiwo msa!*—*ku psanta mwala pa dzinyalala za-ku-unjika msa*, to press a stone or set it upon the top of the heaped-up grass or rubbish; *diwa la-psyanta mbewa*, the trap squeezed the mouse; *ku msanta malonda*, to set one thing upon another in *malonda*. Also to catch hold of with one's feet or legs, as *pana*; to squeeze.

Also *psyanta*, *psata*, *psyata.*

Psantangula, ku, TO TRIP UP; as *pinganitsa*; also **psyantangula**, and **psyatangula**; **tsetserr, dwe!** dragging, falling.

psantanguka, -utsa, -udwa.

Psantuka, ku, TO GET OUT OF; as *psaluka*; **psantula**, to put out of, squeeze out of; as stone out of fruit, mouse out of its hole.

Alendo a-lowa m'nyumba mwini-wache wa-psantuka-mo m'nyumba ku-kapisa malo, or *bwereka malo*, strangers come to the house, and the owner jumps out to give them room (perhaps making some excuse of going to his garden, to let them go in and feel at ease). *Za-psantuka mbuzi*, the goats have got out, or the goats are out (as goats do jump out of a native *kola*).

psantutsa, -udwa; psantulitsa, -lika; psantukira.

Psapsala, ku, to be thin. See **Pyapyala.**

Psasa, ku, I., TO DRAG OR DRAW ALONG; as a fish-net, or drag-net; to stroke the knife down the belly of a beast in cutting the line to take the hide off (*ku-psyasa mbuzi ndi kampeni pa kosi po-yamba ku-sadzula*, *kampeni psya!*); also of smearing oil upon the head or upon a wound (*ku-paka mafuta*, *ku-psyasa mafuta*, *psyasa-po*, *mafuta pa bala psya*). Also **psyasa**, and **pyasa**: sweep along.

psasera, -etsa, -edwa, -eka: *a-pyasa pya!* See **Mpala.**

II. A DRAG-NET; *a-psyasa nsomba usiku ndi psyasa*, they fish for fish at night with a drag-net; *la* class; *ma-psyasa*, plu.; Chikunda, *pyaso.*

Psasula, ku, I., TO CUT or SWEEP OFF; as in cutting the handle of a hoe, to slice off the wood; as an arrow scraping off or grazing off a portion of the skin, or a portion of bark (*cheka mtengo ndi mbvi mbali imodzi, ku psyasula*); *psyasula ndi nkwangwa, pena pa mtengo wa mankwala*, cut off with an axe, say bark from a medicine tree; *ku psasula*, or *pala mamba*, to scrape off the scales; to thin the ends of a bow (*psasula uta ku nsonga*). Also II., to throw an arrow, as *psatula:* III., TO GO AWAY in early morning.

Psata, ku, to press. See **Psanta.**

Psatata, of a mouse caught in a *diwa* trap squeezed, with its hinder parts exposed, *mbewa i-ka-pondwa ndi diwa i-ti psyatata, ya-sia tako lache kunja:* of a person dressed badly or poorly showing the parts that should be covered, *a-li psyatata a-ka-kala udio o-sa-bvala bwino, a-ka-sia makala ku-onekera;* also remaining in one place: *psyatata, bvatata.*

psatatira, ku, to be thus exposed, see above.

Psatula, ku, TO THROW AN ARROW; to set loose a trap, as *fusula:* 'LET OFF' an arrow.

Psaza, ku, TO DRAW ALONG, as a knife; or a net; *wa-chi-poyaza mpeni chikopa*, he drew the line down the skin with the knife, in flaying an animal; *ku-psyaza ukonde*, to draw the net; *u-ndi-psyazira-nji mpeni*, what are you cutting me for? *chipolopolo cha-ndi-psyaza, ku cheka pamwamba*, the bullet grazed my skin. Also *psyasa, pyasa.* See **Psasa.**

Pse, I., PRESSING IN; AS A HOT IRON into wood; as a coal into a pipe; the puff of the red-hot iron in the wood.

II. SWEEPING, *psyera, pyera, psera.*

III. OVER-COOKING, *psera, psyera, psya.*

IV. FLASHING, *pyetima, psetima.*

V. GATHERING TOGETHER, BOWS AND ARROWS; *a-pyera mibvi ndi mauta pye; psyera-psyera.*

Psede, and **psederera, ku,** following, pressing close behind; *nkondo* or *anzao-a-mangawa a-li psyede-psyede*, war is, or one's creditors are, pressing close upon one; *ta-chi-psyederera ichi ndi mtsukwa wa moto*, bore this (hoe-handle) with a red-hot iron; *njali ya-ndi-psyederera*, the buffalo followed close at my heels, or pressed me hard; also cling to the back of, as an animal.

Psepsereza, TO PRESS DOWN; say a biting dog, or a coal in the *kaliwo* pipe with one's finger: also *makalo psa!* hinder parts exposed—see **Psata,** below.

psepsetera, psepsetekeza, psepsetaza: root *pse, tse.*

Psepsula, ku, TO WHITTLE, PARE; cut a *bango* reed to fit into the *kaliwo* pipe, sharpen a pencil (*bango la kaliwo, ndilo antu a-li-psepsulitsa kuti li-bale bwino m'kaliwo*); to sharpen a bamboo stick (*ndi-psepsulire nsungwi ndi-tsomekeze ndi i*, sharpen it for me that I may splice it with this); to cut to fit; also *pyepyula*, and *psyepsyula.*

psepsuka, -utsa, -udwa.

Psera, ku, I., TO SWEEP, sweep off, sweep up, sweep together; GATHER TOGETHER; gather and take away: **psyera,** and specially **pyera.**

Psyera dzinyalala ku-ola, sweep the bits of grass and rubbish together and take them away. *Ka-pyere mtedza apo nu-ike mu mtanga*, sweep up the ground-nuts there and put them in the basket. *Nkondo ya-pyera antu ku uje, i-pyeretsa antu, nkondo i-pyera-na*, the war sweeps off So-and-so's people, it sweeps them all off, from one another's villages. *Mpepo i-pyera ufa*, blows away the flour. *Pyereka* is swept, well swept; *chipsero*, a broom. *Psyera psyera zitsipe ndi manja*, gather together.

To carry off, chiefly **pyera.** *Wa-pyera nsungwi zanga ndani?* who carried off my bamboos? as *tola-tola. Pyera mibvi, pyera misinde, zisiwa*, gather up the arrows in the hands, the sweet stalks (they hold them in the hand like bows and arrows), the vessels or utensils; gather all at once.

pyetsa, pyerera, -etsa, -edwa, -eka, -ana; pyedwa; psyeretsa, -edwa, -eka, -era: *pyere pyere.*

See also *pseza;* root as in *sesa*, to

ep, with which *psezza* is almost
itical.

sera, II., to cook; to burn in cook-
; over-cook; also *pseza;* **psyera,**
psyeza—*e.g.*, in making the *taka*
e for the drum (intentionally
it); *m'sa-zi-psyetsa-i i-ngo-bvua-
ii*, don't burn it, just plunge it in
er.

seta, ku, and **psetera, ku,** TO PRESS
N, say a dog to the ground; to
down a man in native surgery;
s down the finger under a stick;
*ta chitsulo cha moto ku-boola kantu,
setekeza pse*, to press a hot iron
ugh anything; *ku-psetekeza pa
vo pse!* press coal into the pipe;
setekeza nsungwi m'chitali chache,
s a hole through a bamboo length-
.

stekeza; psetera, -edwa, -eka;
*rereza, psetereza, pseterezeka, pse-
ia, psetezekeka.*

e root is *pse*, as in *psa*, and *psi*, press;
se- in *tsendeza*, or *sendeza; tsika, bzala,
dzika*, &c.]

sterera, to press. See **Psidirira.**
sti, shining, flashing; *psyeti, pye-
nd*—

stima, ku, TO GLEAM, SHINE,
H; of a flash of lightning; gleam
e; light in the clouds; glitter of
fe; shine of a river.
*bvula i-psetima; ng'amba ya mbvu-
ri-ku-psetima; Mpambe a-ka-ti
pyeti a-pyetima;* the clouds are
tening, either from a 'break' in
eather or from the gleam of the
ning-flash. *A-ka-i-tuula mipeni,
ima*, if they polish the knives
shine. *Nda-ona moto u-li-ku-
na m'nkwalala-mo a-li-ku-pita
lia fodia ndani*, I saw fire by the
who has been lighting fire for
ing? *Kunja ku-li-ku-pyetimira
mwe a-fika*, there is the gleam of
-fire outside, the dry season is
ng on. *Nyanja i-***psetimuka** *ndi
a*, the river glistens in the sun.
imula mpeni, make the knife
.

etimira, -itsa, -idwa, -ika; *pseti
;* also *pyetimira*, &c., *psyetimira*,
also *psetimula, pyetimula*, &c.

Psetiza, ku, to cause to shine; *ta-
psetiza mpeni;* or *pyetiza.*

Psetsa, ku, to over-cook, burn. See
Psya. Also—

Pseza, ku, I., TO BURN; *pyeza* and
psyeza; ku-pyeza mankwala, to burn
leaves, cook and crumble them, and
mix them with *pala* gruel. See
Psya.

II. **Pseza, ku,** pronounced *psezza*
(double *z* like double *s*, hence = *sesa*),
TO SWEEP OFF; *ku-pseza zinyalala;
psyeza* and *pyeza.* See **Psera.**

Pshe pshe, a sound of WHISTLING;
na-imba miluzo pshe pshe pshe.

Psi, I., PRESSING; *diwa li-ka-ponda
mbewa li-ti msi; mfi, msi, mpfi, mpsi;
psinya, pfinda;* also *nsima psi!* or
msi! much *nsima*, heavy lump.

II. SUCKING, *pa ku pipa madzi;*
also sound of *psipe* reed-pipe; *fii.*

Psichiniko, a species of grass; *maso
ache ngati mpunga*, seeds like rice;
eaten in times of scarcity; very tall;
it is beaten out, sifted, washed in hot
water, dried in the sun, ground, and
made into porridge, good to eat; *wa-a*
class.

Psidirira, ku, TO PRESS; also *psiti-
rira* and *pseterera, ku psidirira chala*,
to squeeze one's finger.

*A-psidirira mbvi ndi luzi la-ku-ma-
ngira mibvi*, they press the arrow
tightly with string for binding ar-
rows. *Ku-psidirira nsatsi pa mndala
wa uta*, to press castor-oil into the
crack in the bow. *Ku-psidirira pula
pa chirumbu*, to press wax in in
making the *chirumbu* musical instru-
ment.

Psimo, an ARROW with head and
neck, but no barb—see **Nkaka** and
Ncheto; *la* class; Chikunda also *fi-
mo;* plu. *mapsimo.*

Psimpina, ku, to walk with a stick;
tsimpina, to limp; root, *psi.*

Psimpsinta, ku, or **mpsimpsinta,**
q.v., to suck.

Psinja, ku, TO PRESS; also *psyanta,
tsendera;* and *psinya* (see below);
press upon, or against; also chase
away.

*Zala za-tswanyika diwa la-ndi-psinja
msi!* my fingers are crushed, the trap

came down upon them. *Onjetsa zina, psinja msi*, add some more, put them on the top. *Nyumba i-ta-gwa si-i-ti-psinja ti-ri muno ti-chi-fa, chinkana tambo li-ta-ti-gwera li-ti-psinja tonse ti-fa*, if the house falls does it not crush us to death here inside? if the sky fall the whole of us die. *Malonda a-ka-perewera a-ka-tenga kantu kena na-psinja pompo*, if the exchange is too little they take something more and add it to the top. *Ku-psinja mtolo wina pa mtolo unzache.*

Ku-unjika akatundu mulu a-psinja-na-psinjana, to pile up the burdens in a heap, they press one upon the other. *Zi-psinjana*, they press close one against the other; of trees in the thicket; *paso, udzu, mponda. Antu a-gona pamodzi a-psinjana-psinjana*, press one against his neighbour.

Psinjira, -itsa, -idwa, -ika; *psinjane-psinjane*; Chikunda, *pinzane.*

[Synonyms—*sinzika, timbiriza, psinya, pondezera, chinyinta, finya, sindikiza, kanikiza, umirira, tsimbirira, tina; peyanta, tsendesa, tsendera, unjika, sanjika.*]

Psinya, ku, to crush, to squeeze; *psinya nkaka* = *kama nkaka*, to milk; *psinya nsaru*, wring out cloth; *psinya moa*, strain beer; *psinya matumbo, pfundo*, &c., press out; to press or crush powerfully; *ngalawa ya-psinya mmera pansi*, the canoe presses the herbage flat on the ground; *ku-i-psinya mitu*, to crush their heads (in torture); *wa-psinya maso*, he shut his eyes; *diso lo-psinyika*, a blind eye, one closed, and thus blind; *psinyirira pa bala mankwala*, press medicine into the wound.

Psinyala, ku, to be pressed, be close, be squeezed; *diso lo-psinyala; psinyalira, -itsa, -idwa, -ika;* also—

psinyata, ku; *psinyatira, -itsa, -idwa, -ika*, also—

psinyatsa, ku, to squeeze firm, also—

psinyatula, ku, to unsqueeze.

Psinyo, straining, &c., as *kunto, chinyinto.*

Psipa, ku, TO SUCK, SUCK UP through a reed; also to blow a reed—however *omba* used = to sound; TO KISS, *amao a-psipa anao, a-ta-kula sa-psipa-nao*, mothers kiss their children, when the children grow up they do not; also *psopa;* to suck a bone; *a-psipa mabango a-ku-yalikira nsomba pansi pa mpika*, they suck the reeds spread under the fish at the bottom of the pot; *ku psipa uchi*, suck honey out of the comb.

psipika, -idwa, -ira, -itsa.

Psipe, A HOLLOW REED, used for drinking beer or water; a hollow grass; *a-omba apsipe*, they play Pan's pipes; also *mapsipe*, Pan's pipes, and *psipe*, one single reed; *psipe nyo, psipe wambiri; wa-a* class or *la* class. It is also a reed of *tsekera* grass.

[*Ana a-kulula psipa ndiko ku-m'fikira ku tsinde na-dula ku nsonga kwache na-imbira kwawe a-ma-sikisa-mo; a-i-tseteka tawa limodzi ndiko ku-dula mfundo ya ku tsinde na-tenga mnjere wa mapira nda-ng'amba nao psipe-yo*, the children pull out a grass, crush it at the tender end, cut the other, sound it at the end which they have crushed; or, they take one length, cutting it below the joint, take a slip of cane-rind and split up the reed with it.]

Psipsinya, ku, TO SUCK.

Psiti psiti, all finished.

Psitiriza, ku, to press. See **Psinja.**

Pso or **psyo**, the sound of a *psipe* pipe; a whistle on a reed; also *pyo* and *fyo.*

Psoko, squeezing out; and—

Psokola, ku, TO SQUEEZE OUT OF; to put out the eyes; squeeze a stone out of a fruit; look fiercely and angrily at, from the protrusion of the eyeballs; as *tuzula, turutsira maso* and *turutsa maso, psokola maso;* also *psopola, psukula, psuluka, psalula, psantula.*

Psokola ntanga za masuku, za mieme, squeeze out *masuku* and *mieme* stones. *I-psokoleni maso a nyama-yo*, put the animal's eyes out. *Maso a-psokoka, a-ndi-psokolera maso*, his eyes are fierce, he glares at me. *A-ta-ku-kwiira wina nda-funa ku-ku-bandula, a-ku-psokolera diso*, if one is angry with you, and is about to cleave you, his eye glares at you.

psokolola, ku; *psokolera, -etsa, -edwa.*

Psokonyola, ku, TO TWIST, TO SPRAIN; as *psukunyula, psyokonyola, pokonyola, potola, pukunyula*, &c.

psokonyoka, -otsa, -odwa; *psokonyolana*, &c.

Psola, ku, to pass through, to pierce. See **Pyola.**

Mbuzi ya-psola apo; mubvi wa-ndi-psoza.

Psolima, ku, TO BE SHARP-POINTED; **psoli**; be sharpened, so as to pass through; *ntoso, tsonga, nyanga zi-psolima ku nsonga kwache,* of a goad, a sharp end, the tusks are sharp-pointed; also *psyolima* and *pyolima;* also TO BE STEEP.

psolimira, -itsa, -idwa, -ika.

Psonta, ku, TO SUP OR SUCK UP WITH THE LIPS; as hot *pala* or hot tea; also to drink, as *msonta;* and to suck a bone, as *tsopa* (*pfupa iri si-ri-psoneka,* also *psonyeka, tsopeka, psopeka, msonteka*); also *psonza.*

psontera, -etsa, -edwa, -eka.

Psonya, ku, to suck with the lips, suck a bone. See **Psonta** above; also as *tsonya,* the sound of despite.

psonyera, -etsa, -edwa, -eka.

Psonyo, pointed; also *psyonyo.*

Psonyola, ku, TO SHARPEN; MAKE A SHARP POINT; *psonyoka, ku,* to be pointed; also *psyonyola;* Chikunda, *puluza, puludhu.*

psonyotsa, -odwa; psonyolola.

Psonza, ku, to sip — see **Psonta** above; also to press, as *psyanta; psyonza-mo = psyanta-mo.*

psonzola or **psyonzola, ku,** to sharpen; *ku psyonzola mpeni po-sula ku nsonga,* to sharpen the knife by hammering it at the point.

Psopa, ku, TO SUCK; *psipa* (*chitsipe*), *pipa, msi, mpsimpsinta* (*psipsinya*), *msonta, mtsonyo* (*psonta, psonyo*), *myo-myomyo, mung'unya, mulumunya, mmwa; psopa bsala,* suck one's fingers (*i.e., zala*); *psopa mafuta a-m'fupa,* suck the marrow out of the bone; also to kiss.

Psopo, squeezing out; and—

Psopola, ku, TO SQUEEZE OUT, put out the eyes; as *psokola, q.v.;* to look fiercely at.

psopoka, -otsa, -odwa.

Psopolola, ku, also to make thin. See **Pyopyolola.**

Psuku, squeezing out; and—

Psukula, ku, TO SQUEEZE, PRESS OUT—see **Psokola** and **psopola**; glare at with protruding eyes.

psukulira, to look so at a person; **-itsa, -idwa, -ika.**

Psukunyula, ku, TO BREAK OR TWIST OFF, TO SPRAIN; to twist arm, leg, &c.; to twist out; *ku-psukunyula mwendo wa nyama kuti a cheke bwino,* to twist round the leg of meat to cut it better; *a-psukunyula mfundo m'maluma momwe mu-na-komanizirana mafupa,* they twist the joint in the place where the bones meet; *mwendo wa-psukunyuka, mchira wo-tsata momwe u-da-merera,* the leg of meat is twisted out, the tail follows, goes with, the place whence it springs.

psukunyudwa, -utsa, -uka; psukunyulula—see **Psokonyola,** &c.

Psulu, and **psuluka, ku,** TO SQUEEZE OUT; say pus or a maggot from a wound, or when a fly has deposited its egg.

Psungunyula, ku—see **Psukunyula**—TO TWIST OUT.

Psupula, ku, TO RUB OFF; TO TAKE THE SKIN OFF, as *tsupula; wa-psupulidwa,* or *bandulidwa,* or *kung'untidwa,* he was beaten; also *kantidwa; diwa la-ndi-psupula,* the trap skinned my hand; also as *pukuta,* rub, clean.

psupuka; *psupulira, -itsa,* &c.

Psya, I., (1) pressing, (2) grazing, (3) dragging, (4) *psya psya,* thin; for all these, see **Psa.**

II. **-psya,** the ending of one of the intensive or causative forms of the verb; as *opsya = opetsa; lapsya = lapitsa.*

III. **Ku psya,** TO ROAST, TO COOK, TO BURN, TO BE RIPE, TO BE READY.

Ndi-pika za-ku-dia ndi-zi-psyetsa msanga, I cook food, and do it quickly; also *zakudia za-psya,* dinner is ready. *Mpika wa-psya, njerwa, kasu, chitsulo cha-psya,* the clay pot is well burned, or finished burning, bricks, iron hoe, or other implement. *Tengo* or *chiri la-psya,* the bush is burned. *Nsengwa ya-psya,* a hole is burned in the basket. *Wa-psya ndani?* who set fire to it? *Ntochi za-psya,* the bananas are ripe; *dzuwa li-na-psyetsa ntochi,* the sun has ripened them; *mapoza masuku; dzimanga,* &c.

Liwilo li-na-psya, the race was

ready. *Ulendo wa-psya*, the men are ready for the journey. *Masewera a-psya nkondo, mirandu*, &c., are ready.

Psyetsa chitsulo zabwino, melt the iron stone. *Pweretsa* and *psyera*, to burn up. *Nsima ya-psyera*, the porridge is burnt; also of other things burnt in cooking. *Ku psyetsa* or *mangupitsa ulendo*, to get the caravan quickly ready. Also *pyeza*, *q.v.*, to burn; *pyetsa*, also to incense; *psyeretsa*, to burn in cooking; *pyera* to be burnt.

[Synonyms—*kazinga; pika; tenta, atsa, koleza; cha* (sometimes at a different stage from *ku psya*); *panga.*]

Psyalanga, ku, to get away fast; of swift flight; *namsinsi ka-pita msanya msanga kumwamba, ku psyalanga; psyalangu psyalangu*, of swallows' flight.

Psyalu, and verb **psyaluka, ku**, TO GO OUT SUDDENLY—see **Psaluka**; also pass by quickly; also **chalu chalu, kwalu kwalu.**

Psyanga, ku, to pass away fast; get quickly out. See **Psanga.**

Psyanta, ku, to press, catch with one's feet, &c. See **Psanta.**

Psyantangula, ku, to trip up. See **Psantangula.**

Psyapsyala, ku, to be thin. See **Pyapyala.**

Psyasa, fish-net—see **Psasa**; also, to drag along.

Psyasula, ku, scrape or cut off, &c. See **Psasula.**

Psyata—see **Psanta** above, and **Psata.**

Psyatata, hinder parts exposed. See **Psatata.**

Psyaza, ku, to draw the knife across, &c. See **Psaza.**

Psye—see **Pse**—pressing in; sweeping; over-cooking; flashing; gathering together.

Psyede, terrifying, following close, &c. See **Psede.**

Psyedereza. See **Psedereza.**

Psyera, ku, TO COOK, over-cook, burn—see **Psya**; also **psyetsa, psyeza.**

Psyetima, ku, to glitter. See **Psetima.**

Psyinja, ku, to crush. See **Painja.**

Psyo, sucking—see **Pso**; also whistling on a reed.

Psyokoka, ku, of eyes, to be large and fierce, &c. See **Psokola.**

Psyokonola, ku, to twist. See **Psokonyola.**

Psyola, ku, to pass through. See **Pyola.**

Psyoli, and verb **ku psyolima**, to be pointed, sharp; *ku psyolimitsa*, to sharpen; of horns, pointed wood, leaves, &c.; also *bvatu, psyonyo; songola.*

Mtu wa psyoli, a long-shaped head.

Psyonta, ku, to sip, sup. See **Psonta.**

Psyonyo, pointed. See **Psyoli.**

Psyonyoka, ku, to be pointed—see **Psonyola**; **psyonyola, -oka, -otsa, -odwa.**

Psyonza, ku, to sip as hot tea. See **Psonza.**

Psyopsyolola, ku, to despise. See **Pyopyolola.**

Psyu, RED; also *piriwiri, pyu, fira; mwazi u-li psyu*, the blood is red; also depth; *piyu, piu.*

For other words in **psyu-**, as *psyukunuka*, &c., see **Psu-.**

[Analysis of **ps**—

Most of the words are accounted for in the three meanings of **ps**: (1) sucking, in which the sound is like the meaning; (2) sweeping, with its kindred meanings of grazing, whittling, dragging along (this is connected with *s*, also *py*), the meaning and sound less closely related; (3) pressing, down, against, &c., meaning and sound only poetically related (this is connected with *ts*).

Psya, burn, is allied to *ps*, sweeping; *py* (passing through), *py-py-* (lines, also thin), *pye* (glitter), belong to *py-* rather than *ps.*]

PU, I., of SHUTTING TOGETHER, as **po** (8).

II. Of A SMELL; *malua a-nunka pu! pfungo lache li-nunkira pu!* the flowers smell, the smell is smelt *pu!*

III. Of KNOCKING, something soft: *ku punta pu pu! ku punta garu*, beat a dog, *pu pu! ku punta* or *menya pu pu mnofu*, to beat flesh; *a-menya mimba pu pu pu!* to beat the belly, in salutation.

[Other words for beating—*ga*, firm beating on anything hard; also *go, ba, be;* a hit as a bullet, *ndwa, nde;* pressing blow, as on the head, *mf.*; blow on soft thing, stick on the

body, *pi, ti, di;* crash or smash, *pwa, pwe;* also *wi* (with under lip and teeth). *Kumudwa, pu, pi, go; menya pu, pofu, pi; gwa, pu, pi;* also of the wind strongly beating, *pu pu pu.*]

IV. Of waves beating into a canoe, beating or pouring; of water POURING; *ku tsira madzi m'ntalo* **puuu** ! to pour water into a pot; *mvula i-ri* **pupupu** or **puuu**, *i-yamba do do, do do,* the rain beats hard, it pours down, at first it came in heavy drops; of water in a stream, *pu pu pu,* in a full river sweeping down, it becomes *nye!* also *kwalu, chalu,* &c.; water in the rapids, *pu pu pu.*

V. **Puputu** as **bubudu**, of gnawing something hard.

Pua, ku, TO WITHER, SHRIVEL UP; dry up, as a leaf, as a gourd; as flowers, fruits, which have hollow or form which can SHRINK IN; *tsunyata* is better for the drying of skin, contracting; of cheeks, shrunk. Also **puwa, puala, puana, puasa, puaniza.**

Kungwa la-puana ndi dzuwa, the bark shrivels up with the sun, curls up, curls round. *Ku-dula nsungwi ya ndowa* (*chiko, dzungu, malua*) *ku-anika pa dzuwa kuti i-ume bwino, i-pua,* or *puana,* or *puala,* to cut young shoots of bamboo, gourd, flowers, &c., and spread them in the sun, that they may dry well, they shrivel up. *Chiko cha-puala pa kamwa,* the gourd cup shrinks together at the mouth. *Chitoto cha puala,* the leaf pipe is all shrunk up.

puika, -itsa, -idwa, -ira; puanira, &c.; **pualira,** &c.

Puala, ku—see **Pua,** above.

Puana, ku—see **Pua,** above.

Puaniza, ku, to press between the finger and thumb; CLOSE, PRESS TOGETHER; to squeeze the mouth of a bag together, to tie it (*ti-puaniza tumba-lo ti-mange*); *puaniza masaya,* draw in the cheeks; *chapewa changa cha-puanizika,* my hat is crushed up; *kosi la-puanizika,* the neck is drawn in; *goli li-puaniza kosi,* the slave-stick presses the neck tight; *u-ndi-puanizira kaliwo wanga,* you press my pipe out of shape, *puaniza bango,* to crush the reed flat.

[The root *pu,* in *puwa,* as *po,* is the coming together of ends of a ring, meeting of sides, hence shrinking in, shrivelling up.]

Pubvu, SPLASHING INTO THE WATER; as a tree or man falling in; *pobvu, pabva,* the *pa, pu* of beating, and *bvi* of *bviika,* immersing in water.

Pudu, THE KNOT IN A TREE; *pudu li-ri-ku-futukuka,* the knot is putting forth leaves; also the knot in a plank of wood; also **chipudu,** *chipfudu; la* class, plural *mapudu;* root *pu!* as in *puka,* to open. Chikunda, *mpunda.*

Pudzuka, ku, TO ESCAPE OUT OF; narrowly escape; as a beast out of a trap; to get off, get out, leave, pass by; hence **pudzula,** to let or cause to escape, as a trap which fails to catch, lets the animal escape; say perhaps leaving hair or feathers in the trap; also **pudzumuka** and **pudzumula,** to get out of, get away, leave.

*Nsampa wa-***pudzumira** *apa* or *pudzulira, po-ti ku tsinde kwache wabiya u-li-be mpamvu,* the trap let the animal escape, because at the base of the stem it was bent and without strength. *A-ma-ndi-gwira ine koma nda-pudzumuka,* he caught hold of me, but I escaped out of his hands. (But one cannot say *mpika wa ndi pudzumuka,* it must be *pulumuka,* seeing *pudzumuka* refers to barely escaping out of.) *Muntu a-kwia a-pudzuka pa anzache* or *a-pudzumukira anzache na-nka dzache, ku choka pambali pao* (or *pakati pao*), if a person is angry and leaves his companions; *ena a-m'nenera za ku-m'psyetsa mtima mnzao ameneyo a-pudzumuka pa bwalo,* if some say (while talking in the *bwalo*), what angers the heart of their companion, who rises up and leaves the *bwalo? Wa-pudzumuka bwanji ku nkondo?* how did you get past the warriors? *Mfumu a-na-ndi-pudzumulitsa seri ana a mfumu ngana a-ka-da-ndi-gwira,* the chief made me escape, saying that his men were probably going to catch me. *Diwa la pudzula mbalame,* the trap missed the bird. Also *puzumuka.*

pudzutsa, -udwa; pudzumutsa, -udwa; also *puluza,* which means, to come down almost upon; *pudzula,* to almost catch hold of.

Pufumula, ku, to strike with the fist, knock down in wrestling; *a-na-ndi-pufumula ndi nkonya;* of a jar falling (*ntsuko ku gwa pansi*); *nda-pufumuka,* (in joke) I fell 'plump' down.

pufumuka, -utsa, -udwa—see also **Bwafamula.**

Puka, ku, TO SPRING FORTH, TO BUD, to open up as a bud opens up the knot from which it springs; to put forth; also to grow up, to mature (*mzombwe uyu wa-puka,* this boy has grown up); **pukwa,** to come up into one's mind, to be reminded.

Masamba a-puka zabwino a-li gadu-gadu, the leaves grow forth well, they are full and thick. *Chitsa cho-pukira masamba,* the stump putting forth leaves; *mkuyu u-pukira-u,* this fig-tree sprouts. *Masamba a-puka, udzu u-li-ku-puka, wa-puka bwino mpobvu,* of leaves, and grass, and herbage. *Chingangwa, mbatata, zo-dzikidwa zi-ambo-puka,* cassava, sweet-potato, all things thus 'struck' are beginning to sprout. *Fodia wo-fula a-li-ku-puka pomwe, chipfutu chi-ri-ku-puka pa tsinde,* the tobacco where 'pinched,' the grass bunch (cut down) at the root is 'coming away.'

[*Mera* is to sprout from, also used of shoots of maize, a tail in its connection with the rump; *puka* refers to putting forth from the opening or splitting of the place where the bud comes forth; the root is the same in *pula,* take off from, *pulika,* split, *pudzuka,* &c.—see Pu I.]

pukira, -itsa, -ika, -idwa; *bandula,* to split.

Pukulula, ku, TO KNOCK OFF, as dew off the grass, when in the dewy morning through the tall grass one leads a caravan, *ku-pukulula mame;* to knock off the itchy hairs of the *chitedze* pod in passing through the close-woven underwood, *nda-chi-pukulula chitedze;* *a-***pukuluka** *mame;* to knock off with a stick; also to pull up what holds the earth with its roots, *wa-chi-pukulula m'madote.*

pukuludwa, -utsa; pukululula; puku-puku.

[*Pungula* also means to take off with one; hence *pukulula,* zisochi, nsanu, &c., synonymous. The root is *pu*; secondary root *puku,* from which there come—*pukusa,* shake from, open off from; *pukuta,* clean off from; *pukunya,* shake, &c.]

Pukunya, ku, TO SHAKE, shake backwards and forwards; as a tree, head, hand.

Ta-pukunya nsungwi-yo mpero u-gwe, shake the bamboo to make the arrow fall. *Pukunya chipfutu mbewa i-tawe,* shake the grass clump that the mouse may run away. *Udzu u-psukunyuka ndi nchenji,* the grass is shaking with the beaver-rat. *Pukunya nsaru,* to shake cloth, backwards and forwards; *kutumula,* shake up and down. *Nsomba i-ndi-pukunyula mikono,* the fish shakes my arms. *Pukunyula,* shake it down; *su-pukunyika,* it won't shake.

pukunyira, -itsa, -ika, -idwa; synonyms—*gwedeza, kweteza, takasa, ntuntumira, pukusa.*

Pukunyula, ku, and *psukunyula,* to twist, sprain; *pukunyuka.*

Pukusa, ku, TO SHAKE; one's self, one's head or shoulders; agitate water; also as *pukunya,* shake a tree; also to stir beans with the *mpukuso* stick, to break them down, *ku-pukusa chipa-kuso ndi mpukuso; pukusa m'kutu ndi ntenga,* to twirl a feather in the ear.

Pukusi, A PARCEL, tied up, enclosed; say of tobacco in leaves or in the corner of one's calico, *lo-mangidwa ndi masamba.*

Pukusira, ku, TO BE COVERED OVER BUT NOT HEALED; of a sore; also of *pukusa, q.v.,* shake off.

Monga bala li-pola nkasambo bwa, u-peza kuti pa-li ku-dumula cha, m'kuti mwache li-ri-ku-fukusira or *pukusira,* as of a wound which heals over with a scab, but which begins to throb again, still unhealed underneath — see also **Fukusira;** *kamula* is to shake water off.

pukusitsa, -idwa, -ika.

Pukuta, ku, TO RUB OFF; clean; to dry by rubbing; of a tree to shed its leaves, *mtengo wa-pukuta masamba;* also *pakatika.*

Pukuta manja, ndiwe nyenyezwa kugwa, rub your hands so that the crumbs fall. *Pukuta-mo nyemba-zo mbale-mo,* rub the plate clean from

ans. *Pukuta uta, mfuti,* clean gun, rub the bow; *pukuta ndi 'a. Dzoza mafuta m'tupi mwako, rukitsa, a-pukute,* put on oil, it much, rub it off. *Ta-pukuta i i-ri ndi mwai,* rub the hut- they are sooty.

utira, -itsa, -ika, -idwa; *ku* , is to sweep or dust off; *ku* to sweep; *ku kuula,* to polish.

utula, ku, TO CLEAN OFF; rub *u pukutula dote la kalanzi;* also uckle off the grains of maize the cob, as *tong'ola.*

utuka, -utsa, -udwa; pukutu- tc.

wa, ku, to spring up, COME UP ONE'S MIND. See **Puka.**

-ndi-pukwa-pukwa kwache, ndiko a kuno ku-dza-utsa ndeo, some- came into his mind at his own e about me, and he came here to el.

wira, -itsa, -idwa, -ika; pukwe- *e, a-choka kunzi kwache pukwe ,* leaves his village with some nbered grudge.

a, I., WAX; the door of the bees' the wax of the cell, *mtsinde; la* class; plu. *mapula. Chiruwi mntu kwina pula,* the *Chiruwi* half man and half wax. Chi- *a, sera, ndupa; ntsinda,* cell

a, ku, II., TO TAKE OFF THE *ku-pula mpika; ku-pula nsima ola; a-pula nda-ika pambali,* take off and put by the side of re; *ku pula mbatata yo-firisa,* or *a, pa moto; pula mnofu wa a pa moto; pula chitsulo-cho ya ti-sule,* take out potatoes put e ashes, flesh on the fire, iron is ready to hammer it. *M'pu- sanga,* take the child up quickly f it falls on the fire).

ira, -itsa, -ika, -idwa; *tereka,* to n; root *pul* as in *puk,* separate open up.

i, splitting; **zipulipuli,** things

lichira, ku, to be ignorant. See **dira.**

lika, ku, TO SPLIT, CRACK, as leaves, split by the fire, or maize-corns in the ashes, *masamba owisi a-ka-ika pa moto a-pulika;* also of beans and ground-nuts.

Dzuwa la-pulitsitsa mtengo u-li- mindala mindala, the sun splits the wood into cracks. *Nyemba za-pulika- pulika,* the beans split up. *Chipuli- puli cha-pulika,* the pop-corn split.

pulikira (also = *pulukira,* be foolish), **-itsa, -ika;** *nsatsi* and *nkuni, zi-teteka,* not *pulika;* also *pupulika.*

Pulichira, ku—see **Pulukira;** also *pulika,* split.

Puluchira, ku—see **Pulukira,** below.

Pulukira, ku, TO BE FOOLISH, IGNORANT; stupid (*ku-panda nzeru zo-nga zomwe a-dziwa anzako*); *ku pulukitsa,* to 'make a fool of.'

A-pulukira ndi nzeru zache, si-zi- m'panga bwino, his wits do not help. *A-pulukira sa-dziwa ku lima, a-ndu- enda* **chalu chalu** (as *kwalu, psyalu,* going or passing on, here means going round and round), *a-li-be ndingalira,* of one who cannot hoe, nor direct his life, nor even build his house (*sa-dza- dziwa ku manga banja*).

pulukitsa, -idwa, -ika; pulukirira.

Pulula, ku, TO PULL OFF, STRIP OFF; *ku pulula masamba,* to strip off leaves; hence, TO KILL OFF, TO RENDER DESOLATE; *nda-pulula nkuku zanga,* I killed off all my fowls; *nkondo ya-pulula antu* (*njala, ntomba,* &c.), war swept off the people; *ku-pulula nsima ku ntiko, a-zi-pulula, za-tedwa,* to take all the porridge with the porridge-stick. *Ti-ka-pulule anandolo,* let us go and strip off, pull, the beans.

pululira, -itsa, -idwa, -ika; hence—

pululu, stripped off, clear, open, desert; *komo li-ri pululu! mbe! mu- tsala pululu,* the door is open, cleared, all the goods taken away; *mpika u-kala pululu, mbe,* the pot has its lid off; *pululu pululu,* say of many tears rolling down; *pa-li pululu,* there is a hole right through. Also—

pululuka, ku, TO GET OFF, FALL OFF, as leaves; be carried off; *ya-pululuka mbumba ya antu,* the race of man IS DESTROYED; *nkondo yatu ya-pululuka,* our side was swept off; *mkanda wa- pululuka m'chingwe,* the beads all slipped off the string.

puludwa, pulutsitsa, pululutsa, pululudwa; pululitsa.

Pulumuka, ku, TO ESCAPE, BE SAVED FROM; remain alive; also fall from, as *pululuka.*

A-pulumuka m'nkondo, or *ni nkondo,* he escapes out of the battle. *Nyama yache i-na-m'pulumuka,* its piece of meat fell out of its mouth; *na-pulumutsa na-zi-sweka,* let them fall out of his hands and broke them; *sa-pulumuka mmodzi,* there escaped not one; *ku-pulumuka m'manja,* to get out of one's hands.

pulumutsa, ku, to save.

[*Wa-ku-pulumutsa* is a good rendering of Saviour, as *wa-ku-ombola* is of Redeemer.]

Pulupudza, ku, TO PAY NO HEED; on being called or spoken to; not to obey.

pulupudzira, -itsa, -ika, -idwa; mpulupulu.

Puluputa, ku, TO MOVE ABOUT, as in sleep; of a snake, TO WRITHE; *muntu na-fa na-puluputa, nyama,* &c., writhes in death-throes; also *fulukuta,* and *pupa, tsalima, paparara,* &c.

puluputira, -itsa, -idwa, -ika; puluputuka.

Puluputsa, ku, to be stubborn, as *pulupudza;* also *mpulupulu, q.v.*

Pulusa, ASHES; *la* class, *mapulusa.*

Puluza, ku, TO MISS HOLD, to fail to hit; to be nigh catching on, and fail, as *pudzula,* to be nigh catching hold of, and fail; *nkwanga ya-puluza, ya-ndi-tema chala,* the axe SLIPPED and cut my finger; also of a person failing to get what he wants, *nda-puruza.*

puruzira, -itsa, -idwa, -ika.

Puma, ku, TO BREATHE; also TO REST, as under a tree in the heat; *ti-pumire nchito pang'ono masewera,* let us rest from work for a little to dance; *mvu a-bukira ku-puma,* the hippopotamus comes up to breathe; *ti-pumire dzuwa pa mtunzi,* let us rest from the heat in the shade; also, *ti-pumire chisanu,* to take relief from the cold; *a-puma a-li ndi moyo,* he breathes, he is alive; *a-puma pume ndi ku-tamanga,* he breathes hard with running; a-pumana ndi ndeo, they cease their work from quarrelling.

pumira, -itsa, -ika, -idwa, -ana; pumirira.

Pumbi, dust—see **Fumbi** and **Pfumbi**: *la* class.

Pumbsya, ku, TO DECEIVE, TO CORRUPT, SPOIL; also **Pumpsa** and **Pumpsya.** See also **Pumpso.**

Ku-pumpsa mwana ku-mu-eruza zo-ipa, iye na-gwiritsa zo-nzo, to spoil the child by evil instruction or example, the child doing what he is thus taught. It is also to deceive and lead away, the child being ignorant; *ku m'pumpsa mwana wa eni kuti u-ka-be naye a-ka-m'gwira,* to deceive some one's child by getting him to steal, and he, suppose, is caught.

[There is a further meaning under pumpso, which is a disease, in which the patient grows thin and weak, supposed to be contracted by a wife's having put the salt into the *ndiwo* or *nsima* pot when herself *wo-tentedwa,* and therefore occupying the *tala la-li-ngono,* the small side of the hut; *ngati amache-a-mwana a-ku-gona tala la-li-ng'ono a-ka-tsira nchere m'mpika mwana wache a-ka-dia ndiwo zimene zo a-tenga pumpso,* if the child eat of the food prepared thus, he becomes ill, hot, and feverish, and with a cough; this is *pumpso.*

The root is the same as in *pula,* pudu, to open, uncover, reveal what is hidden, hence teach what one is ignorant of, deceive, and be the cause of the supposed superstitious effect in the case of *pumpso.*]

Pumbula, ku, to place, put away; as also *kumbula.*

Pumbwa, ku, I., TO FALL UNRIPE, IMMATURE; of untimely fruits. See also **Poloza, Lesi, Mpwepwa.**

Nkuyu zo-pumbwa, za-pumbwa za-fa zo-sa-kula, the figs fell unripe. *Chimanga cha-pumbwa, chi-patika ka-peni wache sa-sanduka ku-kala chibnyo,* the maize remains immature, the stalk does not become a head. *Clilala cha-pumbwitsa mbeu,* the drought damaged the harvest.

pumbwira, -itsa, -idwa, -ika.

II. **Pumbwa,** a small brown bird with a crest and a long tail, *a-dia mati mati; wa-a* class.

Pume, WANT OF BREATH, PANTING, CHOKING; *ku pa mpume,* also *ku pema nkweza,* to pant. *Monga u-ta-mira pa madzi u-ka-kalitse pomire*

dimo u-bvuke msangá ko-petsa pume uti li-nga-te lonse, as in diving when ou remain a long time under water ou come up quickly to breathe for ar all the breath is exhausted; *la* lass; *p'ume; puma.*

[*Muntu a-ta-m'kwirira pansi kapena a-ta-'matira m'chimbia a-fa ndi pume*, a threat iat he will seal him up in a big jar and thus ioke him. Boys also sometimes kill mice ius, by whirling them cruelly round with a ring.]

Pumpsa, ku, to corrupt. See **Pubsya.**

Pumpso, a sickness: for origin of ckness supposed, see note under **umbsya.**

Pumpula, ku, TO TAKE SOME OUT, EAVING SOME BEHIND; *pumpula mazi, mpale, ufa, moa, nyemba*, &c., to ake out solids or liquids; *pumpula m'chiwira*, take them out with a essel, *pumpula ufa ndi manja, moa di chiko*, flour with the hand, beer ith a gourd, *na-sia teka*, and leave ome behind.

pumpulira, -itsa, -idwa, -ika; pupula, -utsa, -udwa, pumpulula; *aumpulira katundu wa-tsala teka, kuhotsa zina kuti a-zi-ona*; as *pungula*, oot *pu*, as in *pula*, &c.

Pumso, sickness. See **Pumbsya.**

Pumula, ku, TO BE QUIET; REST; s *puma* and *tontola; muntu na-gwira chito na-kala pansi na-pumula*, a person works and sits down to rest.

pumulira, *wa-pumulira ndeo, nkoudo*; **pumutsa, -udwa.**

Pumunta, ku, TO BEAT, pound, anything soft; as *pamanta; a-pumunta nyemba zo-uma za makowa*, they beat he dry beans to husk them; *ta-pununta njoka*, beat the snake; *ta-pununta pa maudzu a-i-pere pamodzi*, o beat the grass so as to kill the mouse; *ku-pumunta mnzache ndi mtego*, beat another person with a stick; lso *kung'unta, kang'anta*, and **pumudza**; root *pu*, beat.

pumuntira, -itsa, -idwa, -ika, -ana.

Punda, ku, TO EXCEL; TO PASS BY; to be very great, excessive; as *posa, pambana.*

U-punda-po, u-punda pamene-po, you are past the place. *Wa-punda m'ku-lima*, he excelled in hoeing. *Mvula ya-punda*, the rain was very heavy. *Moto wa-punda; mirandu ya-punda, ku-nena zo-umitsa milomo*, the fire was strong; the case was very difficult, with much speaking. *Nsungwi ya-punda-i*, this bamboo is the longer.

pundira, -itsa, -idwa, -ika.

Pundabwi, A MEDICINE FOR STRENGTHENING; a tonic; given after a *maliro*, when a person has a cold, given after recovery from sickness.

[*Mankwala wo-bwira wo-kala-kala; mitsitsi ya mtengo, makala ache ndi pundabwi. Ocha pa moto na-tsira m'pale na-kala ndi mpini wa kasu; sing'anga na-tenga kundabwi wo-kalira ku-modzi ndi mchere, ndiko ku-m'patsa wa-ku-dwala-yo a-ta-chira, pamene ntenda i-m'sia a-m'patsu iye kundabwi kuti a-dzi-tsira ndiwo zache*, medicine in the form of a powder; made of the roots of a tree; the ash forming *kundabwi* or *pundabwi*. They burn it, put it into a potsherd, grind it with a hoe-handle; the doctor takes it ground with salt, and gives it to the patient when he has recovered, to mix with his vegetable at dinner.]

Pundi, INSOLENCE, disrespect, rudeness; *la* class; plu. *mapundi*. It also means the wrongful exercise of power, say by a chief killing numbers of his subjects, or an army's desire, on return from war, to go to war again; *punda* and *pundiza, q.v.*

Pundidwa, ku, to be outdone. See **Pundiza**, below.

Pundiza, ku, TO OUTWIT, DECEIVE, ROB, BY WRONGFULLY EXCELLING IN POWER OR CLEVERNESS; also to be greedy.

A-ndi-pundiza ndi malonda, ndi ku-gawana, he cheated me in barter or in division of goods. *Mfumu wina a-ta-lemberana dziko ndi mnzache, a-ta-m'chenjerera, a-nena kuti, a-ndi-pundiza*, if one chief divides out the land with another, who deceives him, he says, *a-ndi-pundiza*, he has 'got the better' of me.

pundisira, -itsa, -idwa, -ika, -ana.

Pundula, ku, TO MAIM; *punduka*, be maimed; *diso li-chita mo-punduka* or *wo-punkuka maso*, he is blind; *wo-punduka myendo*, lame, &c.

[*Mwana a-li wa-ku-punduka ndio a-m'pa*, if the child is misshapen they kill it.]

Punga, ku, TO TAKE, take off, take with or from, take much; ku **punga**

pala. TO STIR and cook the gruel; **punga mame,** KNOCK OFF the dew with one's clothes or person; **punga mpunga,** to cut and gather, take, the rice from the field; **punga** *ndiwo matsatsa,* GATHER herbs, sticks; **punga chisanu,** catch a cold or get cold outside; *ku punga chitedze,* to knock the *chitedze* pods and bring the hair down upon one; **punga pfungu** or *chipungu,* I got a smell on to myself from passing by; *wa-ka-dzi-punga kuti izi?* where did you get these?

pungira, -itsa, -idwa, -ika.

Pungu, I., A JUDGE OR COUNSELLOR, *pungu wa mwamna wa mirandu,* one who hears and decides cases; *pungu-wa-nkazi a-lindirira anamwali a-akazi,* a female SUPERINTENDENT of the girls in the ceremonies of initiation; plu. *apungu,* as *apungu a mirandu,* or *mapungu; wa-a* class, also *la* class, as *pungu la pa unamwali,* or *lomwe limvera mirandu;* pronounced *p'ungu; punga,* take, receive.

II. Of *pungula,* to take off.

Pungula, ku, TO TAKE OFF FROM; water out of a pot too full, froth; take away from; take half, one side away; of *chuma, usaru, apesa, zibandu za maungu; ta-pungula-ko nkondo ina,* kill some, the rest run away; *ta-i-dia* (*pungula*) *mbali ina,* we ate one side; *pungula nyumba, sanka zimene za-ku-konda zi-tsale,* separate some of the huts, let those you like remain; *mbala ya-pungula zanga.*

punguka, -udwa, -utsa; pungulula; *punguka,* also, decrease; as *tapa, pumpula,* &c.

punjira = *pungira*—**Punga** above.

Punsa, ku, TO INSULT, TREAT WITH DISRESPECT; *ku-mu-ona ku-pusa muntu wamkulu,* to treat an older person with familiarity, *ku-mu-esa bwenzi lako muntu wamkulu; punsana,* to insult each other—see **Pusa** and **Pumpsa,** also **Punza.**

Punta, ku, TO BEAT, THRESH; knock; *punta mapira o-uma-uma,* to thresh dry millet; also of beans, rice, and other grains; *puntira ombwe m'mtsinje,* knock the box with the *ombwe* fish-poison in it over the stream; to beat thus in the *mtondo, ku menya* or *punta m'ntondo; a-punta muzache, a-punta garu,* beat his companion, beat a dog; also *ku-punta chimanga ndi makoko ache,* green maize pounded into a mash; *punta chimera.*

puntira, -itsa, -idwa, -ika. See also **Puntwa, Puntukula.**

[Synonyms are—*omba, menya, kunta;* with all the words for beat, see **Kang'anta,** &c., &c.]

Puntika, ku, TO COVER, *chimera* malt with leaves, that it may ferment; as *bvundika; a-puntika ndi masamba kuti chi-mere chimera;* also **putika.**

puntikitsa, -idwa, -ika, -ira.

[*Pamene a-ta-bviika m'mbia ndimo chi-kale m'mene-mo masiku aweiri, la chitatu ndiko kubvunula na-tsira m'chimbia cha mudala ndiko ku-ika masamba pamwamba a-mtatsi ndiko ku-puntika,* when they soak it in the pot it remains for two days; on the third they take it out, pour it into a large cracked pot, and cover it with leaves of the castor-oil plant.]

puntukula, ku, to uncover, and take out the *chimera* when the grains have begun to sprout (*ku-ka-chi-tenga chi-sa-mera ku-ka-chi-chotsa chimera m'mbia-mo*).

puntukutsa, -udwa, -uka.

Puntwa, ku, TO KNOCK AGAINST, KNOCK ONE'S FOOT AGAINST a stone or root in the path; to trip upon, stumble; also to be beaten, well beaten; also *bunta, funtwa,* and *kumudwa; u-puntwa chitsa.*

Ndu-yenda m'njira ndiye chala cha-chi-ng'ono chi-puntwa ku chitsa u-nena kuti kumene ndi-nka ndi-ka-kuta, if you walk by the way and it is your little toe you knock against a root, you say, I shall be satisfied where I am going.

puntwira, -itsa, -idwa, -ika.

Punyungula, ku, TO POUND SLIGHTLY; *punyungula chimera ndi mpale cha ku tsira m'moa.*

punyunguka, -utsa, -udwa.

Punza, ku, I. (*p'unza*), TO LEARN; **punzira;** and **punzitsa,** TO TEACH; also *funza* and *pfunza. Sa-manga nyumba bwino a-i-to-punza,* he does not build well, he is only learning. Ku-punzira ku-lima, *ku-omba mfuti,*

ku-pa nyama, masewera, to learn hoeing, &c. *Sing'anga a-punzitsa wina mankwala*, the doctor teaches another person the various medicine plants. *Makoza aja a-li a-ku-punza, ngo-punza*, these rings are the work of a learner.

punzitsa, -idwa, -ika, -ana; punzitsira, -itsa, -idwa, -ana; punzirira, -itsa, -idwa: *mpunzi, upunzi*.

II. To outwit, deceive; *kalulu a-na-punza dzimwe*, the rabbit (in the fable) got the better of the ant-eater; as *ku-m'chenjerera*. See **Pundisa, Punda**.

III. To uncover what is secret; to divulge mysteries; *mwamna wo-sambira pa njira akazi a-m'chi-mu-ona a-nena kuti nkazi a-ndi-punza, wa-ndi-tapa monse*, discovered, saw, hence a result equivalent to *tukana; za-punzika si-zi-nga-ti-opsye lero*, they are all discovered, they cannot frighten me to-day, as of one frightened formerly by the appearance of something secret and dreadful, *ngati muntu a-ma-ona muntu a-li-ku-dza mu mdima wa-gwirira nyanga mbu mbu mbu*, as when one person sees another coming in the dark with horns and all whitened with chalk and ashes; *za-punzidwa, za-tambwika, si-zi-lemerera-nso*, the ghosts are discovered, and have no longer any terror. *Zobisala zo-opsya, za-mariseche*, &c.

Punzo, insolence, daring, abuse of power; stubbornness; *a-li ndi punzo, wa-chita mwa punzo, wa-ndi-chitira punzo; mtima wache u-funa ku-menyana ndi akulu amene a-m'tuma*, his heart wants to fight with the superiors who send him, rebellious; *la* class.

Pupa, ku, I., to shrivel up, dry up as green things in the sun; *tsunyala, puana*.

II. **P'upa, ku**, to flap about, as a fowl when its neck is wrung; *paparara* is the half stretching out of its wings afterwards; *nkuku ku-i-pa, i-ti-dzi-pupa*.

pupira, -itsa, -idwa, -ika.

III. **Pupa, ku**, to wish, desire; *ku pupira mtima;* also *funa m'mtima, laka-laka;* desire what is not present. *Pupira mfuti*, long for a gun; or for any other object. *Ku-pupira-ko dziko lija*, to long for that land—*i.e.*, to long to go there, *ku-pupira ku Chuambo. Mtima wache a-pupira ku-ka-pa njobvu*, his great desire is to hunt elephants.

Pupu, plu. *mapupu*, lungs; *la* class.

Pupuli, I., crackling of leaves, as in burning; pronounced *p'up'uli*.

II. *Pupuli*, or *puli puli*, of *pulika*, as of a blind man's walking not knowing where to go; ineffective, in vain.

Pupulika, ku, to shrivel or crack in the fire, as green leaves, popcorns; *ku-pupulika chimanga na-kazinga m'pale, puli puli* or *pupuli pupuli; zipulipuli pale ba!—mambala a-pupulika*, the bits of unburnt grass in the bush-fire crackle; *mapira*, or *masache a mapira a-ka-psya pa moto a-pupulika*, the head of millet crackles in the fire.

pupulitsa, -idwa; pupulikitsa, -idwa.

Pupuluzi, cleared off, as by famine or war; *mpupuluzi;* great famine; *pulula*.

Puputu, I., noise of chewing anything hard, as *bububu*.

II. The noise of animals trotting in the bush; *p'up'ut'u*; also *kuputu*.

Purr, the flight of a bird, *mbalame ya-uluka purr*.

Purusa, ashes. See **Pulusa**.

Pusa, ku, to be foolish; also like Old English 'silly,' weak; with no spirit; of inanimate objects, to be badly made; of fruits, to fall before they are ripe, as *puzwa*.

Uyu ngo-pusa umo a-sa-ndi-yanka, a-kala wo-godwa wa-wera, this one here is stupid, he does not answer, he just sits curled up. **Pusira**, to play the fool. **Pusitsa**, make a fool of; also *ku-mu-ona wo-pusa. Garu wo-pusa*, a dog of no use. *Nyama nzo-pusa, nsomba, nkuku*, silly, of animals. *Njuchi zo-pusa si-zi-luma na-zi-fula*, the bees are stupid or stupefied, they don't sting when you take their honey. *Mbeu-zi nzo-pusa si-zi-diza ku-kula msanga*, the seeds have grown up too quickly. *Ku-pusitsa mwana*, to spoil

a child; *pusitsa nyumba, nyaditsa nyumba, simbwitsa nyumba,* to be sheepish, as one who does not get because he is afraid to ask.

pusira, -itsa, -idwa. Chikunda, *pudha.*

Pusi, A MONKEY; small; *apusi; wa-a* class; *kolo.*

Also heard *pusi*=jumping.

Pusu, and verb **pusuka, ku,** to be broken, LAID SLOPING OR FLAT, OF GRASS; *udzu wo-tyoka, wo-gonera m'tsogolo pusu,* grass laid; *chimanga chi-ri pusu* or *chi-pusuka ndi mpepo,* the maize is 'laid' with the wind. *Pusula, -utsa.*

Puta, ku, TO PROVOKE, ANNOY; call forth; commence; rouse. *Puta mirandu, puta ndeo, puta nkondo, puta amaka, puta mnzako,* to get into a scrape, get into a lawsuit, stir up strife, provoke a quarrel, war, something dreadful, provoke or challenge another person. *Puta dzuwa, chisanu, mbvula,* to risk, or go in spite of, the heat, the cold, or the rain. *Mwana-we u-sa-ma-m'puta-i ni mkulu,* you child, don't provoke him, he is a person of consequence. *Wa-i-putira-nji nsima ndi-u-sa-ti-u-i-te?* why did you begin your porridge if you were not able to finish it? *Puta mbedza,* of a fish, 'to bite.' *Ku puta mijiji,* to be origin of other pains. *Mwa-chi-putira chimanga nkokwe i-sa-na-ta-i,* you have begun the new maize when the grain-store is not finished.

putira, -itsa, -idwa, -ika, -ana; putirana.

Putamiza, ku, and **putama,** TO SHUT, COMPRESS THE LIPS, shut the mouth; *ku putama ku kamwa.*

Pa-li-be ku-seka milomo i-putama, there is no one laughing, their lips are shut; *onse a-kala na-putamiza miromo,* all sit with their lips closed. *I-putamize nkokwe-yo ku-kamwa-ko,* shut the mouth of the grain-basket; *li-putamiza tumba ku-kamwa,* shut the mouth of the bag. *Garu a-putamitse ku-kamwa, nkuku,* shut the dog's mouth, fowl, &c., as they do in administering ordeal poison.

putamula, ku, to open the lips, when shut.

putamutsa, -udwa, -uka.

Puti, THICK, CLOSE, of bush or grass; *wow(*)o; tindi, msitu; wiriri.*

Putirira, ku, TO CLOSE ONE'S EYES; adverb **puti**; of a blind person or animal, say a newly-born pup; *ukuda u-putirira nao maso,* you are blind by the disease; synonyms—*wo-pundula maso, wo-sweka maso, wa-kunga; ku sinza,* to shut one's eyes.

putiriritsa, -idwa, -ika, -ira.

Putsula, ku, and adverb **putsu,** TO BREAK OFF A BIT, cut off a piece, say of tobacco-leaf, or end of a cob of maize (*tyolera* the usual word); also =*futsula, futula, q.v.*

Putu, the falling of the *diwa* trap; also, landing after a jump, *munda a-lumpa pinimini pinimini! putu!*

Putudwa, ku, to knock one's self against, KNOCK ONE'S FOOT AGAINST a stone, as *puntwa, putwa,* and *kumudwa;* also to come back, return without going, as *goma nda puntwa nda-funa ku-nka ku dziko koma nda-bwerera pa njira;* root *puta, pu! putudwa ji!*

putudwira, -itsa, -idwa, -ika.

Putula, ku, to hoe up clumps of grass, HOE UP A PATCH; to hoe in a place where the hoe rebounds; *ndi-putulira nzama zanga,* to hoe up my *nzama*-bean patch (where the shoots spread over the ground and send the beans into the earth like ground-nuts); *ku putula chiputu cha udzu,* to hoe up a clump of grass; *chiputu m'chi-sa-teka ku choka pansi msanga a-putula pu pu pu!*

putuka, -udwa; putulula.

Putule, a place for planting A PATCH, *munda wa putule*—see **Putula** above.

Putwa, ku, TO STUMBLE—see **Puntwa** and **Putudwa,** above; also as when one meets with a bad omen (*mpingu*) and TURNS BACK by the way.

Puuluka, ku—also for *pululuka; ti-a-ombe bwino a-to-puuluka a-to-sanduka mankusu,* let us pound it well, it is so difficult to separate from the husk, that grains and husk will be thrown out together, *mankusu a-i-to-pululuka pamodzi ndi mapira-o.*

Puwa, I., of *puaniza,* shutting together, of the sides of a bag, *mu-li puwa, a-puanitsa tumba.*

II. **Ku puwa**, TO GAG, TO SHUT; *-ndi-puwa ku kamwa kuti n'nga-lire*, e gagged my mouth to keep me from rying out; *ku puidwa ndi ufa* or *di manja*, to be gagged with flour is is commonly done), or with the ands.

See **Pua, Pwa, Puana, Puala.**

Puwe, I., A CLEG; a hippo fly; *a-ima mapazi nyengo ya ku-dia mapoza*, ney bite the legs in the custard-apple eason. *Mzaza* and *chimpanga* are rger flies of the same kind. Chi-unda, *nkwangwa*. *Ku-pera-puwe, u-chita ukonde ndi ku fenkuka ku imba*, to kill the *puwe* fly, make a et for it by hollowing the stomach; a-*a* class.

II. **Puwe-puwe**, BREATHING HARD, ant pant; Chikunda, *peko-peko*.

Puz-; for words beginning thus, see lso **Puds-**.

Puzi, THE SHOULDER; plu. *mapuzi*; a-*puzi*, on the shoulder; *la* class. lso *pewa* and *mapewa*.

Puzira, ku, TO BLOW AT, BLOW ON; *i-puzira moto*, as *koleza moto, pepe-ra*, blow the fire; *njoka ya-ndi-uzira*, the serpent hissed at me; *-sa-li-puzira pala u-onda nalo*, or of *ima*, don't blow your porridge, it ill make you thin; also **usira**, and—

Puzirira, blow upon—*e.g.*, one's ngers, when burnt; *mpepo i-puzirira*, ie wind blows upon it; *njoka ya-ndi-uzirira m'maso*, the serpent hissed my face; *puzirira moto mbewa*, low the smoke into the mouse-hole.

puzitsa, puzidwa; **puziritsa, -idwa, ka, -ira**; **paila.**

Puzulira, ku, eat off without husk-ig, tear and twist off, gnaw all off; millet or maize from the stalk; *puzulira chimanga chonse na-chi-taya ikonyo*, he eats off all the maize and rows away the inside stem; *ku-dia pindi imodzi ya msinde o-sa-dula, a-puzulira ndi mfundo yomwe*, to t one stalk of sweet cane without itting it, he has torn and eaten it; **puluzira**; *puzulira msinde, chi-anga*, gnaw it up.

puzulira, for *puzirira*, to blow upon; *irira*.

puzulula; **puzulitsa, -idwa, -ika.**

Puzumuka, ku, TO THROW THEM OFF AND ESCAPE; as *pudzumuka*.

Puzwa, ku, to be unripe, immature, of fruits which fall; as *pumbwa*, *q.v.*

Pwa, ku, TO DRY UP; of a pot, to boil away; of a stream, to fall, dry up; of water, to be shallow; to get lean, hungry again; of dry sugar-cane; of anger, to subside (*wa pwa mtima*).

Also *puana* and *puala*; but *puana* is used of plants, not *pwa*; *uma* or *sansuka*, of dew; *uma*, of cloth wet; *tera*, of *nkondo*; *pyera* is used of food burnt in cooking.

Madzi a-pwa; *chitsime cha-pwa*; *tamanda, la-pwa*, is dried up. *Mpika u-pwera*; *ntalo i-pwera*, the water has boiled away. *Mate a-pwa*, spittle is dried; of a bubble burst, of spilt water drying. *A-pwa madzi m'malua*; *nzimbe za-pwa madzi*, sap dried up. *Ya-pwa nsima m'mimba, njala i-dza-nso*; *wa-pwa mwana uyu tsopano, wa-onda*, the food is assimilated; the child is lean. *Mlandu u-pwetsa*, the case has reached its close. Also to subside, as in measuring the depth of the river (*ku yesa chikato, ndi dzala, ndi nkono*) at the side, *u-nena kuti a-pwa*, you say, it has fallen.

pwera, pwetsa, pweka; **pweretsa** (as *psyera*).

Pwafamula, ku, also **pwapamula**, TO BEAT, of anything soft or lumpy; TO LET ANYTHING FALL, CRASH; *wa-i-pwafamula mbia*, or jokingly *wa-m'pwafamula mnzache*, he let the jar fall crash, he knocked his companion over; *wina a-terereka, mbia pwe! ma-pale twe! a-chi-pwafamula mbia pwaf!* one slips, and away goes the jar fragments all about, he let it fall *pwaf!*

pwafamuka, -utsa, -udwa: *bafamula, bwafamula*.

Pwanya, ku, TO BREAK, SMASH; as a gourd cup; to crush by tramping on; also to break up or spoil a journey by failing to go on the day appointed; like *swanya*, of a dog crunching bones, and *nyalanyaza*, to refuse to go, for some reason or other.

Pwata! I., FALLING, of rain; *mbvu-*

la ya pwata, pwata pwata! heavy fall; *mwana wa-gwa pwata!* the child fell down; also *chaka chaka.*

II. MUCH or MANY; *nkuku za pwata,* a great number of fowls.

Pwatakala, crouching, stooping, flat; *ya-ngo-ti pwatakala;* also *bwatakala.*

Pwe! I., BREAKING; falling and breaking, *ku-tererera pwe!* slip and break; *chiko pwe!*

II. CRACKS (not sound but appearance), **pwe pwe pwe.**

III. Air out of an inflated bag when pierced, also of *pwisa.*

Pwea, the sound of air coming out of the throat, or of an animal when pierced; also *pweya; mpweya* = the air; also *ku-kuta pwea, pweya la m'mimba,* wind in the stomach giving sensation of having eaten; *la* class.

Pwea, ku, heard **ku** *puma.*

Pwempwe, large, full, full-bellied; *mimba yache nja pwempwe.*

Pwemwe, large, full, as of a man well covered with fat on arms and shoulders; also of a tree full-foliaged, and spreading.

Pwepweta, ku, TO BREAK, SMASH; TO CRUNCH bones, *pwepweta pfupa* or *zimanga,* like *kukuta* and *bubuda.*

pwepwete, (1) noise of breaking, noise of mat rustling when trodden upon, of breaking ground-nuts, egg-shells, or of chewing a bone, of eating stalks of sweet cane; (2) laughter, as *pwete, anje a-ka-ndi-seka dzulo mndipita m'njira-mo pwepwete,* those people who laughed at me yesterday passed me to-day laughing.

[**Ku dedeleka** = TO LAUGH.]

Pwera, ku, to dry up, to burn in cooking, because the water is dried up. See **Pwa.**

Pwete, LAUGHTER, MOCKERY, 'FUN'; also *pwepwete; a-seka-be ndi nkani yo-mwe a-kamba mnzache,* he laughs (*pwete*) immoderately at the story his companion tells; *la* class.

Pwetechere and **pwetekere,** THE TOMATO; *la* class.

Pwetedzera, and **pwetedza, ku,** TO CHEW or CRUNCH; *pwetedzera misinde, pwetedza pfupa, mtedza, mukaka,* all of which have a sharp crunchy sound. See **Pwe, Pwepweta.**

Pweteka, ku, TO HURT, TO BE HURT, TO BE PAINFUL; also *poteka.*

Mtu wanga u-ndi-pweteka, my head pains me. *Mtima wache wa-m'pweteka,* he is grieved or angry. *Bala langa la-pweteka,* the wound is sore. *Msundu u-ndi-pweteka; sabola a-ndi-pweteka m'kamwa; m'mwendo wa-pweteka,* the leech hurts me, the peppercorns are sharp in my mouth, my leg is painful.

pwetekera, -etsa, -edwa, -eka, -ana

Pwetekere—see **Pwetechere**—tomato, *mapwetikere;* also *timati, matimati.*

Pwetsa, ku, to pierce an inflated bag (*ku choka mpwea wonse*); *ku-brina ku-pwetsa mkuto,* to dance, so that one may get thin again with the exercise, and be able to eat what he had to leave; also to slander. See **Pwa.**

Pwewa, a shoulder. See **Pewa.**

Pweya, air emitted. See **Pwea.**

Pwi! I., CRACKING, SPLITTING, parting asunder; *pwi pwi pwi; mang'a pwi!* cracks as when potatoes are coming through the ground; *mindala pi pi pi* and *pwi pwi pwi!* the incoming of cracks where there were none before.

II. All together, ALL OFF TOGETHER; as a herd of buffalo; *mudzi wa uja u-na-choka pwi! u-na-ka-konja,* that man's village went off, the whole of them, they begged to be excused (from the war).

(**Ku konja,** TO EXCUSE, or *gonja.*)

III. OF SEWING, *ku soka pwi!* also *twi.*

IV. Of THROWING IN or pouring into a pot, say salt.

[The root idea is the bursting of air out of a pierced bag, the coming of cracks in the soil, the bursting away of the village, the coming through of the needle; *pwi* IV. may be like *bwi.*]

Pwidwa, ku, to be lost. See **Pwira.**

Pwidza, ku, to make a noise, as of air rushing from a bag; the idea as

as the sound; also *pwisa;* **pwi-**
-itsa, -ika, -idwa.
ila, ku, to be lost, die. See
.
ilikiti, and **pwilikitira, ku,** TO BE
D, CONFUSED, COMPLICATED; as
ekera; njira ya pwilikiti, the
indistinct, confused; *mirandu*
konekera, pwilikiti, the case is
nfused; *nkanda wa-pwilikitira,*
eads are all mixed.
o **pwilikitima, pulikiti, pwili-**
ka; *bvinganira; plinganike* (Chi-
) ; *fafaniza; sanganiza.*
mpwi, QUIETNESS, sitting quiet;
pwimpwi ku-lankula bi! with
hunger, &c.
nyika, ku, TO BE CHIPPED; TO
UNT; *mpeni wo-pwinyika, wa-sa-*
wo-bunta, also *wo-bunyuka, wo-*
a.
nyiza, ku, to take a chip out of
e, to blunt.
nyuka, ku, to be blunt, bent, as
with the edge turned; *chitsulo*
vinyuka.
ra, ku, TO BE LOST, DIE; go
and not come back, especially
ika, as *lowerera,* die, from *lowa;*
oneka-i, what does not come or
given back.
tu wa-pwira, wa-lowerera, wa-
-mwalira, our companion is
Mpeni wanga wa-pwira, my
s lost. *Nkuku yanga ya-pwira*
pano, ndzana-nso ya-pwira (or
ika) *ina,* my hen went away
the place here, the day before
day another went off. *A-na-*
nga zi-na-pwira pwiriri, he has
all my things and kept them.
lo ya-pwiriritsa antu, ya-ndi-
itsira mwana wanga, the war
l off the people, and took away
ild. *Wa-***pwidwa** *ndi ku uje apo*
pira ndi ku-lipira komwe, he
in hunting there), and in that
f course there is no payment

itsa, -idwa; pwidwa; pwiriri-
a, -idwa, -ika; adverb **pwiriri,**
pwiriri! ndu! sa-bwera.
ikitira—see **Pwilikitira.**
ipwitika, ku, as *pwilipwitika,*
be confused, speak without order, speak at large, not caring for exactness.

Pwisa, ku, to emit air, also *pwidza, q.v.,* and **pwiza;** *chipwisi.*

Pwiti, a species of bird, very small; *a-kala m'nkadze,* it lives in the village fence; *la* class and *wa-a* class; *apwiti.*

Pya, dragging; pressing; grazing (as a bullet); **pya pya pya,** lines running lengthwise, as on a *nsalulu* snake; passing by, outside of a village, *ku-pita pya pya pya;* of darkness, *mdima pya pya pya.*

Chipolopolo pya msanga msanga, cha-ndi-psyaza apa pya, the bullet grazing, going at great speed, it grazed me here. Of *pyasa* (to catch fish with a net), *pyanta,* &c., see **Psa;** also *psya.*

Pya, ku, to cook, to burn. See **Psya.**

Pyalango, passing quickly round; quickly and secretly; man or beast; *u-ngo-ti pyalango u-ka-be bsisamba ibso,* you just dive quickly under cover of the leaves and underwood (*bsisamba* for *zitsamba*); *antu na-pita ku-tari ko-tere-paja u-nena a-ngo-pita ku-tari-paja a-ngo-ti pyalango,* to pass right quickly away to such and such a place; *pyalango popanda zitsamba,* quickly in an open plain.

Pyali, clothing with loin-cloth, long tail behind and before; *vala pyali!* as the Magololo do; *vala gobo!* 'tewera' like trousers; *vala chikazi,* cloth all round, like a woman, as the Yao do; *mpomo* and *mkonga* also.

Pyapyala, ku, TO BE THIN; as of planks of wood, or other flat things; also of a thin person (disrespectfully), of a thin rod, a thin voice.

pyapyasa, ku, to make thin or small, speak of as thin, despise.

U-sa-mba-chindikiza, u-dzi-pyapya-za, do not make it thick, make it thin. *Ng'oma i-pyapyala mpipi,* the drum has thin sides. *Nsungwi zache za-mtanga zi-pyapyala,* the strands of the basket are thin. *A-chi-nena chi-nkwinyimbi sa pyapyaza a-kuza na-ti chinkwinyimbi,* they speak respectfully of him as a great man. *Pyapyaza mau=leza mau,* speak gently. *Nsa ru i-pyapyala, mpipi za nyumba,* &c.

pyapyalira, -itsa, -ika, -idwa; *pepa* (Chikunda).

Pyasa, a net. See **Psyasa.**

Pye—see also **Pse.**

Sweeping together; gathering together bows and arrows with one's hand.

Pressing; flashing; burning.

Pyepyula, ku, to sharpen, pare. See **Psepsula.**

Pyera, ku, to sweep up; gather together, &c. See **Psera.**

Pyete, flashing, and—

Pyetima, ku, to flash. See **Psetima.**

Pyeza, ku (and **pyezza**), to burn; also to sweep up *pye!*—see **Pseza.** *A-peyeza mankwala, na-ika m'pale, na-sikisa, kala na-omba pala na-gwedeza guru guru na-mwa*, burn the medicine (as *pundabwi*), rub it down, mix it with gruel and drink it.

Pyo—see also **Pso**, for words not found.

(I.) RED, as *piriwiri*. (II.) SOUND OF A WHISTLE, *mluzu u-lira pyo!* (III.) RED-HOT.

Pyola, ku, TO PIERCE, PASS RIGHT THROUGH; also *psyola; ku poola* and *boola*, to bore; *ku pyola*, to go through. Also **pyoza, ku**, to pass through, or cause to pass through.

Nda-pyola antu, I passed through the people and escaped; also *ku pyola nkondo. Ku-pyola ku-nka pansi*, to go through a hole in the bag. *Mbvula i-pyola udzu*, the rain comes through the thatch. *Chirombo cha-pyolera apa, cha-pyola mpanda*, the beast got through here; also *serera. Uchi su-pyola nkungwa*, the honey does not drip through the piece of bark. *Mbvi wa pyoza; chipolopolo cha pyoza; pyoyera dzanja apa u-ndi-patse na-pyoza dzanja na-patsira mnzache kundu lina*, pass it here through your hand, give it me, and he passes it through his hand and brings it out to his companion at the other side (in a trick of sleight-of-hand).

pyolera, -etsa, -edwa; **pyozera, -etsa, -edwa, -eka.**

pyodwa, pyotsa.

Pyoli, POINTED, sharp; also of one's hands tied together; *ku mangira manja ku-mbuyo muntu pyoli* or *ku-tyolera manja ku-mbuyo*, hands tied close together; **zo-psyolika**, pointed things.

Pyolo, defecation of yesterday's food; *zo-sasa.*

Pyopyolola, ku, TO MAKE THIN AND SMALL; TO INSULT, with *pyopyoloka*; also TO BE THIN, little, of no account, be afraid, not 'at home' in a place, with *pyopyoloka.*

Kuno nkwao, kwa eni a-pyopyoloka, here is their home (they speak freely), at another village they are quiet, shrink into themselves. *Ku-pyopyolola kachingwe*, to pull out the string thin and small; *pyopyolola nsinga*, make the bow-string thin. *Pyopyolola mkulu*, insult a head-man. *Nkuku zi-pyopyoloka ndi mbvula*, the fowls are thin with the rain, drenched and flattened feathers; also *koswe a-m'pyopyolola madzi.*

pyopyolotsa, -odwa; **pyopyololera, -etsa**, &c.; **pyopyolotsera**, &c.; **pyopyoza**; **pyopyoletsana.**

Pyu, RED, *piriwiri*; also *pyu* or *piu*—see **Kapula.**

R

R is for the most part interchangeable with l.

It rarely begins a word except in some of the dialects in which the burr sound of r is prominent.

Hence for words beginning in **R**, see **L**; and for syllables in **R**, see **L** likewise.

Some of the more frequently heard words beginning in **R** are entered here.

Ra-, see **La.** Also **-ra-**, a particle of past time. See **-na-.**

Rake, his, her, its — see **Lache**; *rake*, more Chipeta in form.

Rambarara, ku, to skirt round. See **Lambalala.**

Re-, see **Le-.**

Rero, to-day. See **Lero** and **Lelo.**

Ri-, see **Li-.**

Rimba, ku—see **Limba**—to be strong.

, **ku**, to wait. See **Linda.**
na and **rindimula, ku,** to
See **Lindima.**
ku, to pay. See **Lipa.**
ku, to cry. See **Lira.**
e, the tongue. See **Lilime.**
e Lo-.
, ku, to follow. See **Lo-**

Ronga, ku, to pursue. See **Longa.**

Rrrr, of the sinking of the sun, *dzuwa rrrr do!* also of its travelling and rising.

Ru-, see **Lu-.**
Rur-, see **Lul-.**
Rura, ku, to desire. See **Lula.**
Rurimi, tongue. See **Lilimi.**

S

Mang'anja is a clear hard
; in Yao it has a tendency to
er sibilant, with a gentle *sh*

ıardened by the dental *t* into

closely connected with *z;*
and *dz.*
sed with *n* or *m*, the words
sought under these letters;
n to *nts*, and *ms* to *mps.*

—**S** and **ts** are so closely
hat it is often impossible to
ch letter really begins the
urther, one dialect prefers the
dz, bz, r, &c., to the softer
hence a word heard with
may have to be sought for
, and *vice versâ;* still, on
equently and carefully over
ds, there remain some in *ts*
› linguistic consciousness can
to *s*, and some in *s* which
o become *ts;* hence it was
mpossible to put both the
ogether as at first intended:
e therefore separated, but
ıs are interspersed for finding
ınder its other possible initial
and experience and the lin-
onsciousness therefrom arising
ien made the basis of the
into *s* or *ts;* the same method
followed in the other letters.

., master of, related to—see
g., sachipala, tsa-chipala, the
e., the one of the forge, forge-
-see also **Cha-** and **Tsa-cha-;**
ix also reappears in *ka-, na-*
ka, in names of occupations or
animals. It means OF.

II. The prefix of the ordinal numerals. See also **Tsa,** as above, I.

III. NOT; the negative of the *wa* person class singular, and plural *ma* and *a* classes. Its simple form is **si.** *Sa-dza,* he comes not; *sa-na-dza,* he came not; *sa-nga-dze,* he cannot come; *madzi sa-piwa,* the water does not dry up.

In the imperative of the verb, in all prohibitions, the *sa* comes not before but after the pronoun, and is *sa* for all the classes, just as in the perfect tense of the verb *wa-chita* the verb has power to turn all into *a*, as *si* into *sa. U-sa-chite choinchi,* don't do so; *li-sa-kule,* it must not grow, or that it may not grow; *i-sa-na-dze,* if it did not come, it should not have come.

Antu sa-sambira mommo mu-li ng'ona, people don't bathe there, there are crocodiles.

With **-i-, sa** combines to become **se;** hence *u-sa-i-te* becomes *u-se-te:* the *-i* is for *ta* or *chita; u-se-te-u-tangalala,* you must not stretch out; also *sa=* no! don't! *sa iwe!*

IV. The root of words in **sa-,** meaning spreading out, or what is spread out (compare also **se**).

[*Salika,* cut and lay grass; *salaza,* plane and smooth; *sakaza,* the same idea applied to the country, destroy; *sasula,* unlay or unthatch (*-ula,* reversive); *sambira,* spread out one's hands, swim, also *samba,* bathe; *saka,* drive, spreading before one in a hunt, and *sakira,* for a driving arrow; *sakalali,* scattered; *sakaika,* loosely bind; *sadama, sanama,* be flat, shallow; *sadza,* lop off, *sadzula,* husk off, as *salika,* cut grass; *sansa,* sweep off; *sansika,* be swept from; hence also from the general idea, *susa,* to be sour, not like fruit but like sour porridge; with its derivatives, *sasamira,* the feeling of cramped limb; susuka and susu,

be proud, uncertain; *sasawira*, swell of breast with pain; to these add *saso*, thick lips; *sasuka*, be broad-snouted; *sasula*, unthatch; *sapa*, to pull out cotton with bow-string; *sanza*, vomit; *sanganisa*, to spread into and mingle; *sanja*, lay one thing upon another; *sanda*, turn outside in; and one sees that the root idea of *sa* carries consistently through, leaving room for all modifications and mingling of other ideas.]

Sabao or **sabuni**, soap, English and Portuguese.

Sabola, I., AN ONION, A CHILI; plu. *asabola; wa-a* class. *Wo-sinjira ku-modzi ndi mchere, sabola pi!* pounded together with salt, and thrown in; Chikunda, *mpilipili*. **Kacholo**, small and very hot.

II. BOILS; *a-dwala sabola, matusa, ngo-fewa tupi, pa-chita nenje nenje.*

Sache, a broom. See **Tsache.**

Sachira, ku, TO BIND FEATHERS ON AN ARROW—see **Sakira**; to hunt—see **Saka.**

Sachizira, ku, or **ku sachiriza,** TO HIDE A PORTION OF FOOD IN ONE'S HAND so turned as to conceal it; *ku-sachizira ntima ku chikato.*

Sadama, ku, TO BE FLAT, SHALLOW; of a basket, *mbizi, chipande, nsengwa, mbale*, &c.; also OPEN-MOUTHED, WIDE, as *gadama:* to lie on one's back with bulging chest would, however, be *gadama*, while sitting with chest drawn in, shallow-chested, would be *sadama.*

Nsengwa za malonda si-za-bvino nzo-sadama, nzo-sa-ya, the baskets for sale are not good, they are shallow. *Chitsime chi-sadama*, the basket is shallow, hence open-mouthed. *Seta wina wo-sadama*, a shallow tin basin. *Chindwi li-sadama*, the roof is too flat. *Zo-sadama zi-ti nkolo mzu, ku kamwa sasu*, vessels described as *zo-sadama* have narrow waist and open mouth.

sadamira, -itsa, -idwa, -ika.

sanamula, ku, to be open-mouthed or shallow; to make a thing so intentionally.

[Synonyms—*gadama*, to lie on one's back; *sanama*, to expose one's chest; *tasa*, flat; *tya tya tya*, level, smooth.]

Sadza, ku, TO LOP OFF, the branch of a tree; *ku-sadza ntambi, ku-sadza ntambi mtengo* or *mtengo ntambi; sadza nsungwi ni mpeni;* to lop off all the little branches.

A-ng'amba nsungwi mpindi imodzi yetari mpindi ina njo-gwirira, ndiyo a-sadza nayo tsekera, they split two joints in length of a bamboo, one for holding, the other for beating the hulmes off the grass. *Mbvi wanga nda-u-sadza nkaka zache*, I cut off the barbs of my arrow.

sadzira, -itsa, -idwa, -ika.

Sadzikana, ku, to greet one another — see **Tsazikana**; see also **Longezana.**

Sadzula, ku, TO TAKE THE HUSK OFF; skin, flay; take bark off a tree.

Sadzula luzi, or *sadzula mtengo*, bark the bark off, or bark the tree, of bark for string. *Sadzula mbuzi*, or *sadzula chikopa*, or *sadzula ni chikopa*, take the skin off the goat. *Sadzula ntedza, msinde, chimanga*, also *sadzula makwata, masamba*, to husk, also to take off what is as husk. *Sadzula ntedza ku nkonyo kwache*, take ground-nuts from their stem end.

sadzuka, -utsa, -udwa; sadzuluka.

[Synonyms—*Senda*, to husk; *kusula*, pull off; *bvula*, take off covering; *tongola*, knuckle maize; *kusubutula*, take off what adheres. Chikunda, *cuwa.*]

(Sagana, ku), to accompany. See **Tsagana.**

Saka, ku, TO HUNT; to drive before one; *ku-saka nyama;* to hunt with dogs (*garu ngo-saka*, the dog is one you can hunt with); to beat the bush (*ka-sakeni tengo-lo*, also *saka pa chipfutu pa-kala pa-ta-bisala kasatu*, beat the clump, it may be there is something hiding there); to hunt for mice (*ku saka mbewa*—not dig); *u-ka-kindire ine ndi-ka-sache*, you wait, I will drive the game; *saka ndi mau*, drive by shouting.

sakira, ku, TO DRIVE INTO, pit, net, &c.; *sakira ng'ombe m'kola*, drive the cattle into the cattle-pen; *ku-sakira nsomba mu ukonde*, to drive the fish into the net; *ku-sakira ndi garu*, to go to hunt with a dog.

sakiza, ku, TO SET THE DOG ON, with a whistle; *sakizira garu a-gwire nyama*, whistle the dog on to catch the game.

sakidwa, -ika; such as *sakwi, mbawala, nchenzi.*

sakira = to feather an arrow, *q.v.*

Sakadza, ku, to spoil, destroy. See **Sakaza.**

Sakaika, ku, TO TIE LOOSELY UP, put loosely in; not pressed close; *sakaika mtolo mwa nkuni,* tie up a loose bundle of firewood; *ufa, mchere,* &c.

sakaitsa, -idwa; sakaikira, -itsa, -ika, -idwa.

Sakalali, SCATTERED IN CONFUSION, as in an alarm of war, when all flee in different ways; 'racing and chasing'; *pamnzi a-li sakalali;* also *chisakalala,* and *balala.*

Sakama and **Sakana**—see **Tsakama** and **Tsakana.**

Sakapinji, a species of mouse. See **Tsakapinji.**

Sakasa, to spoil. See **Sakaza,** below.

Sakata, ku, and **Sakatidwa,** TO BE OCCUPIED WITH MANY THINGS, encumbered, oppressed with cases, called from this work to that, and from that again, to be driven; as with *milandu* of war, death, &c., all at once; *ta-sakatidwa* = *ta-churukidwa.*

[The root of *sakata,* as well as *sakalali, saka,* with *sakira, sakaza,* &c., is the driving and confusion expressed in **Saka.**]

Sakaza, ku, TO SPOIL, DESTROY; to devastate, to kill; to make badly, to break up.

Ntanga wo-sakasa, wo-sakasidwa, ku-patsa ntanga mipata mipata, to spoil a basket either by making it with too large spaces, or to destroy it after it is made. *Nsaru i-sakasika,* thin and seen through, as by wearing and using. *Ku-sakasa nyumba,* to beat it down. *Mwana wa mwini amene a-m'sakadzira pa njira,* the child of the one who was killed on the road. *Mfuti ya-m'sakadza pfupa la-mwendo njati,* the shot broke the leg-bone of the buffalo. *U-sa-sakadze madzi,* do not foul the water. *Ku-sakadza dziko,* to desolate the country.

sakadzira, -idwa, -itsa, -ika; sakasira, &c.

Sakira, ku, I., to hunt for. See **Saka.**

II. TO BIND FEATHERS ON AN ARROW; *ku sachira mbvi; ku sakira mbvi mazwa,* or *ku sakira mazwa mubvi;* also, in joke, *a-li-ku-sakira, ku-amba ku-mera ndebvu,* he has an incipient beard.

sakirira, -itsa, -ika, -idwa.

sakiza, ku, to cause to feather an arrow.

Sakiriza, ku, to cut and hide a portion of food, turning the hand round to hide it, as *sachiriza.*

Sakwi, an ant-eater; spotted body, red; also **sakwimbala,** a species of rat; *dundu,* another species: they are not the ant-eater proper, though they have long snout and feed on ants, seeing they have not the long tongue; the true ant-eater is the scaly *nkaka, q.v.*

Sala, ku, TO ABSTAIN FROM; AVOID CERTAIN FOODS, to keep from certain things; also to be dainty, fastidious.

Ku-sala mbewa, not to eat mice; *nyama zo-sala,* meat prohibited or not eaten by a certain person; *ngo-sasala ngwa madiadia,* he is not an abstainer from meat, he eats everything; *nyama nda-zi-sala,* I left off eating of these animals; *nyama ndizo za-salidwa, ya-salidwa kwa ine, si-ng'anga a-ndi-salitsa nyama,* flesh prohibited; *ng'ona ngo-salika ndi antu ambiri,* the crocodile is very commonly refused for food.

Ku-sala bodza, to keep from being mixed up in the lie: *ku-sala ku-ba. Wa-sala mirandu chifukwa mawa a-dza-ti-sokosa i-dza-bvuta akulu,* he kept out of the quarrels, because that to-morrow, say, he will perplex us, they will annoy the head-men. *A-sala litsilo pa tupi pache pomwe,* he washes carefully and keeps all uncleanliness away from his person. *Sa-pita ku mudzi wa mnzache-u a-salana,* they do not visit each other, they keep away. *Ti-salira utenda,* we keep from disease.

[**Abstinence from meats—**

A doctor prescribes certain abstinence after recovery from sickness, along with shaving of the head; this abstinence is called *ku-sala: sing'anga a-uza wo-dwala mwene ndo-*

tsirika mankwala-o u-sa-dza-dia cha-ngana-i chimene chi-ku-dwalitsa, you must not eat such things, for they will make you ill.

Certain people, and varying duties, are supposed to require to abstain from certain meats. Hence those who offer sacrifice don't eat rats (rats are supposed to be specially 'uncanny'); girls at a particular age won't eat eggs or drink milk; the Yao mostly abstain from milk and eggs; each tribe or family has its particular abstinence from certain foods; those who cut medicine in don't eat elephant; women don't eat rats.

In other cases the individual himself objects to certain meats, as being bad for him, specially producing heat and spots all over; *wo-nyalu, zi-wengwa, zo-nyalwa, antu a-nyala. Mulungu a-da-salitsa antu sa-nga-lepera posala-i*, God, they say, made men with these necessities in them, people can't make mistake in what abstinence is essential for them.

Hence a great many refuse swine's flesh; very few eat crocodile; still fewer eat fox, leopard, lion, hyena; a good many eat zebra, hippopotamus; most eat mice, elephant; almost no one refuses buffalo, fish, and game of all kinds; though some few actually do not eat fowl.]

salira, -itsa, -ika, -ana.

Sala, remain. See **Tsala.**

Salala, ku, TO BE SMOOTH; also **ku salaza,** TO MAKE SMOOTH, TO PLANE.

Mtengo ngo-salala chifukwa u-li-be zipudu zipudu, a tree or piece of wood is smooth, having no knots or protuberances. *Mlambe wo-salala, ngo-sa-kweredwa*, the baobab is too smooth to climb. *Mwana wa mpero a-salala ku-mimba*, the small upper grinding-stone is smooth underneath. *Nsungwi zo-salala, mchenga*, smoothness of bamboo, sand. *Mutu wo-salala*, a well-combed head, the hair made straight and even; also a well-shaved head. *Mau a-ku-salala*, good, calm words. *Mtima wo-salala*, of one who does not get sick, vomit, when, say, his companion does. *Nsengwa yo-kakala njo-gwira tonje, mkate njo-salala*, the basket-rim is too rough and catches the thread, but the rim of the clay basin is smooth.

Salaza, ku, to make smooth; to plane; cut smooth with a knife.

Salaza chitseko, cut the edges of the door smooth (as *linganiza*). *Salaza uta ndi mpeni*, cut the bow smooth with a knife. *Salaza m'kamwa, u-sanene zo-nyansa*, speak nicely. *Salaza ni nsompo adze*, smooth.

salalitsa, -ika, -idwa; salaula, -itsa, -idwa.

Salika, ku, TO CUT AND LAY GRASS FLAT, not heaped up; as the grass in a piece of bush cut down for planting a garden (*ku lima chiri udzu wonse ndiko ku-salika-salika ndizo mpanje*).

salikira, -idwa, -itsa.

Tsalima, ku, to kick, *q.v.*

Tsama, melt, stick in passing through, *q.v. in loco.*

Samala, ku, TO CARE; to care for, in the sense of fear, and of liking or regard; to take care of.

Ku-samala mwana, take care of a child; *samala mnda*, look after his garden; *sa-samala pa banja*, she does not fulfil the duties of her household; *wo-sa-samala kantu*, who cares for nothing; *sa-samalira ku-fa*, does not fear death; *sa-samalira mdima, zirombo, sa-samalira wa-ku-m'langa-i, sa-samalira ku-fa*, he does not fear darkness or wild beasts, he does not fear one who punishes him, he does not fear death.

Samatsa, samadwa; *samalitsa, samalidwa* (better); *samalika, samalirana.*

Samba, ku, TO WASH; *ku-samba tupi* or *ku-samba m'tupi*, to wash the person; *ku-samba m'manja*, to wash one's hands. *Ku-tsuka*, to wash cloth or other things; *ku-samba*, to wash one's self; *ku-sambitsa*, to wash another person; *ku-sambitsa mwana*, to wash the child. Hence it means to be neat or WELL DRESSED, *a-sambira ulendo*, dress for a walk; *a-sambira bwenzi latu ku-dza kwa ife*, he dresses to receive our friendly visit. *Mbuzi yo-samba*, a goat with new hair on. *Ku-samba mwabvi*, to be CLEARED OF the ordeal poison, and the charge connected with it, by vomiting. *Ku-sambira*, to swim; *ku-sambiza*, to help to swim.

[**Ku samba mankwala**, to wash with water mixed with medicine, as those do who have had any charge at a funeral, either in the house, or by the way, or at the grave: *a-sambira mankwala ku mgondia uko*; there are special men who are called, sometimes from considerable distances, to make this medicine; it is also called **ku-samba ziwanda**, *a-la-ku-kwirira maliro a-bwera na-puluh mankwala* (boxes), *na-nka-ku-ka-sambira m'madzi ao-*

na-samba na-tsula nao ku-mbuyo konse, to away the influences of the grave, when have finished the burial they return and off medicine, *chanzi* shrub, leaves, and wash in water, into which they rub the leaves, and wash and rub it all over back.]

mbwa ; sambitsa (*nyama i-ndi-bitsa mwazi*, the beast sprinkled over with blood) ; *sambira, sambi-* ; synonyms—*tsuka, sukusula, chu-a ; konza ; kuula.*

imba, a leaf, *q.v.*

imbala, ku, TO SPREAD OVER, of army devastating a country with ; spread over, not attacking the er villages ; *sa-menyana ndi antu 'mudzi ;* can also be used of a van, &c., just as *fikanira*, or *da*, spreading over, coming to ous places.

ambe, a mouse, *q.v.*

imbira, ku, to swim ; to dress—**Samba** above ; *mpete zo-sambira, ola o-sambira*, rings and holes in ears for ornament ; *uyu ni nko-e, mwini wa madzi, ni nsambi-bi-i si-ponda pansi*, he is a idid swimmer, quite at home in water, he is a swimmer indeed does not touch the ground.

imbitsa—see **Samba**—also *ku bitsa chindu*, to mend the thatch.

amira, lean upon, *q.v.*

imuka, ku, TO LEAVE ONE PLACE GO TO ANOTHER ; to remove ; *hi zi-samuka mkwimba*, the bees ve to another hole (in some other) ; *ku-samuka pa-mdzi pache*, to ve from his village, *ku-nka pa isa*, to stay in temporary grass- lodgings ; *nyama za-samuka bo ili, za-nka m'madambo ena a i, mbewa zi-na-samuka apo*, the have removed from this plain have gone to other plains at a ance ; *mbewa zi-na-samuka apo.*

imula ; samulitsa, -ira, -ika, a ; samukira, &c.

imutsa, samudwa ; Chikunda, *fu-*

amwa, choke, *q.v. in loco.*

imwali, A FRIEND. See **Tsamwali.**

ina, stretching back ; and verb.

inama, ku, TO STRETCH ONE'S SELF ; to expose one's chest ; *sana-sana*, the adverb, curling one's self up is *funye-funye.*

Pa-mtima pa-sanama, manya a-nka ku-mbuyo, my chest is stretched out, the wrinkles go to the back. *A-sanama a-ti ndi-pe*, he bares his breast, saying, kill me then, *ndiwe a-ku-lapa ku-pisa mnzako mipeni*, it is you who are the superior, and with your companion's life at your mercy. *Dzuwa la-sanama, la-fika usana*, the sun has arrived at mid-day.

sanamira, -itsa, -ika, -idwa.

[*Msana*, the back, comes from the same root, as also *usana*, mid-day, which means the bend of the sky. The root is **sa**, with the idea of opening, rising, swelling out.]

Sanda, ku, TO TURN INSIDE OUT, as a bag ; to turn over ; to turn over and over.

Ku-sanda nyama ku-ona ngati i-ri ndi mwazi, njo-sa-psya-i, to turn over the meat to see if it is raw and uncooked. *Ku-sanda nsima ku-yang'anitsa ngati mu-li nchimbiri za koswe*, to turn over *nsima* to see if there are traces of rats. Also as women in making pots (*sandira dote*) turn over the clay to see if there are particles (*ngati mu-li myala*). *U-sandira-nji garu ?* what are you looking for in the dog's hair ?

sanduka, ku, TO CHANGE, TO TURN INTO SOMETHING ELSE ; *ku sanduka mtima*, to change one's mind or heart.

Mbululu i-sanduka chule, the tadpole changes into the frog. *Nsaru i-sanduka masanza, nsengwa i-sanduka chipapa*, the cloth wears out ; the basket becomes an old worn-out *chipapa. Ku-sanduka mpale*, to become broken-husked grain, after the first pounding.

sanduliza, sandula, and **sandutsa, ku**, to cause to change into.

Chamba cha-sandulitsa mtima, Indian hemp changes the person's disposition. *Bemberezi iye a-sanduliza mbozi kuti i-sanduke iyi*, the ichneumon-fly changes the caterpillar (it picks up and encloses in its mud walls) into its young (*i.e.*, lays eggs in the caterpillar, which seems thus to change into something else). *Njoka-yo a-da-i-sandutsa nkwanga*, (the old sorcerer) changed the snake into

an axe. *Nadzikambe a-sandutsa tupi lache m'kala*, the chameleon changes the colour of its body into charcoal. *Ana a-sandulizana* (as *tembenuza, gubuduza*), the children tumble each other over in play. *Ku-sanduliza mpika*, to turn it upside down; also in stirring, to stir to the bottom.

[*Antu ena a-ku-fa a-sanduka afisi*, some people when they die change into hyenas; *omwe a-ma-pangira mankwala, ena a-sanduka mikango* — *t.e.*, those who use medicine to accomplish it, some change into lions. *Antu a-temera mankwala kuti pa-ka-kala pa nkondo a-ka-menya a-ka-topa ku-menyana ndi anzache ndimo a-sanduke chitsa, nda-sanduka chule, nkwale*, &c., people cut medicine bark that, when they go to war and fight, and get weary of fighting with their foes, they may change into the stump of a tree; they change into a frog or into a quail.

Chingwe cha mankwala chi-sanduka njoka, the medicine string which a doctor hangs above his door when he goes out, or which a man purchases to hang in his garden to keep away thieves, turns into a snake.

Muntu wa kate a-sanduka mvu, a leper turns into a hippopotamus.

Synonyms—*tembenuka, sintana.*]

sandudwa; **sandulira**, &c.; **sandukira**, &c.; **sandulisira**, &c.; **sandutsira**, &c.; adverb **sandu**.

Sangalala, ku, TO REJOICE, BE GLAD, happy; to exult; also heard, *sangala*; also *tsangalala*.

Dziko lo-sangalala antu, a land in which people are happy. *Azombwe a sangalala ndi mpira, pa masewera, nchito, nkondo*, &c., the young men rejoice at ball, or in the dance, at work, or in war.

sangalatsa, ku, to make happy; *ku sangalatsa mwana*, to dandle a child; also **sangalaza**.

sangaladwa; **sangalalira, -itsa, -ika, -idwa**.

Sangaluka, ku, TO HAVE A BRIGHT, FIRM LOOK; *a-sangaluka pa maso, pakati pa antu sa-kala a-li kota, ku-ya, ng'ana pansi*, his look is clear and bright, he does not sit with downcast eyes in the midst of people; *mwana wo-sangaluka pa maso; antu a-pachurukitsa a-lowa m'maso koma wosangaluka pa-nkope sa-chita manyazi*, when people increase in number before his eyes, he is still bright and fearless, and not cast down. *Ku-sangaluka tupi, ku-kala ku-limba nkongono*, to be firm and flexible in one's limbs.

sangalutsa, -udwa, -ula.

[The root is *sa*, open, free; and the derivation is from the appearance indicated.]

Sanganiza, ku, TO MIX, MINGLE, CONFUSE—*e.g.*, beads, language, people; also **sanganika, ku**, to be mixed; *sanganikira* or **sanganichira** (the common form), and **sanganikiza**, to mix. The simple form *sanganira* is also used, *ta-sanganira apo, sanganikira* more commonly.

Mbeu za-sanganikira, ntedza zi-sanganikirana ndi nzama, the seeds are mixed, ground-nuts with *nzama* beans. *A-sanganiza mbuzi ku-ika m'kola limodzi*, they put the goats together into the one pen. *Akazi a-sanganiza ufa ndi madea na-pika*, the women mix flour and bran together, and cook it. *Njira zi-sanganichira za-lowa ku-modzi*, the paths fall into one and the same; *antu a-sanganichirana*, the people are mixed together.

[Synonyms — *sokoneza*, which also means perplex, while *sanganiza* does not; *bisasichira; dodometsa*, puzzle; *fafanizn*, confuse.]

Sango, a bunch. See **Tsango**.

Sangula, ku, TO MAKE HAPPY, TO ENTERTAIN; come to talk pleasantly with (*ana a-dza-ku-sangulutsa mkulu*); *ta-dza-ndi-sangulutsa kwatu, ku-m'chezetsa ku-m'seketsa, na-kamba a-wiri na-seka*, come and talk with me at my house, to converse with and amuse him, and they both tell stories and enjoy them; *sangulutsa mwana, ulendo, garu*, &c., talk to.

Also **sangula, ku**, to clear one's self from charge, in which *mwabri* has been administered, by vomiting the poison.

sangulutsa, -udwa; **sangululika**, &c.; **sangulutsana**.

[The word is a form of *sangalala*, *q.v.*; the coming to converse with a person is a thoroughly polite thing, and generally heartier than among other races; *ku-chezn* is the ordinary word, to catch and keep the attention of, as *chezera usiku*.

Muntu a-ka-sanza mwabvi ndi mitsoko pache ndi ndulu na-nka pa tengo-nso pena-so na-sesa-sesa bwino na-kala kumene a-ku-m'chezetsa amene wa-ku-mwa mwabvi-yo na-kamba naye nkani, na-ti na-u-sanza mwabvi, mwa

e na-ngo-ti nda-u-samba mwabvi, if a permit the poison with its solid and liquid hey go to another part of the bush and it well, and sit there, and converse he one who has drunk the poison, and ou have vomited the poison, and next ig he says, I am cleared of *mwabvi*.]

ungula, *ku*, to wipe off. See **T.**

iika, **ku**, in *ku sanika mfuti*, the gun to one's shoulders.

ija, **ku**, I., TO BE UPON THE TOP be built upon, set upon, rest ; also TO PUT ONE THING UPON TOP OF THE OTHER.

okwe i-sanja bwino pa-chipaka- he grain-store basket sits well the stand. *Cho-sanja*, or *po-*, a place, nest; *po-sanja*, a e. *U-sanjire mitengo apo ka- wako-yo pano-pa chiswe chi-* put your load upon the trees , here the ants will eat it. *Ta- kama*, *kwa-da*, put the bed on tand, it is dark. *Ta-sanja ma-* rrange the cooking-stones. *Ku- ulalo*, to begin to build the spars of the bridge (frame upon tretchers underneath, as in *ta- kama*).

e usual mode of expressing the e mood is by—

ijika, **ku**, to put upon ; it also s sometimes, to be put upon ; **anjikiza**.

ijika chindu, put the roof on frames are usually made on the id and set upon the walls). *Sa- nsima*, put the *nsima* porridge . *Ta-sanjika nsengwa pa mtsuko-* ut the *nsengwa* basket as a ing upon the water-jar. *Sanjika = tantalika kama* (*sanjika*, re- g to the putting it upon ; *tantali-* the stretching of it along). *Sa- kantu ka tunta pamwamba bwa!* omething of any size upon the *wa!* sitting on. *Mwana-mpero ijikize pa mpero-po*, put the upper the under millstone.

ijikizana ; *sanjikane - sanjikane*, bove the other.

ijira, **-ika**, **-ikira**.

Sanja, **ku**, of the sun, to begin mb ; *dzuwa la-sanja* or *la-kwera*, morning ; also *dzuwa la-sanjika*. (It is simply an application of *sanja*, to put upon the top of.)

III. **Sanja**, **ku**, to beat or hammer iron in order to sharpen it ; as a hoe or axe, worn and blunt, which cannot be easily ground sharp.

Also **sanja !** adverb, upon, *chipolo-polo pa busa sanja !* bullet upon wad, *sanja*, next above.

Ku-sanjira mapira, to reap millet —that is, to put it upon the *chipaka* frame. *Po-sanjika mfuti a-tere*, in raising the gun to the shoulder they do thus. The word for shelf is *nsa- nja*, *ku sanja*, or *pachika*, or *ika pa nsanja*, to put upon the shelf, also *unjika*.

Sanjama, **ku**, to be upon the top of ; and **ku sanjamula**, to take off from.

Chindwi la-sanjama ; paka la-sa- njama ; mpika wa-sanjama pa ma- fua ; kama, *ulalo*, see above, **Sanga**. *Apa pa sanjama po-kala bwino*, it is level and good for building here.

sanjamira, &c. ; **sanjamuka**, **-utsa**, **-udwa**.

Sanjula, **ku**, TO TAKE FROM OFF THE TOP OF ; also **ku sanjukula**, *ku- chotsa ka-pa-mwamba ku-sia ka-pansi*, as one *nsengwa* basket from the top of another. For examples, see **San- nja**.

sanjukudwa, **-utsa**, **-uka** ; also **sa- njulula**, &c.

Sanka, **ku**, TO CHOOSE, to separate ; *ku-sanka nkuku za mafuta ndiko ku-zi- gula*, to choose fat fowls for buying ; *ku-sanka nyemba za-nka m'nsatsi*, to choose beans of the castor-oil plant ; *sanka dziko*, choose land.

sankira, **-itsa**, **-idwa**, **-ika**, **-ana**.

sankula, **ku**, TO CHOOSE OUT FROM ; as goats from goats ; earth from wheat, seeds from mixed seeds ; to SEPARATE, arrange ; *ku-sankulana pa mpira*, to choose sides for a game at ball, or *pa dima*, for a large hoeing.

sankuka, **-utsa**, **-udwa** ; also **sanku- lula**.

Sansa, **ku**, TO SWEEP OFF, DUST OFF ; hence **ku-sansika**, to fall from, as dust or flour from one's hands ; and **ku-sansira**, in the phrase **ku sa- nsira tonje**, to twirl the *njinga* or

thread-spool, which is done by a quick sweeping motion or rub upon one's thigh.

Ku-sansa, pa tupi pa-ta-gwa dote, ku-sansa nsaru i-ta-mka pa pfumbi, to dust off earth which has fallen upon one's person, to dust or shake cloth which has fallen in the dust. *Ku-sansa m'manja,* to dust one's hands; *ku-sansira m'manja,* to dust anything into one's hands; *ufa wa-sansika m'manja mwanga,* the flour falls off from my hands, dusted off.

Nzimbe za-sansa, bango la-sansa, ku-choka makwalala ache, of sugar-cane or *bango* reeds, shaking off their withered leaves; *chimanga chi-ri-ku-sansa ngalale,* or *ngalale zi-sansa,* the maize is shaking off its heads, or the heads shake off. *Ntochi zi-sansa bere,* the bananas shake off the clump or head of flower-bracts at the end of the long fruit-stalk. *Ta-sansa udzu-wo ti-pite-po,* cut down the grass, to let us pass—*i.e.*, light cutting down. *Ku-sansa mame,* to knock off the dew. *Chipo-lopolo cha-sansa apo,* of a bullet which ricochets and cuts off the tops of the grass. *Ndi-a-i-sansa mbalame,* I knocked the bird off with the *mpero* arrow.

[Synonyms—*kupa mame,* &c., knock off the dew; *sesa,* sweep; *tsangula,* wipe off; *pukuta,* rub, clean; *tsula, kuula, sisita.* Root, the wide, open motion of *sa.*]

Sansi, A MUSICAL INSTRUMENT; made with tongues of wood or metal which vibrate when 'pugged' with the finger; they are set in two rows, and fastened to a flattish hollowed box of wood, about six inches square by one inch deep; in the bamboo-tongued *sansi* there are perhaps twelve tongues in one row; in the iron tongues twenty-four, twenty-eight, or even more are employed. The scale is as nearly as possible the gamut; the compass perhaps three octaves, with some of the notes in duplicate for the employment of the thumbs and fingers of both hands. It is played with both hands in a sort of minor harmony, and sounds very well when skilfully played by some man playing to himself along the path. They are sometimes made very elaborate with beads of various colours in strings, for fastening round the wrist or for hanging in bead tassels; and frequently gourd sounding-shells of large size are used to increase the sound. The little flat tongues, one and a half to four inches long and one-eighth inch broad, slightly curved up, with smooth points, are hammered and rubbed smooth, and an extra inch of one-eighth inch square iron is left to fasten them to their sounding-board.

A piano or harmonium is called a *sansi;* a violin would be called *ngoli;* a trumpet *lipenga;* a flute *chipyoliro;* some of the chiefs and others have bands, and some tribes march to war with flute band.

Sansika, ku, TO BE DIVESTED OF, FALL FROM, *kwa-sansika kumbuyo kwa-gwa pulusa,* to have one's back dusted if ashes have fallen upon it.

Sansira, ku, TO WIND THREAD, *ku sansira tonje;* first, *ku pota,* the *ku sansira.* See **Sansa.**

Sansuka, ku, TO FALL OFF FROM, TO BE SWEPT OFF, as dew, drops of rain, &c. *Mame a-sansuka ku-gwa pansi, a-sansuka ndi dzuwa, a-sansuka ndi antu,* the dew is swept off and fallen down, it is swept up by the sun, swept off by people passing. *Dzuwa li-sansula mame,* the sun dries up the dew. *Madonto a-sansuka mwamba, ku-gwa pansi,* the drops fall from above. *Li-ri-ku-sansuka bere la ntochi,* the flower-head of banana is shaking off its unformed flowers.

sansula, -utsa, -udwa, sansulula.

Santula, ku, to turn over; to take one article out from among its neighbours; take off or down from; *ku-santula mitolo ya maudzu ya-ku-unjikidwa,* to take down bundles of grass piled up; *ku-santula myala ya-ku-unjikidwa mbuwa mbuwa ku-ona kantu ka-li-pansi,* to take away stones piled up in heaps to see something underneath; *ku-santula nsengwa zi-ri zo-longa-longa m'mtanga,* to take out little *nsengwa* baskets which have been put into an *mtanga* basket; *santula katundu wo-longa pa nsanji,*

to take down a burden put upon a shelf; *santula katundu wa m'nyumba, zimanga za mu mtanga, zigulu za mbiya.*

santuka, -utsa, -udwa; *santulira*, &c.; *santulirana*; adverb, *santu*; Chikunda, *zatu*, taking off or out one by one. **Ku santa** means, to arrange, set on well; if the hair is rough, to make it straight; to set a basket straight on one's head.

-sanu, FIVE; *zisanu, isanu, asanu*, according to the plural used; also *chisanu*, &c.; *chisanu, tsachisanu*, or *chachisanu* (*lachisanu*, &c.), fifth; *kasanu*, five times; Chikunda, *shanu*.

Tsanula, ku, to pour; *q.v. in loco*, **Ts.**

Sanza, ku, TO VOMIT; *ku sanza masanzi; ena a-sanza moa; a-ka-ta-ku-sanza mwabvi a-ka-nka ku mudzi a-funa za nkwiru*, if he should vomit the ordeal poison, when he goes to the village he desires greedily to eat.

sanzira, -itsa, -ika, -idwa; sanzira, darn (?).

Tsanza, ku, to mimic; *q.v. in loco*, **Ts.**

Sapa, ku, TO PULL OUT COTTON INTO A THREAD, TO TEASE OUT UPON THE STRING OF THE BOW made for the purpose; *tonje ili si-ri-sapika li-ri ri-wisi m'kunje*, the seeds of this thread cannot be separated with the bow, it is green in its calyx; *ku-pa sira*, to make string of thread pulled out but not yet twisted; *ku-sapa zwezwe* is the same, but refers to its being pulled out of the handful or bunch of fluffy cotton.

sapira, -itsa, -idwa, -ika.

[Root *sa*, broad, spreading motion; as the working of the bow-string, beating and pulling out the thread and thus separating the seeds, indicates; *tapa*, to take from, is kindred in derivation, *ta* kindred to *sa*; the formative, however, sometimes overrides the interjectional root, so that *tapa* and *sapa* are also connected through the *p*. Yao, *sapula=tapa*; some say *tsapa*.]

Sapika. See **Sapa** above.

Sapira, a cluster. See **Tsapira.**

Sapula, ku, to take skin off. See **Tsapula.**

Saputu, a bunch of leaves. See **Tsaputu.**

Sarara—see **Salala**—be smooth.

Sasa, ku, TO BE SOUR, HOARSE, BAD, ROTTEN; to have a bad smell (*pa bala pa sasa*, the sore is bad and offensive).

Nsima ya-sasa, the porridge is sour; *moa wa-sasa, ndiwo za-sasa. Pa-li pa-sasa pa-mmero panga*, I have a sore throat. *Ntochi za-sasa, za-bvunda si-zi-dibwa-nso*, the bananas are bad, are rotten, they are not eatable. *Ena a-sasika dala madea kuti a-bvundalale*, some make the bran sour intentionally. *Nyama i-sasa, ku dza pfungo lina*, the meat is bad.

sasira, &c.; also **dsaluka.**

Sasa, overflowing. See **Tsasa.**

Sasamira, ku, of a limb in a cramped position, when the blood-supply has been stopped for a short time, TO TINGLE, *vulgo* TO 'SLEEP'; also of the muscles, to be exhausted and CRAMPED; also *ku-gwa dzanzi; dzanja langa la-sasamira ndi ku-gwira chimo-dzi*, my hand is cramped; *mwendo wanga wa-sasamira wa-gwa chidza-nzidzanzi*, my leg is sleeping or is cramped.

sasamula, ku, of cramp, to loosen, or of the 'sleeping' of the limb, to go away; *ta-menya mwendo u-choke chi-dzanzidzanzi ta-u-sasamula*, beat the leg to bring the sensation back.

sasamutsa, -uka.

Sasanta, ku, and—

Sasata, ku, I., TO BE PROUD, UNCERTAIN, hard to please; also *sata*, *q.v.*; *ku-m'patsa kantu, a-ti, si ka-bwino ndi-funa kantu ka-bwino ko-pambana kamene-ko*—*e.g.*, if you give him something and he says it is not good enough, I want something better.

sasatitsa, make proud; **sasatira, -ika, -idwa, sasatirana.**

II. TO PAT—*e.g.*, a dog.

Sasatula, ku, to be broad spread out. See **Sasuka.**

Sasawira, ku, TO SWELL, as bread in baking, of the stomach, of breasts when child does not suck; generally with the idea of sourness, from *sasa*, *q.v.*

Nyemba u-ka-zi-dia zi-sasawira m'mimba, also *nyemba za-sasawira mu mpika; mimba yanga ya-sasawira i-tupa ndu-gea ndi-i-piwa*, of beans swelling when one eats them, also of

swelling when cooked, also of swollen stomach.

sasawiritsa, -ika, -idwa.

Sasitsa, ku, to pour into, fill; as flour into a basket; for *dzazitsa.*

Saso, OF FLAT, THICK LIPS; of the snout of a pig or the mouth of the fish *nzuruwa.*

Sasu—see **Sasula** below.

Sasuka, ku, I., to be broad, spread out, like the edges of a mushroom or the snout of a pig; *boa bwa-sasuka,* also *bwa-sasatula; miromo ya nkumba yo-sasuka; muntu uyu a-li ndi milomo yo-sasuka,* this man has thick lips.

II. **Sasuka, ku,** to be quickly angry, to rise quickly and go away; *antu a-menyana sasu, a-sasuka msanga, wa-m'sasukira mnzache,* rising up hastily, to strive.

Sasula, ku, TO UNROOF, UNTHATCH; BREAK UP, make desolate, DESTROY, as *patula;* to scatter, drive away.

Masewera a-sasuka, the dance is broken up; *ku-sasula masewera. Nyumba ya-sasuka,* to unroof the house; *ku sasula nyumba. Nda-i-sasula miranda, ya-ta; tsopano tieni ti-nche nayo ku mpala a-ka-i-sasule,* I finished the case, it is ended; now let us take it to the chief court that they may finish it. *A-na-ti-sasula ti-funa kogona,* they have unhoused us, we want some place to sleep. *Ku-sasula mbalame ya pa chisa, ta-i-tengera ana oka,* to take the bird off the nest, take only the young. *Mbewa ta-zi-sasula ku-malo, ta-zi-sasulira mala,* also *za-sasudwa, sasulidwa,* we have opened the mouse-nest. *Antu a-sasuka ndi nkondo pa-mzi pao, nkondo i-sasula antu,* the people are scattered by the war. *Ku-sasula chisa,* break up the nest; *sasula kantu ko-pimbidwa ndi masamba; ku sasula zinyalala.*

sasulira, -itsa, -ika, -idwa; sasuka, sasutsa, sasudwa; sasulula.

Sata, ku, to boast, be proud; be proud of, pleased with; as *lamwa, simbwa.* See also **Sasata, Nyada, Lalata.**

Mwana a-sata a-taya zache, the child is petted, wayward, he throws his things down. *A-sata pa-mzi pao a-ndu-yangala nda-ti pa-li-be kantu ko-ti ka-dza-ti-wone pamzi pano,* they boast at their village, and dance, and say, nothing can get to us here. *U-satira mpeni wanga; amache a-ti, ka-m'landeni ti-one chimene a-satira,* its mother says, take it from him, let us see what it is he has got, or taken a fancy to.

satira, -itsa, -idwa, -ika; satirana.

Sata, ku, to follow. See **Tsata.**

Satsa, ku, to follow in order to sell. See **Tsatsa.**

Sauka, ku, TO BE POOR, AFFLICTED, unfortunate; vexed, perplexed.

U-sa-sauke china cho-sa-dia, do not wish for anything not eatable; also *u-sa-saukire-nso kantu kena komwe si-ka-dibwa-i. Ti-sauka nsaru ndi ulesi watu,* we are badly off for cloth by our own laziness. *Ku-saukira kantu ku-tatira kantu,* to be poor, not having something greatly desired; hence to long for. *Ndi-saukira ku-sa-enda,* my inability to go vexes me, or deprives me of something.

sautsa, ku, to vex, annoy, perplex; afflict: *ku-sautsa mnzache, saudwa,* &c.; *sautsira,* &c.

Saula, ku, TO WASH; cloth, basket, &c.; rather than of the hands or the person; *ku-saula nsaru ya dote, mpika, nsengwa.*

saulitsa, sautsa, saulika, saudwa.

Tsazika, ku, to bid farewell; *q.v. in loco,* **Ts.**

Sawa, ku, TO BE SOFT OR WATERY; bad and soft; also dry and insipid; 'wersh'; of *chinangwa, mbatata,* with too much water; *kantu ka-choka mwa bwino, ka-li ko-sawa, ka-choka mo-kukuta, si-ka-chita pamu!* something which has lost its hard crisp consistency, won't chew pleasantly; *si-sawa pansi zi-yamba ku-puka,* soft before springing, *sawira,* &c.

SE, I., SMOOTH, SOFT; GENTLE; *ufa wa se,* flour without hard grains; *m'nyumba mwa se,* the house clean and swept inside; *pa tupi pa se,* smooth skin; *madzi a-li se,* smooth water, also water without any sticks and straws floating down; also of calm weather; of bark, *mtengo wa se,*

as *mlambe, njale, mtochi;* also *mya* and *ngwiro.*

II. **Se se,** of **sesa**; SWEEPING.

III. **Se se,** of *sema,* adzing; also *tse tse.*

IV. **Se se,** the noise of walking along a path; also *tse tse.*

Sea, leaning to one side; hence *sea sea,* the walk of a heavy fat man or animal leaning first to one side then to the other—see **Tseama**; it sometimes sounds like *se se.*

[The idea in *se* is softness; this is associated in motion with soft sweeping, hence sweeping through, *sera, serera* (being soft 'for' passing through); passing over, *sefu* with *sefula* (overflow), *sembuka seruka, sempa;* also *sereza;* hence also *sewera,* dancing, because of passing in and out. Sweeping with a soft sweeping cut is also from this root, *senga* (mow), *sema,* to adze; and the soft lick of the tongue, *seteka; seta,* to slip; also *seri,* from *sera,* to pass through.

The other root *se* or *tse,* as in *tsendera,* accounts for most of the rest, *senza, senya, senyenta.* Modifications by the suffixes give various other shades of meaning.]

Seama—see **Tseama.**

Sech-, see also **Sek-.**

Seche, a sporran. See **Tseche.**

Sechemera, ku, to be sweet. See **Tsechemera.**

Sechera, grass for the walls of a house—see **Tsekera**; also *tsekera,* to shut; also for *sekera,* laugh—see **Seka.**

Sechesa, ku, to loosen. See **Sekesa.**

Sedzere, border. See **Tsedzere.**

Seera, ku, to dance, play; *nkoseera nako,* it is for ornament, not for use, as a little knife. See **Sewera.**

Sefu, overflowing of water, *sefula.*

Sefuka, ku, TO OVERFLOW, as a pot 'runs over'; as WAVES BREAKING upon the shore or out in the open water, *madzi a-ti sefu sefu,* or *sef sef.*

Madzi a-ta-dzala mu mtsinje nachire a-ka-ti pi! madzi a-ka-ti seff ku-sefukira ku ntunda, the water is full in the stream, and the waves beat and the water pours upon the bank. *Moa wa-sefukira pansi ngwa ukali umeneu mawa antu a-gwa nao,* the beer rises and overflows, it is strong, to-morrow it will make men fall. *Ntalo ya-sefuka,* the pot overflows.

sefula, ku, to take out, when the vessel is too full; of water or other liquid, but also of flour and other solids (as *tapa*); *tumba la-dzazazitsa li-sefuleni, ku-li-tapa, li-manjiche,* the bag is too full, take some out—*i.e.,* to take some from it, that the bag may be tied up.

sefutsa, -udwa; sefulira, &c.; **sefukira,** &c.

Segula, ku, to open. See **Tsegula.**

Seka, ku, TO LAUGH; to laugh for gladness, to be glad; to laugh at, good-naturedly or in mockery.

Ku-sekera, to rejoice; *ku-seketsa,* to cause others to laugh, *ku-m'seketsa,* to make a fool of him; *ku-sekeretsa,* to make glad, like *kondwera* and *kondweretsa; nkani yo-tsetsa mwana,* a nursery tale; *ta-ona ku-secherana kuja ndiko ta-dziwira ife kuti a-dziwana,* we saw their mutual laughter, and we knew that they were acquainted with each other.

Ndi m'seka uyu, I laugh at him. *A-m'seketsa wo-kwia ndi nkani yo-koma,* they make the angry man laugh with a good joke. *A-ta-dzi-sekera nyama-yo,* they will be glad because of this meat. *Chimanya chi-seka,* maize cob is opening showing the grains, also *penyuka.*

sekera, -eka, -etsa, -edwa, -ana; **sekerera, -etsa, -edwa, -ana;** also *sechera, secherera,* &c.; *seketsera,* &c.

[*Seka,* from *se,* also *sa,* broad and pleased; *tseka,* to shut, from *tse,* to press to.]

Tseka, ku, to shut, *q.v. in loco,* **Ts.**

Sekera, a grass. See **Tsekera.**

Sekesa, ku, TO SHAKE; to shake grain round and round in the *lichero* basket; TO LOOSEN anything too tight; *sekesa mpale, mtama, madea,* &c., to sift and shake broken grain, particles, husk, to separate. See also **Sera.**

Sekesa mkuzi, loosen the belt by pulling it out or pushing it down upon one's hips; *mbuzi i-sekesa chingwe cha pa kosi. Nkokwe u-sa-ma-i-gwedeze cho-ti choincho mnja wa-i-ya-mbira kale i-sekeseka,* do not shake the grain-store as thus you began to do before it is loose. *Ana a-sekesana,* the children push each other about. Zo-o-dia kuti zi-puve, to aid

digestion. *Sekesa*, hang loose, as *wede*.

sekesera, -etsa, -eka, -edwa, -ana.

Seketa, ku, to lick. See **Tseketa.**

Sel-; for words beginning thus, see also **Ser-**.

Seleleke—see **Tserereke**—slipping.

Seli, I., BUT FOR, EXCEPT, HAD IT NOT BEEN FOR; *seli ine ndi-dwala ndi-ka-da-nka ku-munda ku-ka-lima*, had I not been sick I would have gone to hoe (**as** *ku kale ine ndi-dwala*); *amache a-mkira mwana seli mwana-yo a-ka-da-kala*, the mother went for her child's sake, had it not been for her child she would not have gone. *Seri ana a mfumu ngana a-ka-da-ndi-gwira ndi amene-yo*, had it not been for the sons of that chief that man would have caught me. *Seri ine azombwe onse a-ka-da-tawa mwenzi nda-ti ndi chirombo*, had it not been for me all the boys would have run away, they would have said it is a wild beast; also **sa-li, ndi-sa-li, a-sa-li**; **seli** really being = *sa-li; sa-li ine nda-dwala, seli ine*, or *ndi-sa-li ine.*

II. **Seli,** the other side. See **Tseri.**

Seluka, ku, to pass over. See **Tseruka** and **Seruka.**

Selula—see **Serula.**

Sema, ku, TO CUT, TO ADZE; *ku sema ngalawa*, to adze out a canoe; *kantu ko-semwa*, something adzed; *a-semera ng'oma, mtondo, nyankwa, uta*, it is such things as drums, grain-mortars, arrows, bows, they adze; *a-semera mpeni chibanzi*, they cut a sheath for the knife; *ku sema ndi nsompo.*

semera, -etsa, -eka, -edwa; *masemedwe, kasemedwe.*

[With a knife it is *palira*, with a curved carving-tool, *cherera, kokota*; to hollow out is *dzodzobola, gobera*; to cut, *cheka; dula*, to cut across; *senga*, to mow.]

Semba, ku—see **Ku tsemba**—to cut out or graze off a piece of bark or skin, as a bullet. See **Tsemba.**

Sembereka, ku, of an arrow, TO GLANCE OFF; *mbvi wa-sembereka mtengo*, the arrow glanced off the tree; *pamene ndi-ma-lima kasu li-ma-funa ku-ndi-tema koma la-ndi-sembereka lo-sa-ndi-tema*, when I was hoeing the hoe almost cut me, but it glanced off without really doing it; *ku-sembereka-sembereka*; also **ku-semberetsa**, to make glance off, *ku-pititsa ku-mbali o-sa-lasa.*

semberedwa, semberera, semberetsetsa. See also **Tsemba.**

Sembuka, ku, TO GO FORTH TO ONE'S HURT (*kantu komwe ka choka kwao kunka kwina ku-ka-peza za-ku-m'zunza*), to go away fruitlessly.

sembuza, ku, to bring or send forth to one's hurt; to deceive thus; of water lapping over the side, fish passing over into the pools on the banks, which dry up when the water has fallen.

*Su-nga-te ku-bwerera weka a-ku-tola pa njira wa-***sembudwa** *kale*, you cannot go back yourself, they will find you by the way, you were brought by whatever brought you into these straits (*a-topa ndi katundu*) at the first, when you left, you can't go back now; also *sembuzidwa*; you are 'in for it' now. *Madzi a-sembuka*, the water flows over, *ku-pitirira pa chitunda ku-tayikira mwa chabe. Wa-ndi-sembuza iwe*, you have brought me away on false pretences. *Wa-ndi-sembuzikitsa*, as in sending one to be punished when one arrives, *ku-choka kwache ndi ku nyengedwa mtima. Nyama za-sembuzika za-choka m'kalanga-mo*, the beasts are deceived, they have come out of the thicket (*mo-wirira za-dza ko-yera kuno tiyeni ti-ka-zi-zinge*) where it is impenetrable, and have come into the open, come, let us surround them.

sembudwa; sembuzira, &c.; **sembukira,** &c.

Sembwedzeka—see **Simbwidzika**—to be unconcerned.

Sempa, ku, I., TO MISS, PASS; excel, as *pambana*; go farther than, be taller than; **ku sempana,** to miss each other, cross each other, overlap.

Ta-zi-sempa nyama, we missed the game. *Ku-sempa nyumba*, to miss the house. *Nsungwi i i-sempa inza-che*, this bamboo is longer than the other. *Na-chi-sempera mdima*, I

it in the dark. *Wa-sempa* ', he excelled his companion. *panitsa*, to lay two pieces of s in splicing them. *Ku-sepa njira*, to pass by, *ku-komaneet.*

stsa, -edwa, -eka, -era, -ana; **ira, -itsa, -ika, -idwa:** mse- synonyms—*pambana, posa, sempane sempane*, walking one the other, as *kwakwane kwa*walking abreast.

a, ku, II., to bring about by a woman, *wa pa tala la-li-* putting salt into her child's usband's food; *ku sempa mwa-ana wo-sempedwa, ku-sempe-i amache; ku-m'tsirira mchere u-tentedwa, ndiko ku-m'sempa.*

idza.

ı, ku, TO HUSK, TO FLAY; *ku ntedza, nyemba, ntochi*, also *a-li-ku-senda kutu la njobvu,* ıking off the skin of the ele- ear; *senda luzi*, to take off ing; *senda makoko a minjere,* the sweet-cane rind; *chima-sendeka choka*, husks itself.

ra, -etsa, -edwa, -eka; also *q.v.*

ika, ku, to slant, as *pendeka; ndeketse mbia-i, si-i-pendeke; amika, pendamika.*

ıra, ku, TO MOVE, REMOVE, also **sendeza**, cause to move, ong, bring near; *senderera*, igh, remove from; *sendezera* in measuring cloth, move a ive a little extra.

ra uko, or *sendeza uko, u-kale ako*, move there to be beside mpanion. *Nkuni za-lala, se-o pa moto pomwe*, the fire- s consuming away, push it in. *A-sendeza uko gome*, they ıe door of the *guta* fence. *-sendekeza uko*, I moved it

tsa, -edwa, -eka; sendekera, dwa; sendekeza; sendezera, dwa; also synonymous — *tu-ankira, suntira, futukira.*

lera, ku, to tread, to press n, press upon; also *tsendeza*, oco, **Ts.**

Senga, ku, I., TO CUT, TO MOW; to cut grass, hair, *ku-senga udzu, senya tsi-tsi; senga nzimbe, ntambi za mtengo; wa-ku-sengetsa ani pa dimba pako*, who mowed down your bit of stream-side soil.

sengera, -etsa, -edwa, -eka; *chisenga*, a scythe or any large knife for mowing or cutting.

Senga, ku, II., to inform.

Tsenga, a trick, &c., *q.v. in loco*, **Ts.**

Sengula, ku, TO CUT OFF, MOW OFF, cut a piece out; in cutting down the grass where an animal is hidden, to 'unearth' it; hence also metaphorically, to uncover a fault, TO 'INFORM,' as *ku bwekera, neneza, dirizira; wa-m'sengulira mnzache*, he told about his companion.

Ta-sengula msinde-o, cut off the sweet stalk. *Kasu la-ndi-sengula pa mwendo*, the hoe cut a bit out of my leg.

sengulira, -itsa, -idwa, -ika.

Senjera—see **Senga** above.

Tsenjera, pass out of sight; and *tsenjira*, to sharpen together, *q.v. in loco*, **Ts.**

Sensenenga, ku, to 'shove' along. See **Tsensenenga.**

Senya, ku, to cut off, separate from, CUT OFF FLESH ADHERING TO THE BONE, *ku senya mnofu m'pfupa;* also—

Senyenta, ku, SEPARATE FROM, squeeze off oil from the lees, beer from the malt; also to separate large grains from small; hence commonly to press oil, and STRAIN BEER; also to SIFT FLOUR, by raising the refuse to the top.

[The general idea is cutting or mowing or separating off from.

Chisenye, the gathering on the roof of the mouth of fat when one has eaten fat fish or meat-fat slightly 'high,' the caking and drawing together of the palate.]

Senza, ku, TO LIFT A BURDEN ON TO ONE'S HEAD; to carry on one's head, *ku-senzera; wa-m'senza mnzache*, he lifted it 'on to' his companion's head; *ta-ndi-senza ntanga*, help me to get it on my head; *a-senza zikwere za nku-ku*, they carry on their heads crates of fowls.

Hence, to carry in one's mind; *m'mene nda-ona iwe nda-ku-senza mau*, '*u-ka-nka u-sa-iwale*,' when I saw you I gave you words to carry and remember, saying, 'now go, and do not forget.' *A-m'senza ndodo*, he gives him a knob-stick to carry—that is, he hits him with it on the head. *A-m'senza mbvi* or *chipolopolo*, he gives him an arrow or bullet to carry—that is, he lodges it in him.

[*Dendekera* is, to carry balanced on one's head; *senza*, to lift it up; *tula*, to lift it down.]

Sepa, a cloth, to carry a child. **Sepatera**, for *nsepa*, *nsepatera*.

Sera, ku, I., TO WINNOW, separate the grains from the flour in order to repound them (grains = *misere*, from this root); also of ashes, where the very fine ash-dust of a particular kind of wood is sifted out to mix with *dzikota* juice or tamarind juice to take away the acidity and make a pleasant drink; *ku-sera mpale*, *ku-sera pulusa*; *ku-serera pulusa bwemba*, to sift out ashes for the *bwemba* fruit drink.

Ufa wo-sereka bwino, flour well sifted. *Ta-ndi-serera misere*, *petere madea*, sift me out the flour grains, throw away the husk: *mpale i-seredwa*.

[In sifting the bran from the grains of flour it contains, they roll the basket round (*ungula*), *madea* husk comes to the top, the *misere* grains fall below; *ku peta* is then to knock out the bran and leave the grains.

In sifting the white grains of flour not fully ground from the perfect flour, in order to pound the grains again, the basket is steadily jumped up and down; the closer flour falls to the bottom, and the grains come to the top; this is *ku sera ufa*; *misere i-tsala pansi*.

Tsokwe a-petedwa; *madea a-ungulidwa*, the lees are rolled round and knocked out; bran is rolled round and round and taken out.]

serera, seretsa, sereka, seredwa; serereka.

II. **Ku sera**, TO BE LOOSE, SLIP THROUGH; as a stopper in a bottle, a bullet in a gun, a knife in a sheath; *cho-sera*, loose. Hence **ku serera**, to pass through underneath, creep through; as a goat through a hole in the goat-house (*mbuzi zi-serera apa pa kola*).

Koza langa li-ri-ku-sera, *mkuzi u-li-ku-sera-sera*, my ivory bracelet is loose, the belt is quite loose. *Mpanda su-sereneka*, *su-pyoleka*, the fence is impenetrable. *Sereretsa dote m'dzenje*, put a little earth into the hole.

III. **Sera**, THE WAX OF THE HONEY-COMB; it is made into balls, *sera* and *asera*; *a-unda sera*, *zimpsimpsinyo zache*, they make a ball from the bits of honeycomb in one's mouth.

[*Uchi*, the honey; *sera*, the wax; *chisa*, the comb; *pula*, the gathering of yellow wax at the entrance to the hive upon which the bees alight; *usinda*, the solid sweet substance which fills the solid cells.]

IV. **Ku sera**, for *seera* and *sewera*, *q.v.*, to play, laugh at.

Tserenga, *ku*, to wrap round; *vid. in loco*, **Ts**.

Tserenje, a kind of tree, *vid.* **Ts**.

Serera, ku, I., TO PASS THROUGH, BETWEEN, or BENEATH; also *sera* and *sera-sera*, *q.v.*, *serera ufa*. *Chimanga cha-sereneka pa chiboo cha pa bondo pa mtanga*, *cha-gwa pansi*, the maize slipped through the hole in the corner of the basket. *Mwana wa ng'ombe wa-serera ku mimba kwa amache*, the calf slips through under its mother. *Serera pa mabango pa-li chintambi cha mkuyu ndi ngalawa*, pass through the reeds with the canoe where there is a large branch of a fig-tree. *Fisi wa-serera apa*, the hyena got through here.

sereza, ku, TO PUSH THROUGH, make to pass through; as a needle in cloth, as in pushing something into the house through the slightly opened door: *goba a-m'sereza pa mleka wa bvumbe*, they push the trap under the grass in the track of the *bvumbe* mouse and leave it.

serereka, -etsa, -edwa, -era; sereza, &c.

II. **Ku serera**, for *seerera* and *sewerera*, *q.v.*, to insult; *ku puta* or *ku mu-ona wina wo-pusa*; *mwana a-serera mkulu*, the child insults or provokes a superior; *atatu wache onse anena kuti*, *u-sereretsa ndi akulu*, *ona dzidzi a-ku-pweteka*, his father only says to him, you have been too familiar with (*ku onetsa ku pusa akulu*)

your elders, see how such provocation of your elders hurts yourself.

Sererera, ku, to slip. See **Tsererera.**

Sereza—see **Serera** above.

Seri, I., the other side of. See **Tseri.**

II. Had it not been for — see **Seli** (*sa-i-li*, as *ku-sa-kala*).

Seru, *seru-seru*, loose, as rings that do not fit; *mkuzi u-li seru-seru*, the belt is loose.

Seruka, ku, and **Serula,** I., TO COME UP TO THE SURFACE OF, separate from that which is below; the reversive of *sera*, *q.v.*

Muntu wa-seruka, mbiri yache ndi-i-m'serukitsa, the person is spoken about, he comes into everybody's mouth. *Bwerezere a-seruka*, the minnows come to the top of the water; *madea anga a-serula bwerezere*, the bran I threw in brings them up to the surface.

Also *nsomba za-kwera* or *za-seruka*, the fish have COME UP THE RIVER again. Hence also, *antu a-seruka, wa-serutsa ndi moa wanga*, the people COME IN GREAT NUMBERS, it is my beer that brings them.

II. To insult, speak evilly to; as an inferior to a chief, so that others are inclined to do the same; TO EVILLY ENTREAT one's neighbour, *wa-m'serula mnzako ku-m'nenera mau a-kwa-ipa wo-sa-m'lemekeza, pamene a-ta-dzi-nke kwao a-li-be mpamvu*, he treated his companion, speaking evil words to him, insulting him, so much so that when he goes to his village he has no spirit or power left (and others notice it).

III. TO WASH OUT, *mpale*, as a woman does at the stream, by pouring water into the half-pounded grain, and letting it drain through; wash out salt from fish; wash out one's mouth, *ku chukucha; serulira mpale.* See also **Sulula.**

[*Serula* II. may be from *sewera*, with *-ula*, intenso-reversive; derivation *sera*, and *serera*, pass through, or up, separate from, with various applications. See also **Tseruka.**]

Sesa, ku, TO SWEEP.

Antu a-sesa pa bwalo na-landira za tsabwalo, people sweep the *bwalo* court and receive the payment of the *bwalo*-sweeper (often the heads of goats that may be killed). *Ku-sesa pa komo ndi tsache, ku-sesa m'nyumba*, to sweep the door with a broom, to sweep the house.

[Also *ku bweza*; hence, *chibwezo*, a broom; *tsache* and *chisesero*, also a broom.]

sesera, -etsa, -eka, -edwa.

Sesu, OPEN, CLEAR, as *mbe!* of country air; swept, *mpepo i-sesa pansi sesu sesu*, the wind sweeps the ground clear.

Seta, ku, I., of a dog or anything else DRAWING ITSELF ALONG upon its buttocks; SLIP in descending a hill; hence used vulgarly, *wa-ndi-setetsa*, he kept me waiting a long time, sitting thus, without my getting up, also *ku seta bodza*, to tell a lie, from the same unseemly idea.

II. See also **Sutitsa**; also to keep on speaking without stopping to a person about something distasteful.

III. **Seta,** TIN; plu. *aseta;* tin or thin iron tinned over, used in making boxes; the natives use it for patching canoes, &c., in lieu of wooden patches; *chitsulo cha seta;* also a tin cup; *lata*, Chikunda, and *kaneka*, a tin mug.

Seteka, ku, TO LICK.

U-dia zabwino u-seteka manja, lick one's hands, say after salt or sugar (as the natives do). *Moto wa-seteka udzu*, the fire devoured the grass, licked up, down to the roots (as opposed to *waula*, to slightly singe). *Chulu cha seteka*, the ant-hill is plastered up (see note).

[*Antu a-tsendera chulu mwezi umodzi u-ka-fa na-tsendera-be, mbvula i-ka-lika dzinja ndi antu a-amba ku-sekera kuti ti-die inswa*, they tread down the ant-hill, and a month after do it again, when the rain falls heavily they begin to look forward to eating *inswa* (flying white ants).

Nyambita = to lick, synonymous; Chikunda, *myanguta.*]

Tseteka, ku, to cut the ends of *bango* reed door, &c.; *q.v. in loco*, **Ts.**

Setekampero, a species of MOUSE; *seteka-mpero*, it licks the stone which grinds the corn.

Setseka, ku, to shuffle along. See **Tsetsera.**

Seula, *mseu,* to sweep and hoe up a path broadly before one.

Sewera, ku, TO DANCE, PLAY; play at a game, amuse one's self with, do anything merely 'for fun'; *masewera,* a dance; *kantu ko-sewera nako,* anything for ornament, not for work.

U-sa-sewere nacho, do not play with that—*e.g.,* child with a knife. *Ku-sewera masewera a ng'oma,* do dance a dance with drums. *Tieni ti-ka-sewere ndi anzatu nkondo,* come and let us play with our companions at fighting. *Mo-sewera nao (maudzu),* as if he were playing with it.

[Various games (*chisimo, zisimo*) are:—*katungwe,* swing; *mpira,* ball; *ntsikwa,* gourd tops; *nguli,* whipping-tops; *masanje,* children playing at 'houses'; *michombwa,* 'draughts'; *made,* 'cat's cradle'; *ku bisalirana,* hide-and-seek; *ku tamangitsana,* 'tig,' &c.; *ponyana zikonyo,* shooting maize cobs at each other; *mo-sewera nao maudzu,* or *msewe,* grass arrows; twirling one's thumbs: **chipalapaso,** so called from the song with which it is played—*chipalapaso* (answer), *mwana wa nkanga* (first answers), *nanga apa* (answer), *pa-li-be,* they try again and again till they guess rightly (translation—it scrapes, *i.e.,* the boy's finger scrapes at one of the ten holes; his companion who has gone to a distance answers, 'Is it a guinea-fowl?' the one again who fixes upon the hole says, 'Is it here?' and the other says 'No'; this goes on till the one at a distance thinks he has guessed rightly as to which hole the thing is in, and says *tolani,* take it up; if he is wrong he is laughed at): *chiwewe,* rope swung round with weight over which the others jump, the one who fails twirls the rope: **cha-gwa,** one knocks upon a tree, and some one standing round says, 'It has fallen'; then one is sent away to guess, and the one who has been knocking takes the piece of wood that has fallen and gives it to one of the circle standing round; the one who has previously been sent away to guess comes back and tries to guess who has it: **bombola,** 'the fox and the geese'; in another, three arrows or three sticks are set, and one guesses which is chosen—if he guess wrongly his companions laugh and beat him in fun with the sticks; in another, two accomplices guess, and from the position of a straw in the mouth the one is guided to guess correctly. There are many other children's games, and in many cases they are turned into musical dancing; nothing could be more graceful than such a game as 'fox and geese' danced as we have seen it.

Ku-fumbira and **fumbisa,** of a dance to be well heard, and in good spirit.

Ng'ona sa-sewera ndi nkolokolo; mkango su-sewera ndi njobvu, the crocodile does not play with the sword-fish, nor the lion with the elephant.

Ku bvina, to dance; *angala,* dance a war-dance.]

Sera, ku, TO WIDEN, LOOSEN, as a belt or *goli* slave-stick; *mbuzi i-sera chingwe,* the goat loosens its noose; *mkuzi u-sezedwa,* the belt is widened; *u-ta-kuta u-ta-tina, u-seza mkuzi,* if you have eaten enough and the belt is too tight; *a-li-seza goli li-lina pa koi,* he loosens the slave-stick, it hurts his neck.

sezera, -etsa, -edwa, -eka; see **Sera.**

SI, NOT; also used, *isi, si si si,* no! no! also for *si* with *i* of the *yi* class.

Si-lero-i, not to-day. *Si ntawi yu-che,* his time has not arrived, *nanga si,* it is not so that it has not. *Si-pa-bwino-i?* isn't that right? *Si-ti-funa ku-nka,* we do not want to go. *Si-ta-nena-tu pomwe,* did we not say that? *Si-ima (nyama),* it does not stop. *Si! si! ta-ona iwe,* ho! you there! look here! *Si, si, ndi-leke,* 'hands off.'

[The negative always comes before the pronoun in verb compounds—*sa-funa, si-ti-funa, si-chi-funa* (never *a-sa-funa, ti-sa-funa*)—but in the imperative, or 'it must not,' the *s* becomes *sa,* and comes after the pronoun, the *-a* termination of the verb becoming *e—as u-sa-nene choincki,* you must not speak thus; *chi-sa-kale chache,* this must not be his.]

Sia, ku, TO LEAVE, ABANDON; leave off; also *siya;* **ku siana,** to leave one another, DIFFER FROM: hence also *masie,* that which is 'relict' or left; *nyumba-ya-masie, ana-a-masie,* house left, orphans left, by one who has died.

Madzi a-sia ku-lira a-ti chete! ha-tata! the water ceases from its raging and becomes quiet. *Ku-dwala ku-ka-m'sia,* when his sickness shall leave him. *Mamawa u-sa-ndi-sie ndi-dza-ku-peza,* you must not leave me in the early morning, I shall find you here. *Zi-fana-fana zi-siana zi-modzi zi-modzi,* they are like each other, they just differ here and there, in particular individuals. *Mtu wanga wa-ndi-sia,* my head is better; *m'mimba mwanga mwa-ndi-sia. A-siana misinku,* they differ in size; *a-siana m'nkope,* they are unlike in face. *A-*

ndi-sie, that they may not go
e me.
-itsa, -idwa, -ana; *siiza*, be-
a, synonymous.
ni, older brother (Chipeta);
nga; *wa-a* class.
l, an old hoe.
a—see **Sikisa.**
—see **Tsija**—the side of.
ku, to leave; *wa-ka-ndi-siiza*
ta, he conducted me as far as
; *njoka i-ti-i-dzi-lowa ku una*
ichira wache kunja, ku-kala
mu-peza kuti ndi mchira wo-
lowa, when the snake enters
it leaves its tail outside, but
ait for a little you find that
too has gone in. See **Sia.**
ku, to descend, *q.v. in loco*,

, **ku**, TO RUB, as *fikisa*; *e.g.*,
; *ku-sikisa maso*, to rub one's
kisa lifusu pa chikato kuti a-
afuta onse, rub the oil rags
palm of one's hand to press
the oil; *sikisa masamba a*
'a, rub medicinal leaves;
dia, crumble down tobacco;
galale za chimanga kuti a-
ibewa, to rub heads of maize
hands, to blow smoke into
se-hole; *ku-sikisa chala cha*
sikisa mbeu, as *ting'inda*, to
torture) and press the little
ill a mouse so; *ku-sichisira*
o rub in the hands.
a, -itsa, -idwa, -ika.
lay. See **Tsiku.**
a, ku, q.v. in loco, **Ts**, overturn.
'or words beginning thus, see

uffy cotton-thread. See **Sira.**
, **ku**, TO THANK, BE GRATEFUL
i-simba, to praise for, *ku-*
to thank for; *a-simbira*
ku-a-lapira anzache zimene
o, he tells his companions
got to eat; *u-nyanyalira-nji*
nba-ti mnzako a-ka-ku-ninka
-simba-i, why are you grumb-
you not, when another gives
hing, thank him? *U-simba,*
vatu uja ndi mfulu amene-uja
era mbuzi, you praise, saying,
ntryman of ours is a hospit-
able man indeed, he killed a goat for
me.

It also means TO REPORT ABOUT; *ku-fotokoza zimene wa-ona-zo*; *a-i-to-simbira anzache nkondo*, he reports war to his companions; *a-simbira anzache zimene wa-ka-ona kumene a-na-nka-ko, a-ti a-na-ndi-kung'unta lero*, he reports to his companions what he met with there where he went, and says, they belaboured me to-day (probably in pleasantry, from the first meaning, to report about gratefully).

[*Ku lapa* means also TO TELL ABOUT.]

simbitsa, -idwa, -ika, -ira.

Tsimba—see under **Ts**, with others in **Tsimb-.**

Simbirira, ku, to press—see **Tsimbirira.**

Simbwa, ku, TO ACT FAMILIARLY, INSOLENTLY, disregarding the ordinary rights of persons; to be foolhardy; to be daring; TO ACT, DISREGARDING CONSEQUENCES, or knowing that consequences will not come; as the son of a chief who treats others badly, knowing he will not be punished; as a chief who exercises to an unwarrantable extent his rights over his subjects' goods; *ku-simbwitsa*, to make familiar, *simbwitsa mwana*, spoil a child thus.

Ku-simbwitsa nyumba, to build a house badly and yet think it all right. *Kantu ka-simbwa ako, ko-sa-fa mtengo wambiri*, that is a worthless thing, and very cheap. *Nyama za-simbwa tsopano zi-ivalira muja ti-ka-zi-ombera mfuti kale-lija*, the beasts are quite unconcerned, they forget that we fired at them some time ago. *Ti-ka-simbwa nao ulendo, ti-gona nao pa-njira*, we shall 'make free' with that caravan, and sleep with them by the way—*i.e.*, beg room, &c.; also *ti-ka-pusa, ti-ka-nyada nao. Ana a-ma-samba pa doko pa ng'ona, akulu a-nena, ndinu o-simbwa*, if children are bathing where there are crocodiles, the elder people say, you are foolhardy. *Chirombo-chi ncho-simbwa chi-ma-dza ku-dza-ndi-gwirira nkuku masiku onse*, this wild beast is ver-

sistently daring, it comes every night to steal the fowls.

simbwira, -itsa, -idwa, -ika; simbwirana.

Simbwidzika, ku, TO BE INDIFFERENT TO DANGER, 'COOL,' careless; as of one going far without his weapons; also *a-simbwidzika, a-ndo-enda tifu-tifu, na demvuka, na-ganiza, za iye yeka o-sa-ganiza kantu kena*, he walks indifferently, conceitedly, and is taken up with his own things, and thinks of nobody else; *a-simbwidzikira pa ku-kala kuti sa-na-m'chenjeretsai*, he is cool because nobody has given him a lesson yet.

simbwidzitsa, -idwa, -ika; also **sembewedzeka,** &c.

Simpa, ku, and **simpama,** and **simpina,** to limp—see **Tsimpa, Tsimpama, Tsimpina.**

Simpira, ku, to bind round one's chest. See **Tsimpira.**

Tsina, ku, to pinch; *q.v. in loco,* **Ts.**

Sina, ku, TO PRESS WITH ONE'S FINGER; feel with one's finger; PRESS ANYTHING SOFT, as leaves, poultice; press a boil; a ripe fruit; also **ku sinika,** more commonly used; also TO POULTICE.

Ku-i-sina nsima, boa, masuku; kodi u-sinira-nji dzungu-lo ine nda-li-dziwa kuti la-psya kale, what are you pressing the pumpkin for? I know it was ready long ago. *Ku-sina pa mutu ku-ona ngati litsipa li-ri-ku-pweteka,* to press the head to see if the dropsy swelling is painful.

A-sinika pa pfundo, he presses the boil, or presses a poultice on the boil. *A-tenga masamba a nsatsi na-bviika m'madzi a-ku-tenta bvuwa ndiko ku bvuula na-m'sinika pa mwendo msi na-sindikiza pang'ono,* they take leaves of castor-oil and steep them in hot water, 'plotting' them (*bvuwa*), then take them out and poultice the leg (*msi*), pressing it gently down; also *a-sinika ndi masamba o-ambiza pa moto,* they poultice with leaves heated at the fire.

sinitsa, sinidwa; sinikira, -idwa, -itsa, -ika; root *msi.*

Sinda, ku, PRESS UPON, press heavily upon; *ngalawa i-ri-ku-sindirira apa,* or *i-sinda apa, i-lemba mbukuziri,* the canoe presses here upon the sand or ground (*e.g.*, in being dragged with nothing for the time underneath), it leaves lines; *ku-sinda ng'oma,* to beat a drum, with one hand pressing heavily upon it; *tonje po-pera a-sinda,* in taking out cotton seeds they press.

Ku-sinda made a nsaru, to press down the strands of thread in weaving cloth, *ndi chikaliro,* with the pointed smooth stick for the purpose.

sindikiza, ku, TO PRESS, or FIX FIRMLY DOWN; CRUSH; press in.

Ku sindikiza tonje m'tumba, to press thread firmly into a bag. *Nsatu-i-si-ndikiza,* the python crushes. *Sindikiza ntungo m'ng'ombe,* press the spear into the cow. *Sindikiza garu pansi,* press the dog down.

sindira, -itsa, -ika, -idwa; sindikizira, -itsa, -ika, -idwa; *mtsindo ndiwo u-sinda pansi po-yenda,* the 'tendo Achillis'; so called because it presses down in walking; root *psi, msi.*

Sindo, base of stalk. See **Tsindo.**

Sinduka, ku, TO GO DOWN-STREAM; also **ku sindula,** to make the canoe go down-stream.

Ng'ona i-sinduka, the crocodile (goes up the stream and then) floats down, like a log sailing down (to catch its prey). *Ngalawa ya-sinduka,* the canoe goes down-stream. *A-m'sindula madzi,* the water carries him down; *antu a-sinduka a-ti sinda mnso wa-loza pansi,* the men go down-stream, the beak of the canoe points so. *Zikwechezi zi-sinduka ndi madzi,* the flottage goes down with the water.

sindutsa; sindulira, &c.; **sindikira,** &c.; adverb *sindu.*

[The root is *msi,* to press; *sinda* meaning to press the water, as one does in canoeing up-stream, *sindula,* reversive, to turn and come down. Also *kunsi, munsi,* down-stream.]

Singa, ku, TO BE QUIET; *ndi-zi-si-nga,* as *nda-fatsa zanga,* I am quiet about my things. (Yao is *ku lisinga.*)

Singano, a needle. See **Nzingano.**

Sinja, ku, TO POUND GRAIN; *ku-si-nja kamba,* to pound a little food to take with one on the journey; *a-ka-*

chi-sinja nyundo na-chi-didimuka, if they bring the hammer down upon it it splits; chiefly to pound whole maize, but used of all that is pounded with the *msinjiro* pestle; *sinja fodia* (but *pera* used for snuff); *ku-sinja mpale, chinangwa, mwabvi*, to pound grains, cassava, ordeal-poison bark; *wa-ndi-sinja chala ndi mnsi*, he has hurt my finger with the pestle; *a-m'sinja ndodo*, they hit him with the knob-stick.

sinjira, -itsa, -idwa, -ika.

[Other words for 'pound'—*tibula, ponda, gobvola;* preparatory to pounding, *konola, sokola.*]

Sinjira, ku, for **Sinjirira.**

Sinjirira, ku, TO LAUGH AT, JEER AT; to 'make a fool of'; also speak maliciously of; accuse falsely; deceive.

M'sa-sinjirire mirandu mu-zi-ngonena pomwe pa-li mirandu, you must not make a fool of the case, you must just speak where the case demands it. *Anzache a-m'sinjiritsa wa-ku-gwa pa komo na-nena amene-yu ndi ku-susuka a-ma-tamangira chiani*, his companions laugh at him when he falls at the door, and say, he is a greedy fellow, what is he in such a hurry to get?

sinjiriritsa, -idwa, -ika, -ana, -ira.

Sinka, ku, I., TO EAT THE RELISH BY ITSELF; also *tsinka* and *nsinka; ku sipa*, to eat without relish.

Sinka, ku, II., TO THINK; **sinka-sinka,** as in trying to remember anything; **sinkira** and **sinkisa**; *mtima wache u-li-ku-sinka kaya ndi-ka-ombere iti nyama*, he STANDS THINKING which beast he will shoot.

Sinkuka, ku, TO BE OF SIZE, TO INCREASE, to grow, to be of age; *wa-sinkuka nguyu*, he is the taller; *wa-sinkuka*, he has grown up; also of trees, grain, &c., *chimanga changa cha-sinkuka; nsupa ya-sinkuka*, or *ya-tanimpa nji*, or *ndi i, ndi iyi*, this is the larger phial: from this comes *msinku*, size, full size, full age; *tsopano wa-sinkuka* or *wa-kula*, he has grown up.

Sinsiro, the cool of the evening, TWILIGHT; *ku-li msinsiro, lero kwa-chita sinsiro*, it is twilight; *ziziro* is cool or cold, *sisiro* or *sinsiro* is the getting quickly dark; *la* class; Chikunda, *kweyuwayu.*

Sinta, ku, TO CHANGE; EXCHANGE.

Ndi-ka-sinta mpeni wanga, I shall exchange my knife. *Ndi-muka ndi-ka-sinta chirundu changa*, I go to exchange my four-yard piece for another.

sintana, ku, to exchange with.

Tieni ti-sintane mipeni-i ine ndi-tenge wako-u, iwe u-tenge wanga-u, come, let us exchange; *ku-sintana malo*, exchange places.

sintaniza, ku, to change; also *sintanitsa;* cause to exchange.

Wa-sintaniza cho-bvala, wa-bvala china, he has changed his dress. *Wa-sintaniza kasu mu mpini*, he put the hoe into another handle; also *wa-sintaniza mpini ku kasu. Mbvula ya-sintaniza ya-leka ya-ku-mwera ya-dza ya-ku-mpoto*, the rain changed from south to north.

sintira, -itsa, -ika, -idwa, -ana; sintanira, &c.; **sintanisira,** &c.

Sintula, ku, TO POUR INTO; of things solid or liquid; POUR FROM ONE VESSEL INTO ANOTHER; take one thing off the top of the others and put it in another place; also to vomit; *kutulira* and *tsira.*

Sintulira m'tumba umo, m'lichero ili, pour into the bag, into the basket. *Sintuliza moa m'ntsuko wina; sintula madzi; ku-sintula katundu.*

sintuliza; sintulira, -itsa, -idwa, -ika; sintulisira, &c.

sintuka, -udwa; ku sintuza, TO PUSH, MOVE, SOMETHING TO ANOTHER PLACE (*sintuza mbiya-yo i-mka chauko, u-kale ndi mnzako*), also to shove along a knot in tightening it; *sintuzira,* &c.; reversive of *sinta*, to change.

Sinula, ku, TO NIBBLE, eat off anything soft; *antu a-sinula ntochi; ana a-sinula nsima; makoswe a-sinula* (Chipeta).

sinuka, -udwa: also *jimpula, bebeda, kukukuta.*

Tsinya, wrinkles. See **Ts-.**

Sinza, ku, TO NOD WHEN SLEEPY.

*Ku-***odzera** *m'ku-***sinza** *m'ku-***guntira**

komwe, to nod. *Wo-sinjirira a-m'nena, mnzao nda-sinza, a-ti, a-li-ku-wedza nsomba*, the joker says, if his companion nods, says he, he is catching fish (alluding to the way in which one throws himself back after giving a heavy nod forward). *Mpepo i-ka-ku-ombe m'maso maso m'ka-yere, u-fo-sinza u-li tsonga*, if the wind blows in your face your eyes will get less sleepy when you nod sitting up.

sinzira, -itsa, -idwa, -ika; *sinzina*, to shut one's eyes (not nod).

sinzula, ku, to wake up, and shake off the sleep.

sinzuka, -udwa, -utsa.

Sinzina, ku, to shut one's eyes. See **Tsinzina.**

Sipa, ku, I., TO EAT WITHOUT SAUCE, *ku sipa nsima, nsima yo-sipa, yo-panda ndiwo.*

II. TO SUCK, LICK, as *psipa, tsipa, psepa*; eat fat things; *nda-sipa mpani mbewa zi-ri zanga*, I have only got the stick to lick, but I will keep that, —the mice that were roasted in it were mine, but you have eaten all; *garu a-na-ngo-bwera na-sipa mpani*, the dog returned and licked the stick that held the meat.

sipira, -itsa, -idwa, -ika.

Sipika, ku, to beat a drum *tsipe*. See **Tsipika.**

Sira, COTTON DRAWN OUT TO A FLUFFY THREAD before spinning; *ku pa sira*, to draw it out. It is also called *zwezwe*, from the Yao *swesewe*.

Tsira, ku, to pour, *q.v. in loco*, **Ts.**

Sirika, ku, to lean against. See **Chirika, Tsirika.**

Sirira, ku, TO COVET, TO WISH; desire without getting: also **ku siriza**, to cause to wish, excite expectations and disappoint them, deceive: *ku-funa kuti icho cha-mnzanga-cho chi-kale cha ine = ku sirira.*

Mchere wa-dza ku-bwalo-ko wa malonda, tieni ti-muke ti-ka-ndo-sirira ti-ri-be malonda a-kuti ti-gulire, salt has come to the village court, come let us go and look at it, we have no barter to exchange for it. *A-li-ku-sirira anzache o-bwera m'tengo, ndi-ka-danka nao ndi-ka-da-pa nao nyama*, he wishes he had gone with his companions to hunt. *Munru a-vala chache na-mka ku bwalo na-bwerera-tu nachi-bvula pomwe*, a person dresses and goes to the *bwalo* court (*ku siriza*, to make people envious), and goes and takes the things off again. *Mwana a-siriza chakudia mnzache, a-ti ona changa ichi cha-bwino, na-m'mana*, the child makes his companions desirous of the food he is eating, and says, see how good mine is, but gives him none.

siriritsa, -idwa, -ika, -ira, -ana; *sirizira*, &c.

Sirizira, ku, to finish. See **Tsirizira.**

Siru, folly. See **Tsiru.**

Siruka, ku, to be tasteless, insipid; washed out (*suluka*); poor, despised, foolish, of no account.

Mwana uyu wa-siruka ngati ndiwo zo-panda mchere, the child is insipid. *Ndiwe wo-siruka u-nyengerera ana*, are you so badly off that you must take the children's food? *Munru a-pisa na-luwira m'nyumba mwa mnzache, a-ngo-siruka, a-li-be zintu kwache; wo-leruka, wo-nyozeka pa-maso*, a person who goes and begs from his neighbours, he is poor and has nothing in his house; lightly esteemed. *Ku-dietsa uyu, wa-siruka, si-ti-funa wo-dietsa*, he eats ravenously, he is poor, we do not want such eaters. *Mpeni wanga wa-siruka ndi-u-patsa wina, wa-ndi-ipira ine, wa-ndi-sirukira*, I don't care for my knife, I shall give it to some one else. *Ndiwo zo siruka*, tasteless, saltless relish. *U-sa-sirutse changa*, do not spoil that of mine.

[There are *seruka* and *suruka*, both allied; but *siruka* leans to *suruka*, which means, 'to wash out,' as colour out of cloth, salt out of meat; hence of a chief who has become poor, and has lost his power.

Mpale a-ika m'kapo ya msunje nda-i-tsira madzi madzi-wo a msunje na-pyola m'mipata mpale-yo ndi-tsukika ya-choka msunje ya-siruka. See also **Sulula.**]

Tsiruka, ku, to be mad, *q.v. in loc.*, **Ts.**

Sisima, ku, TO BE SLIGHTLY TAINTED, of meat, fish, &c.; *sisimitsa*, to let it get tainted purposely; it is preferred a little 'high' (*fungo la-bwino i-dibwa a-i-sisimitsa dala*); *ku bvunda*

ly bad, rotten, with a bad also of a skin, in taking the , to bury and thus heat it in hat when moist and slightly : hair may come easily off, as , *bvundika*, and *vundalala*, *aza*. Hence of one who has ıething belonging to somebody be ashamed and sorry.

ıa yo-funo-bvunda yo-sisima ; zi-sisima msanga, zi-nga-sisime mwe ; meat high but eatable ; quickly tainted, perhaps the vhich they are caught. *Tumba tse, li-kupuche ubwea*, make the to take off the hair.

ira, -itsa, -idwa, -ika ; also nous, *sasa*, *bvunda ; chivunde*, , *chipunga ;* also *dzaluka ;* la, *lula*.

, ku, I., BE CLEAN, SMOOTH, as of the person clean and soft, y oiled ; as *mya, ngwiro*.

a o-sisira, m'manja mo-sisira, nds. *Ku-sisira pa tupi po-sa--kala pa-li mya pa-li zi ponse*, oft-skinned, free from white- mooth, and fresh all over. *akwatize mafuta m'tupi mwa- ndi-sisiritse tupi langa-li la- u-tuwa*, I must rub oil on my to cleanse it, it gets white very

o get quickly dark—see **Sinsi**ight.

), getting dark ; *lero kwa-chita sanga msanga ; lero kwa-sisira* —see **Sinsiro, Tsinsiro** : *wa-a*

, ku, TO RUB, STROKE ; FEEL *ambasa ; sisita garu*, stroke a *-sisita kaliwo*, feel for my pipe the ground in the dark) ; *a- nwana ku-ona pamene pa- ka*, he feels to see where the hurt.

ra, -itsa, -ika, -idwa, -ana ; *fikisa, sikisa*, &c. ; adverb *sisi-*.

ku, TO PRESS DOWN, BURN, LINE WITH A HOT IRON ; *a- iko ku-lemba, a-sita ng'oma ; a moto u-sita dzanja psye*, the n burns his hand. Also to line without burning ; PRESS DOWN AND SMOOTH, *ngalawa ya-sita tumba apa*, the canoe has dragged a line here over the mound ; *u-tenga tsekera nu-sita nalo pa mbia pya nu- peza nkukuzili wache u-li tanta*, you take a grass and draw with it along the clay jar you are making, and you find the lines come out long and straight (as you have drawn them). *Ta-ona nyanga ya-njobvu ya-kula apa, apa ya-sita, apa ya-dza zikizira, ndimo ya- kaula kungwa*, see how large this elephant's tusk must be, here it presses a line, here it digs in, and has taken off the bark. *Ku sita nzingano ya mfumba ndi atumbi*, to smooth with heated iron the bamboo needle for sewing mats and bags.

sitira, -itsa, -idwa, -ika, -ana.

sitama, ku, to be burned with the hot iron, as *sita ; pa-sitama apa* = *pa- sitidwa, pa-sitika apa*.

sitana, ku, to fight together fiercely.

Site, SMOOTH ; with the hair in one direction ; the grass or trees lean- ing one way ; *dote nda site site, nda site*, the clay is smooth when you press it out ; *udzu u-li site*, the grass is smooth and sloping ; *matsitsi a azu- ngu a-li site*, long and smooth ; of a tree leaning to one side.

Sitika, ku, to shade. See **Tsitika**, &c.

Sitsa, descend. See **Tsitsa.**

Sitsi, hair. See **Tsitsi.**

Tsitsimuka, ku, recover. See **Ts.**

Situ, close. See **Tsitu.**

Siwa, ku, to be shabby, worn (?).

Siya, ku, to leave. See **Sia.**

SO, root idea of poking (as also **to**, *q.v.*), pointed ; going into. Also **so**, sloping over one's shoulder. Also **so so** ! **So** and **so-so**, LOOKING STEADILY AT.

Sobwe, an insult ; *chinsobwe.*

Sochera, ku, to sow, to wander, lose one's way. See **Soka, sokera.**

Sodza, ku, TO KILL GAME ; HUNT ; TO CATCH FISH OR SMALL GAME ; *ku so- dza ku-nka m'tengo ku-pa nchenzi ; wa- ka-sodza, wa-ka-pa nsomba ; su-na-so- dza-i lero*, you have not killed any- thing to-day ; *amache-a-mwana a-ne- na mwana wanga-yu si-ku-sodza-i*, the

mother says, is not my child a good hunter? also used widely, to hunt; *ngo-sodzi*, he eats *nyama* for his *ndiwo* every day—*i.e.*, hunts and gets it.

[*U-ta-ona mpaka a-li-ku-gwira njoka ku-nka nayo kwa mbuyache u-seka ndi mnzako, kuti ta-oneni, mpaka a-li-ku-sodzera ambuyache*, if you see a cat catching a snake to take it to its master, you laugh and say, the cat is hunting for (*sodzera*) its master.]

Sogoda, ku, TO SLANDER; also *gogoda*; and *dokota*; *ku dia mseche*.

sogodola; sogodera, -etsa, -edwa, -eka, -ana.

Sogola, ku, to lead—see **Tsogola**; **sogolo**—see **Tsogolo**.

Soka, ku, I., TO SEW; *ku soka nsaru, mpasa, chipewa, tumba*.

A-ka-ta-ku-ruka m'fumba ndiko ku-soka, when they have finished weaving the strands for the mat or sleeping-bag, then they sew them together. *Ku-soka chapewa cha mlaza na-dula nsonga za awasi*, to sew the woven strands of the hat and cut off the ends. *A-soka ndi akanyenda, nzinga-no*, they sew with needles (made of bamboo or steel); *zapewa a-soka ndi zisonga za nsungwi*, hats are sewn with bamboo-sharpened needles; and some sew cloth thus. *Soka chirundu*, sew two fathoms of cloth together to make a dress. *Soka ngalawa* or *chiko*, put a patch on a canoe, or sew a cracked gourd-cup.

II. **Soka!** (1.) OF SOMETHING THROWN INTO THE GRASS or bush; or of something concealed or found concealed thus.

Ku-bisa kantu pa tengo soka! ku-ponya ndodo pa maudzu soka; tsango nda-li-peza li-ri soka apo, to hide something in the bush *soka!* putting it in; to throw a stick into the grass; I found a bunch of maize hidden. *Muntu wa-kala pansi apo soka*, sitting hidden in the grass.

(2.) **Soka soka**, the noise of rustling of one PASSING THROUGH THE BUSH; also of several here and there in the bush.

Muntu wa-lowa apo soka soka, the man went in there into the bush. *Muntu na-enda m'maudzu a-ti soka soka. Nda-peza* chimbalawala *chi-ri soka-soka m'maudzu*, I heard some huge person running through the grass. *Wa-misala a-ndo-ti soka m'tengo*, the madman just goes off into the bush.

[The root is apparently piercing, going into, or through, but the reduplication of *soka soka* has also the idea of the sound made; its primary idea is, however, passing through.]

Tsoka, bewitchment, misfortune, *q.v. in loco*, **Ts.**

Sokama, ku, TO BE HIDDEN IN THE GRASS or bush, and **ku sokamika, sokamisa,** to hide or put anything thus into the grass; also to sow in the grass with hoeing it down; drop down into, lie concealed in.

Nyumba za-sokama-sokama, zi-kala m'maudzu, the huts are hidden in the grass. *Kantu ka-sokamika apa*, something is hidden here. *A-na-li-soka-mitsa ndi muntu tsango*, some person it was who hid this bunch in the grass.

sokamira, -itsa, -idwa, -ika; soka-mirana.

Sokanichira, ku, TO BE MIXED, as *sanganichira*; to be confused; be entangled; also **sokanika,** &c.

Tonje lo-sokanichira, the thread is entangled. *Njira ya-sokanichira, ya-merera*, the path is confused, the grass has grown over it; *nyanja ya-sokani-chira, dumvi la-merera monse*, of the river overgrown with grass, obscuring the channel. *Ufa-o, bwino nao, u-sokanikira ndi madea*, that flour there! take care! it is being mixed with the husk. *Madzi a-sokanikira ndi mvazi, nkanda wa sokanikirana; ta-sokani-chira ife njira ya kwatu*; water mingled with blood; beads intermixed; we have lost our way.

[It is also *sokanichira*, hence *sanganichira*. The form *sok-ana*, on the other hand, comes from *soka* (as above), to be interlaced: this must be counted the root of *sanganichira*.]

sokanikiritsa, -ana, -idwa, -ika.

Sokaniza, ku, to mix; also *sakaniza*.

Sokeka, ku, I., to sow in grass, in ground unhoed; drop into the uncut grass; as *soka*, *q.v.*, and *sokamika*.

Ku-sokeka mbeu, ku-bsyala mbeu m'munda mo-sa-sosa, to sow in ground not hoed lightly over. *Ndodo ya-*

sokeka apo pamene nda-i-ponya; mbvi wa-sokeka apo, the *ndodo* stick, the arrow struck into the grass.

II. To be sewn—see **Soka**; *nsaru ya-sokeka.*

sokekera, -etsa, -edwa.

Sokera, ku, also commonly **sochera**, TO LOSE ONE'S WAY, to stray; *sokera sokera*, to go here and there to find it; hence also **socherera**, to die, as *lowerera.*

Njira i-ka kala ya mpambano zambiri u-sokeretsa, if the path has very many branches you are very much puzzled.

sokeza, ku, to cause to miss the way or go astray; to drive into unknown or unaccustomed parts.

Nkondo ya-sokeza anzatu si-ti-komana nao-nso, the war has driven our companions off, we meet with them no more; *nkondo i-m'sokeza, a-sokera ndi nkondo. M'ta-sokezana m'kuwa mu-ti mnzanga a-ndi-mve*, if you lose your companion you shout for him to hear; also *sokonekerana.*

soketsa; sokerera, -etsa, -edwa, -eka, -ana; sokezera, -etsa, -edwa, -eka, -ana.

Also of *soka*, to sew, *q.v.*

[The root is the striking into the grass or bush; hence *sokerera*, to die, as *lowerera*, by its doubled *-era*, emphasises the fact of the disappearance, hence used for 'departing this life.']

Soko, I., the closed fist, A BLOW WITH THE CLOSED FIST; *ti-menyane masoko*, let us fight with fists; *la-a* class; Chikunda, *shoko.*

II. The pounding of grain, the whole or broken grains of maize; *sokola*, to pound.

III. Swearing at; *sokola.*

Sokola, ku, I., TO POUND; *sokola mpale, sokola tsokwe; ku sokola ndi munsi.*

sokoka, -etsa, -odwa; sokolera, -etsa, -eka, -edwa.

[The derivation is *soka*, as also *soko* No. I., beating, driving into; also *saka.* The termination *-ola* is also seen in *tong'ola, konola*, knuckling 'off' the grain, pounding 'off' the husk, and *sokola*, pounding through the grain.]

II. **Ku sokola**, to swear at; *uje wa-ndi-sokola, wina a-funsa, wa-ku-chita chiani, iwe u-nena, si-ndi-nga-ku-uze mau ameneo iai*, that man swore at me, one asks what did he say? and you say, I cannot use the words he used even in telling you; like *tukwana.*

Sokoleka, ku, TO APPEAR, RISE UP OUT OF the bush; and **sokolola**, TO UNRAVEL thread, extract a wad from a gun, pull out a branch from a garden-heap of fuel; and in general, to cause to appear, take out of—see **Soka, Sokola**; it is similar to *bvumbuluka*, but *bvumbuluka* means to appear by uncovering, *sokoloka* to appear by the coming out of that which has (*soka*) entered in.

Sokolotsa mau onse, bring out to me all the words, tell me everything. *Sokolola mitengo pa mtumbira, i-ta-pingana-pingana*, to pull out the firewood in the fuel-heaps. *Ku-sokolotsa kalulu a-ta-bisala pa-tengo po-wirira* (as *ku bvumbulutsa, ku-turutsira po-yera*), to drive out a rabbit concealed in the thick bush. *Tonje lo-sokoloka, lo-sokolodwa. Nyama ya-sokoloka apa.*

Sokoloku, risen up, appearing out of.

Sokomeka, ku, to stab. See **Tsokomeka.**

Sokomola, ku, to cough. See **Tsokomola.**

Sokonekera, ku, BE CONFUSED, ENTANGLED, mixed up; puzzled; blotted over; also be lost, dead, as *socherera, lowerera.*

sokoneza, ku, to blot out, to confuse, cover over.

Mirandu ya-sokonekera or *fafanikira*, the case is confused. *Wa-sokonekera uje, uje wa-fa*, that person is dead. *Tonje li-sokonekerana. Pandi-sokonekera*, I am puzzled. *Ku-sokoneza nalo kasu*, to cover over with a hoe.

sokonekeza; sokonezera, -edwa, -eka, -etsa.

[Synonyms—*fafaniza, sanganiza, cheruza, bvinganichira, pomboneseka*].

Sokonombwe, a species of locust or grasshopper; the female large and wingless, the male smaller and with wings; soft body, yellow in colour;

the male makes a strident noise (*churrr*, like the *nkululu*); *ku uza nantambwi a-lira ku-sa-da-che 'gwirani mipeni,'* telling the little *nantambwi* bird to cry, before it is light, 'get up and take your knives for work'; *wa-a* class.

Sokosa, ku, TO MAKE A NOISE, DISTURB; *achule a-ti-sokosa*, the frogs disturb us; *antu a-sokosa m'njira-mo*, the people shout by the way; *u-sa-sokose u-chenjeza nyama zi-tawa*, you must not make a noise, you frighten the game, they make off; *u-sa-ndi-sokose*, don't disturb me.

Also *pokosa*, *m'sa-pokose-mo m'nyumba muno wina a-dwala.*

sokosera, -etsa, -eka, -edwa, -ana.

Tsokota, *ku*, to dig, *q.v. in loco*, **Ts.**

Sokoyola, ku, to make a sound in gravel. See **Tsokoyola.**

Tsokwe, lees of beer, *q.v. in loco*, **Ts.**

Sola, ku, I., TO BE WELL DRESSED; with one's hair neatly cut and oiled; *chisola*, scissors: also II., =*tong'ola*, to break off grains of maize head; from Yao.

Soloka, ku, TO BE EXTERMINATED, FINISHED, destroyed, die off; *mbumba ya-soloka miu miu miu*, the people are all swept off; *mbuzi zanga za-soloka za-ta zonse, si-pa-da-oneka yo-tsala*, my goats are all finished, there is not one left; *ti-ka-da-soroka*, we should all have perished; *mbeu za-soroka, mtundu wa-soroka, zirombo zija za-sorotsa mbeu*, the seed is lost, this kind is all lost, the insects have destroyed the seed.

Solola, ku, TO PULL OUT; TO LENGTHEN OUT; to plough on past the limit appointed; to pull a strand of grass from the roof, a knife out of its sheath, a pole out of a bundle of them (*ku solola mponda imodzi*); *solola mbewa ku una-ko.*

sololeka, ku, to fall out of itself; **sololola.**

sololetsa, -era, -edwa.

Solomu, sudden appearance, quick shooting up.

Solomuka, ku, to shoot up quickly, grow up tall; *mnzombwe wa-solomuka*, the young man has grown up quickly; *ya-solomuka mbeu, mbvula*, &c.; *mlengo u-ta-mera msanga msanga u-solomuka.*

solomutsa, solomudwa; Chikunda, *tholomoku.*

Soma, ku, TO POKE, TO PIERCE; hence *chisoma*, a sharp piercing pain; also Yao. See **Someka.**

Sombolela; English, umbrella.

Someka, ku, TO POKE, PUSH IN a pointed stick, &c., as *zika; ku someka chipeso m'tsitsi*, to stick a comb in one's hair; *ku someka mpeni m'chuuu, ku-someka chimanga pa katundu*, to stick a knife into one's belt, a maize cob into one's load, to roast by the way.

somekera, -etsa (do so firmly), **-edwa, -eka.**

somera, ku, to put maize, points downwards, into a basket; *somera ndi paso*, to push in the radial sticks of a round roof, *ku somera chindu paso, somera paso pa chindu* or *someka.* See **Soma.**

Somola, ku, TO BEGIN, TAKE THE FIRST TASTE; DRINK A LITTLE FIRST, to begin to eat; *mwini wa moa wa m'chiko-wo a-patsa wa-ku-dzera ku dzuwa, kuti somola-mo*, or *lapula-mo*, or *yambira-mo*, or *mwa-mo*, the host gives the cup to the man who has just come to him from the heat of the way, and says, take the first drink; *nda-somola nchito yanga*, I began my work; *ta-u-somola ulendo, nda-i-somola ndime*, begin a journey, begin a task. *Kantu ka-li-ko-dzula m'chiko, ku-mwa pang'ono mso!* to drink a little out of a full cup. Also *lawa, lawa-mo, yambo-mwa; ku tema mpini ya-ku-amba pa-tupi u-mwa mtima u-lapula lapu*, in cutting the first tattoo-marks, one's heart gives a start.

somoka, -otsa, -odwa; somolola, -oka, -otsa, -odwa; somolera, &c.

Sompa, ku, TO ADZE OUT—*e.g.*, the inside of a drum, grain-mortar, or water-pipe; *a-sompa ndi chisompero, nsompo a-sema nayo*, they adze out with a *chisompero*, but with an adze (*nsompo*) they (*sema*) really adze. It also means TO PICK, TO PECK, as *jompa; mbalame ya-sompa apo. Sompera, -etsa, -eka, -edwa.*

[Also *tsompa*, *sopa*, *goba*, *jeba*, *jompa*, all kindred.]

Sompola, ku, to snatch away. See **Tsompola.**

Sonchera. See **Sonkera.**

Songa, ku, TO INCITE, STIR UP, quarrel, heap up fire, CALL FORTH; also **songeza.**

I-m'songera mpepo, the wind troubles him. *Wa-songa mau ndiwe,* it is you who provoked strife. *A-songa ndeu = a-puta ndeu,* he provokes a quarrel. *Ku-songa utenda,* to bring on sickness. *Ku-songa njala, u-kakuta kute kute, u-sewera ndi anzako u-songa njala, ndi ku-kuchamitsa,* to make one's self hungry by play and shaking one's self. *Mbvula i-m'songera mpepo,* the rain makes him cold, *i-m'songera utenda,* makes him ill. *Ku-songera bodza pa tupi pache,* provoke a *mlandu. Ku-m'songezera utenda wache,* to bring on again his former sickness.

songeretsa, -edwa, -eka, -edwa; songezera, &c.

Songwe, a small flower bird.

Songo, also **kasongo,** *q.v.,* a species of large snake; *i-ngo-lira koh; wa-a* class.

Songola, ku, TO SHARPEN, TO POINT; to sharpen by making a point; as *nola,* to sharpen the edge of a knife by grinding or rubbing; *watika,* to whet a razor; *ombera,* sharpen two knives together; *twetsa,* make sharp; also *putsula.*

songoka, ku, to be sharp, pointed; also *songoleka,* more stately than *songola; na-songola* **chisongole** *na-boola na-soka nacho,* and sharpen the needle and pierce and sew with it; **nsonga,** the end; it also means to send up shoots to the top of a tree and form the tree-top.

songodwa, -otsa.

Song'onto or **sonyonto,** A COB OF MAIZE WITHOUT THE GRAINS; also *chikonyo, chitsong'onto, chisong'onto, chikombwa; la-a* class.

Songwe, a species of bird, small, with long bill and long tail, black body, and red neck; feeds on the flowers; Chikunda, *sasongwe* and *soswe.*

Sonjera—see **Songera** above.

Sonjera, ku, TO INCITE, provoke, cause; also *sonjeza; bala la-ndi-sonjera mwanabere,* the wound brings on glandular swelling; see **Songa.**

Sonjo, a kind of large drum, a war drum; *ti ti ti; wa-a* class.

Sonjola, ku, TO GROW UP, BE TALL, grow long; hence to stretch forth one's neck, to spy, TO LOOK AHEAD.

Kantu komwe ka-kulira ka-sonjola ka-tanimpira pang'ono, anything which grows up to a middling size; *nkuku zo-sonjolera,* fowls of tolerable size; also to stretch their necks to look. *Nzombwe wa-sonjoka tsompano,* the boy has grown up quite lately. *Ta-sonjola uko u-yang'ane antu a-li-ku-dza, ku njira-ko,* raise yourself to look there, and see what people are coming along the road. *A-sonjolera ku-wayula kwa kantu,* he stretches his neck to see what the noise in the bushes means. *Mmera u-sonjolera pa unzache,* the plant shoots up above its fellow.

sonjoka, *mlomo wina wa-sonjoka,* one lip is protruding.

sonjotsa, -odwa; sonjolola, -oka, -otsa, -odwa.

Sonka, ku, I., TO COLLECT; **ku sonkana,** TO ASSEMBLE; *sonka antu, sonka mibvi* (buy and hoard), *sonka nkuku.*

II. TO LIGHT A FIRE, to lay and light fire; *ku sonka moto; a-li-ku-sonka moto u-na-zima,* he is lighting the fire, which had gone out; kindle, make up, gather; as also *koleza, atsa, butsa, pepuza:* Chikunda, *sosela.*

sonkeza, sonkereza (*sonchereza*), *sonkezera, moto;* to light a fire; *sonkeza mpika, zi-sonkeza pa mpika* (*nkuni*), push fire below the pot; also *sonkeza nkuni pa mpika.*

Hence also *sonkezera ndeu,* to kindle strife.

Sonkana, ku, assemble, come together; **Sonka,** I.; *a-li-ku-sonkanira m'nyumba; nkondo i-ri-ku-sonkanira m'mudzi uwu,* the war is gathering in this village; *malonda a-sonkana,* people are coming with goods for sale.

sonkanira, -itsa, -ika, -idwa; sonkaniza.

sonkera, -edwa, -eka, -etsa; *mao-nko,* taxes, customs, collection.

Sonkera, ku, and **sonkeresa,** to light fire, torch; also stir up strife, incite one person against another.

Sono, come then. See **Tsono.**

Sonta, ku, TO SUCK; *njala i-m'sonta,* the famine sucks him thin.

Sonto, a species of mouse; short nose, short body, very long tail; lives in banana leaves like *jerera; wa-a* class.

Sontoka, ku, TO LEAP OUT; as the *sonto* mouse, when it hears people coming.

Sonya, ku, TO POINT, TO SHOW; *kasonye njira,* go and point the way; *ti-manje pati? mu-sonya mbuto ziwiri,* where shall we build? you show two places; as *loza, onetsa.*

sonyera, -etsa, -edwa, -eka, -ana.

Sonyesa, ku, to show, point; *wa-ndi-sonyeza njira; wa-ndi-sonyeza mpeni, mfuti; a-na-sonyeza apa, a-na-loza apa,* show the way, point one's knife or gun, point here.

Sopa, ku, I., TO PLUNGE, OR DRIVE, A SPEAR INTO THE WATER IN SEEKING TO KILL FISH; a pole into the water to frighten crocodiles from the diver gathering *nyenderere* roots; drive about in the grass, strike for the *matiri* mouse in the grass by the river; *ku sopera momba nsomba a-sopa-sopa ndi mponda ku-inga ng'ona; sopera matiri pano;* also TO RAM A GUN, as *ku sendera busa.*

sopera, -etsa, -edwa, -eka.

II. Also for *sompa,* to adze.

III. Also for *tsopa,* to suck.

Sopano, NOW; also *tsopano* and *tsapano,* from *tsa-* and *pano.*

Sopera, ku—see **Sopa** above.

Sopoka, ku, to break off. See **Tsopoka.**

Sora, sorora, and others in **sor-,** see **Sola, solola,** &c.

Soroti, Portuguese, A SAW; also *saroti, sorothi,* Chikunda.

Sosa, ku, TO HOE LIGHTLY, HOE DOWN AND GATHER THE GRASS, as *kusa;* it is done before the rains, the deeper hoeing following when the rains come; also = *puta, ku-sosa mlandu, ku sosa mnzache,* to provoke a quarrel, to provoke one's companion.

Ku-sosa m'masala ndime kupu, u-ti, nda-sosa kwambiri lero, to hoe in last year's garden the hoed limit, you say, I have done a good stroke of work in hoeing to-day.

sosera, -etsa, -eka, -ana, -edwa.

Sosola, ku, to hoe here and there, to pluck a fowl; to cut hair badly.

Sosola ubwea wa nkuku, wa chikopa cha mbuzi cho-bvundika, pluck the feathers of a fowl, the hair of a goat-skin properly matured. *Wa-sosola nkuku-yo ku chitsukwa ndani?* who plucked out the tail of the fowl? **ya-sosoka** *yoka imene,* its feathers came out themselves; also of hair, *sosoka* = to fall out. *A-ku-sosola-sosola ku-mtuku a-ma-ku-senga ndani, a-ma-senga mo-kudzula-yu,* they have cut your hair in patches, who cut it? they cut it as if it were plucked.

sosota, -odwa; sosolola; sosolota, &c.

Sotsa—see **Tsotsa**—wait over one day; also break off.

Sotsola—see **Tsotsola**—get well, strong.

Sowa, ku, TO MISS, fail to see, want; TO BE WITHOUT what one wants or needs; *ku-sowa kantu ko-sa-ka-ona-i koma u-pupira,* to miss something which you don't see (*i.e.,* have not), but for which you long; *ku-sowa kantu* = *ku-panda kantu.*

Nda-sowa nkwangwa ndi-ka-temera mitengo ya nyumba yanga, I have no axe to cut trees for my house. *Nda-sowa nzeru uta wanga ku-u-tanimpea,* I have not wit enough to make a long bow. *Ku-sowa malonda,* to have nothing to buy with. *Ku-sowa mpamvu, ku-sowa mpika wa-ku-pika, ku-sowa nyama,* to have no strength, nothing to cook with, no meat, &c. *A-na-sowa po-pita naye,* they could not find any place to bring it in. *Ku-dia ku-soweka,* food is scarce. *Ku-sowa njira,* to miss the way.

sowera, -etsa, -eka, -edwa, -ana.

Sowerera, ku, to be accustomed to; *zowerera* and *zolowera.*

SU, negative *si,* in combination with *u,* particle of the *u* or *m* class; also of the *u* (with *ma* plu.) class; also of *u* = thou. *Su-nga-pite,* you

can't pass; *mtengo su-ima bwino*, the stick does not stand well; *uta su-ponya*, the bow does not fail.

su, with **a**, becomes **swa**.

Suchira, ku, to be evil in one's eyes. See **Suka**.

Sudzula, ku, TO FINISH AND LET GO; to set a person free from work, &c.; *wa-ndi-sadzula*, he tells me to go, he lets me go; *ku-sadzula mlandu*, to pay or work off a *mlandu* case; *masudzula*, to finish and go; *ku-sudzula ulendo*, to let the caravan away; to bury, and finish a mourning without any finding of *mfiti* witch.

sudzuka, -udwa, -utsa.

[**Ku sudzula mtembo.**—*Mtembo u-pita mwa chabe ta-ombeza ula ndimo u-nka nu-paka-paka, pa chabe su-oneka mwini mwini, tsopano i-gwani m'wadzi, mtembo u-pita pa-chabe, lero a-sudzula mtembo*, the dead passes away with no witch-finding on its account; we tried the *ula*, and the people fixed upon by the lot once and twice were cleared by vomiting the ordeal poison, the person who really killed him cannot be found; well then, now bathe, shave and oil your heads, no one is found responsible for the death, to-day they set free the corpse and all blame therewith connected. To bury with no *ufiti* charges.]

Suka, ku, I., TO GET SOILED AND USED, of cloth; *nsaru ya-suka tsopano*, the calico has got the cleanness and newness taken off; also TO BECOME DISTASTEFUL TO, to be such that one gets tired of it; *mfumu wa-suka*, the chief has become distasteful to his subjects, or is old and WORN OUT, or unfit for rule through any cause; *mfuti i-suka*, the gun is no longer new; *muntu wa nkanza a-suka kwa anzache*, his companions get tired, or sick of, a cruel man, as *sukira* below; and *suluka*, *q.v.*

II. To wash, rub. See **Tsuka.**

Sukira, ku, TO BE BAD, UNDESIRABLE, DISTASTEFUL; wearisome; also TO BE WORN OUT, as *nsaru ya-sukira*; like *ku ipira*. (*sukirana*=*ipirana*, to be hateful to each other).

Ku-nena uku ku-sukira, that kind of speaking is disgusting. *Chakudia cho-sa-ka-funa-nso, cha-sukira*, to be satiated with food. *Zako u-zi-chita iwe zi-sukira, zo-nyansa, iwe u-sukira*, or *ipira*, those things that you are doing are disgusting. *Munda wo-sukira*, the garden is useless, also worn out. *Ichi cha-ndi-sukira*, this has become displeasing to me, I am sick of this.

sukitsa, -idwa, -ika; sukiritsa, -idwa.

Sukula, ku, to shake up and down. See **Tsukula.**

Sukuluka, ku, to wash out, *mpale*, &c. See **Tsukuluka.**

Sukuluza, ku, to wash out, the mouth. See **Tsukuluza.**

Sukuna, ku, to fear, to hate, to abhor; Chikunda, *thungula*.

Sukunya, ku, to shake. See **Tsukunya.**

Sukusa, ku, TO BE ROTTEN, of eggs; also of a gourd buried to mature the shell for use as a cup; *chiko cha-sukusa kamba kuti a-na-chi-kwirira pa dzala ntanga zi-ti kuchu kuchu*, the seeds rattle. *Nkuku i-sukusa mazira*, the hen spoils its eggs (*bvinitsa*, to neglect them); also *mazira a sukusa* (*mbalame, nkuku, ng'ona, kamba*), the eggs are rotten; root perhaps from same idea as that contained in *suka, sukira*, the sharp newness or freshness being taken off; the termination *-usa* having the reversive sense of *-ula* as well as the softening power of the *s*; as also in *pukusa*.

sukusira, -itsa, -idwa, -ika.

Sukusula, ku, TO WASH ONE'S FACE and mouth and teeth; a small basin (*mkate*) of red painted clay, sometimes beautifully ornamented, is used; water is also poured on the hands. *Madzi a-funda ti-sukusule*, the water is warm, let us wash our face and hands. *Sukusula njeni zi-choke, sukusula maso mu-yere*, wash, to take away the secretion at the mouth corners, wash the eyes to make them clear. To rinse the mouth is *ku-chukucha m'kamwa.*

sukusulitsa; sukuludwa; root as in *sukunya, sukusa*, watery shaking.

Sula, ku, TO HAMMER RED-HOT IRON; to weld; *nyundo-i njo-sulira*, this hammer is for hammering iron; *pa-ng'anjo a-sula ndi mwala wo-kulu ndi manja awiri ku-chi-tswanya*, at the furnace they hammer with a large stone to break up the ore; *ku sula*

mpeni, nkwangwa, mbvi; ku sula chitsulo m'chitsulo-mo mu-ka-gwa kasu, you can get a hoe out of the iron; *si cha miriri chi-sulika*, it is not brittle, it can be welded.

sulira (I.), **-itsa, -ika, -idwa**; *chitsulo*, iron; *msulidwe, kasulidwe*, manner of hammering.

Tsula, ku, to wash, to rub.

Sulira, ku, II., TO COME TO SHORE; *ku-sulira pa doko*, to come to the landing-place; *ka-sulire cha uko*, come to that side; *ngalawa ya-sululika apa*, the canoe can come in here; *sululitsa pa doko swe!* come in hard to shore, with a bump.

[Same as *sula*, to beat, in root idea. *Sululitsa* is more like *sulilitsa*, *i.e. sulirirtsa*, than a separate reversive form.]

Suludado, a soldier; Portuguese.

Suluka, ku, TO BE TASTELESS, INSIPID, WASHED OUT; and **ku sulutsa**, TO WASH OUT, as salt out of meat, the floury water out of half-pounded or broken grain, colour out of cloth, bitter or poisonous qualities out of potatoes, cassava, minnows, &c., where the first one or two washings are thrown away.

Hence also *suluka*, to be bad, undesirable, *ku-dza mo-ipa m'munda u-ta-sukira* (to become a useless garden); to be poor, despised; TO CHANGE FROM GOOD TO BAD; to leave; as *siruka*.

Amuna a-suruka awa, these men seek other wives (as a woman would say of a husband false), lose their constancy. *Ndi-bvala za-tsopano nsaru za-kale za-suruka*, I put on new things, the old cloth is worn out. *Mchere u-suruka-mo m'ndiwo*, the salt savour has gone out of the *ndiwo* relish (by adding water to it, &c.); also *ndiwo za-suruka mchere*, the relish has become tasteless in the matter of salt. *Moa u-suruka ndi ku-sanduka zintimbwi, ukali wache u-choka*, the beer has lost its strength and become wersh beer; also *u-suruka moa wa lero ndi ku tsira madzi*, you have 'drowned the miller.' *Wa-suruka, tsopano a-fa-ku-utsa ndeo kawiri kawiri, a-sia mwa kale, a-dza wina*, he becomes quarrelsome and bad-tempered. *Wa-suluka tsopano wa-choka pache*, he has left his formerly pleasant character. *Nsaru ya-suluka*, the colour is washed out of the cloth. *Ka-ku-sulukira kamene-ko*, that thing palls upon you. *Nyama ya-ku-anika, i-ta-vumbwa, a-nena kuti, ya-suluka*, the meat has gone bad. *Ncengwa i-ka-gonekera i-ka-choka kuera kwache i-suluka*, if a basket lies for some time after it is made and its white new appearance goes, it is said to lose its freshness. *Mlendo, wa-suluka wa-sanduka mwa mnansi*, the stranger becomes known to one, he becomes a fellow-countryman.

A-sulutsa chinangwa a-chi-tereka madzi a-ku-amba ku-wira na-tsanyuka, also of *chitedze, chidombe, nyama zo-fukirira* (smoked meat), they take the bitterness away from cassava, setting it in a pot on the fire and pouring off the water when it begins to boil; *wa-sulutsa mchere*, you have spoiled the taste of the salt.

suludwa; *sulukira*, &c.; *sulutsira*, &c.

[*Siruka* and *chitsiru* (madness) are in root the same as *suluka*; and the root of all is the washing, sipping, shifting, soft idea that lies in **su**, as also in **sa**, *q.v.*]

Tsulukuta, to shake or rub, *q.v. in loco*, **Ts.**

Suma, ku, TO BUY OR OBTAIN FOOD IN TIME OF FAMINE OR SCARCITY; also to take for nothing, like *wawanya a-dia zo-suma; wa-ndi-sumira nkondo*, you sought to involve me in a war; *a-sumira mimba pe ntawi ya njala*, he goes to obtain food, steals or gets for his belly, in time of famine; *a-sia zo-suma*, he leaves off those things which he sought in hunger (because there is plenty); *a-na-suma ku Chawa kuno, kuno-nso ku-dza njala ti-ka-suma ku Gombe*, he scraped food together in the Yao country, when famine comes here also we go to get food at the River.

sumira, -itsa, -idwa, -ika.

[The Yao *suma* is, to buy.]

Tsumba, a crest, *q.v. in loco*, **Ts.**

Sumbudzuka, ku, to be torn off; of a knife, to be worn down; and **ku sumbudzula**, TO TEAR OFF A SMALL BIT

:h, meat, &c.; *nsaru zanga zi-idzuka m'mbali,* my cloth is ff a bit at the edge; *anzache a-nena, uje a-to-sumbudzula,* iends laugh and say, he just s small bit off.

budzudwa, -utsa; sumbudzu-:c.

bwi, a species of early sorghum.

ula, ku, to tell, to rebuke; and

nulula, TO HINDER, STOP a per- EBUKE.

n'sumulula a-lekerera, he does nder him, he lets him do it; *umulula wa-ku-ba,* to call out to person stealing; to stop a per- aking a mistake; *pamene nda-la* (or *sumulula*) *wa-losoka ma-* when I rebuked him he was ; *m'munda muno eniache a-ka-a a-ndi-sulumula-mo,* if the s see me in the garden they me off; *ku-m'sumulula a-pwe-ku-li mbuna,* to warn him he hurt, there is a game-pit con-

.

uludwa, -utsa, -uka.

ama, ku, TO SHUT or POUT THE anger or in sulking, *ku bweza* , or *pa-kamwa; a-sunamira-nji yache,* why do you shut your me; *ku-sunama, milomo gwe!* g lips out (*mo tupa*).

mira, -itsa, -ika, -idwa.

he, like *sakwi,* very fierce; eats mice; long snout; sharp

da, q.v. in loco, **Ts.**

lwe, OLD CORN, grain, ground- that which is left over from t year, and found not finished incoming new crop; *kantu ka -ku-gonekera chaka chimodzi dwa ndi china* (lying over one ound by the next year) *ndiko . Sundwe wache a-na-laula urukitsa,* he had a very large of old stuff left; *sundwe wache ka chija; sunda, chasundwe.*

a, ku, TO KEEP; watch; watch preserve; like *lera,* of a hen its brood. *Garu a-sungira he na-dia,* the dog watches ts master eats. *Sunga njira yo u-sa-lowe ina,* keep in this path, do not go off into another. *A-sungiritsa,* he watches (his opponent) closely (*e.g.*, in a game at ball). Also *ku-sunga njira = ku-ingira zo-pita m'njira,* to guard the way, to hinder any passing along it. *Ti-ngo-sungira mbeu dziko,* we just preserve seed in the country. *Sungira mchere-u ndi-ku-peza pompo tsopano lino,* keep this salt, I shall come again and find you just this minute. *Ana a-sungira m'mbali mwa akulu,* the children keep beside the older people.

sungira, -itsa, -idwa, -ika.

Tsunga, ku, to try; *q.v. in loco,* **Ts.**

Tsungula, ku, to cast the skin; *q.v. in loco,* **Ts.**

Sungulo, a strainer. See **Tsungulo.**

Sungunuka, ku, TO MELT; as lead, wax, sugar, or also as a dead body; *ku-tsira madzi m'nchere u-sungunuke,* to pour water into salt that it may melt; *mafuta a-sungunuka; pala lachimera li-sungunuka,* the gruel made to thicken beer melts into it; *pula li-ri-ku-sungunuka pa-chirumbu-po ndi dzuwa,* the bees-wax at the *banjo* fastening is melting with the sun.

sungunula (active mood), to melt; **sungunutsa, sungunudwa,** also *dzu-ngunuka.*

Sunjira, keep. See **Sunga.**

Sunsa, ku, TO DIP, the morsel in the sauce or gravy; *a-sunsa nsima m'mazi a nyama* (*msunsi* or *mchere*); *ku bviika usima momwe m'msuzi.*

sunsira, -itsa, -ika, -idwa; *sunsa nsu!*

Sunso, A STRAINER for beer, &c.; *pfinya moa ndi msunso; li-ri la mlaza lo-pangidwa ngati mbaza,* it is of palm-leaf woven into a bag; plu. *masunso; la-a* class; also *tsungulo.*

Sunta, ku, I., TO SHIFT, TO MOVE ALONG, MOVE; also **suntiza** and **sunsa;** *suntiza umo,* move it here, as *suntira.* Also **sunsa,** TO GROW UP to one's full height (as *sunta*), *msinku wa uyu wa-sunza, ku sunza msinku;* also *ku suntira msinku. Ku sunta nyumba,* to shift one's house. *Onse a-sunza mwa awili mwao,* all go back, move back, run away because of their fellow losing heart, afraid because another is afraid. Also to make short; *ku suntira* ku

madzi, to push out into the water; *ku-suntira ku ntunda*, to push into land.

suntira, -itsa, -idwa, -ika; suntisira, &c.; **sunsira,** &c.; **suntana; msuntano**, interchange of place; *ku sunta suu!*

[Synonyms—*sendesa*, shove; *tunya*, push out; *kanka*, push; *futuza*, and *futuka*, *fumula*. Chikunda, *susa*.]

II. To try, to prove; as *tsunga, esa.*

Suntira, ku—see **Sunta** above.

Tsunya, and *tsunyala*, to curl up; *q.v. in loco*, **Ts.**

Sunsa, ku—see **Sunta** above.

Sunsula, sunsuka, ku, to grow up—see **Sunta, Sunsa**; *chimanga cha sunzuka, mbuzi ya-sunzuka.*

sunsutsa, -udwa; sunsulira, &c.

Suo—see **Tsuo**—cast skin.

Supa, ku, TO PAY WAGES; also *fupa, q.v.; ku pereka mpoto* or *mfupu; ana a-chi-ku-swera mtedza onse-o ndiko ku-a-tapira m'manja yo! ku-supa ana a mbali wache*, if children break ground-nuts for you, you pay all of them some ground-nuts, putting them into their hands; he pays his friend's children thus for helping him.

supira, -itsa, -ika, -idwa.

Supu, of EXCITEMENT OF HEART, in hearing something which rouses one up; *mtima wache u-ti supu supu, wo-yamba mtima; ku-mva nkondo mtima su-kala-mo u-chila ntu ntu ntu, supu supu*, as in tidings of war. See **Supuka** below.

Tsupu, and *tsupula*, take skin off; *q.v. in loco*, **Ts.**

Supuchira, and—

Supuka, ku, TO FEEL A RISE OR FLUTTER OF HEART, or the effect of sudden excitement upon the bowels; *ku supuka mtima;* also *ku supula*, to put the heart in a flutter; hence, (1), to rise up quickly, to do what a quick wit tells one is the right thing to do; also (2), to go frequently to relieve nature.

Muntu a-supuka ndi chirombo ndi-chi-dza, m'mimba mwache mu-kala mu-li zi, a person feels a strange feeling *zi!* inside, when a wild beast suddenly makes its appearance. *Ku-opa ku-m'suputsa mtima*, fear rouses his heart. *Ulendo u-supula mtima wa mtima u-supuka ndi ulendo*, the c van arrival rouses him up; as *ku d mtima. Ngo-supuchira ulendo*, gets up and looks after the car which has just come (*a-wza ni pikani, wa-dza ulendo*), tells his to cook (*na-ti, moni*), and salutes strangers (*na-longosolera alendo m' mba zo-gona*), and allots them va houses to sleep in. *Wa-supuka nyemba za-chabe*, the beans he ate themselves) have not agreed with l *ku-supuka m'mimba yu yu yu.*

supudwa, -utsa; supukira or **s chira,** &c.; **supulira,** &c.

Supuka, ku, to take the skin See **Tsupula** and **Tsupuka.**

Sur-; for words beginning thus, **Sul-.**

Surutsa—see **Sulutsa.**

Susula, ku, TO EAT IN THE M(ING; **ku-susuka,** TO BE GREEDY have thus eaten; *a-dietsa a-sus* he eats a great quantity, he is gree hence, to be always engaged in particular occupation, *ku-susukira ba, nkondo*, to be greedy of thie or of war, &c.

susukira, -itsa, -idwa, -ika; s lira, &c.

Susumwa, ku, TO BE ASTONISE as *ku zizwa.*

susumwira, -itsa, -idwa; also puka.

Susuza, ku, TO HUSH, SOOTHE, DLE A CHILD.

susuzira, -itsa, -ika, -idwa.

Suta, ku, I., TO SUP, TO SIP; thing hot; *ku suta pala*, to sup g

II. TO WAIT FOR; wait in place; *mbuto-i ta-suta-po*, we sto at this place; *ta-suta ntawi yan* we waited a long time; *mwa-ni titsa pano, nda-kala-kala ku-topa ku-ku-lindirani ndi-ma-ndo-kwch ra-kwekwerera monse-mo*, you kept me waiting here a long ti sat and sat till I was tired of the waiting for you, I just kept drag about the place; *nsomba i-sutir i-sa-tola nyambo msanga*, what is fish waiting for 'that it does take the bait?

Sutsa, contradict. See **Tsutsa**.

Tsutsula, ku, to hurt afresh, *q.v. in loco*, **Ts**.

Tsuwa, ku, to cast skin, and *tsuwi*, the slough, *q.v. in loco*, **Ts**.

Suwa, ku, TO LONG FOR, WANT, MISS; *e.g.*, *ku-kumbukila ku tari, wasuwa amache ndi abali ache*, to think of that which is far away, to long for one's mother and brethren far away.

Ta-suwa kwatu ti-funa ku bwera; nda m'suwa mwananga. Ta-suwa ife m'ku-yenda, ta-topa mu-ulendo, we are tired travelling (as *ku topa, ungulama*). *A-suwa m'bwalo, a-funa ku-kwata*, he is tired of single life, he wants to marry; *a-suwa pa bwalo. A-suwa, anzache a-ta-choka*, he SITS ALONE, his companions have gone; be left alone; be tired being alone; miss and long for one's companions.

Suwo—see **Tsuwo**—portions of grass left unburnt; also *tsuwula*, to come off, as cast skin.

Susa, ku, to hammer, beat hot iron. See **Sula**.

Susi, of **susumira**, looking; *msuzi* is sauce.

Susumira, ku, TO PEEP, TO LOOK; look over, spy; *ku suzumira nkondo, suzumira nyama; ku suzumira ku mtsinje, ku pompo;* to see if war is coming, to stalk game, to peep over the stream or look down the precipice; *mbewa i-na-suzumira ku-una-ko koma i-bwerera komwe*, the mouse peeped out of its hole, but popped in again.

suzumitsa, -idwa, -ika; suzumiritsa, -ika, -idwa.

Suzutsa, ku, to dandle a child. See **Sususa**.

suzutsira, -itsa, -idwa, -ika.

Sw-; for words in **Sw-** see also **Su, Sua, Sue, Suo**, &c.

Swa, ku, TO BREAK; 'smash'; (*dula* being to break across, *ng'amba*, to split, *pwafamuka*, to fall and break, &c.); also TO BEAR YOUNG, of animals, or even fruits, such as ground-nuts.

Chipolopolo cha-swa pfupa, the bullet broke the bone. *Ku-swa-dziko*, to make war on a country; *a-ti-swa pa dziko. Chimanga chi-ri-ku-amba ku-swa ntaka*, the maize is beginning to come through the ground. *Antu a-swa malambe*, people break the baobab fruits (when they fall on the ground, and suck the seeds); *ku-swa ntedza*, to husk *ntedza*.

Mbuzi ya-swa ana, the goat has borne its young. *Nkuku ya-swa ana ache; pa-ku-swa pao*, at their hatching when hatched.

sweka, ku, to be broken (also sometimes to break); to burst open (see also *teteka* of seeds, *fantuka, balalika*); *mwendo wanga u-li-ku-sweka*, my leg aches painfully; *pfupa la-sweka ndi chipolopolo*, the bone was broken with the bullet; *ku-sweka* or *ku-gadzika*, to open, as a flower; *mutu u-li-ku-ndi-sweka*, my head aches.

Mitedza i-swedwa or *u-swedwa mtedza*, the plants bear well.

swera; (*sekwa* = *sweka*); **swetsa, swana.**

Swanya, ku, to crush, break; also **tswanya**, *q.v.*

Swaswatika, ku, to crumble, the noise of breaking or walking through grass. See **Tswatswatika**.

Swe, of a canoe COMING TO LAND.

Sweka, swera—see **Swa** above.

T

T is the simplest letter, an alveolar; and is pronounced like the English *t*. Its lightness gives fuller scope to the meanings conveyed by the various vowel-sounds following: *ta*, open, stretching, flat; *te*, like *ta* somewhat; *ti*, close, little, tight; *to*, open, extruding; *tu*, heaped, swelling, large, and (when more lightly pronounced) jumping; and in compound syllables—*e.g.*, *takasa*, shake, as *pukusa, sakasa*—gives way to the *k* and *s*, only itself helping to indicate slightly the kind of shaking in question (*tako*, because of their shaking in a person's walk).

It is closely associated with **D**, and in the DIALECTS many words in **D** and **T** are interchanged.

TS is in reality a separate consonant, and should have a separate sign, but it is inserted here for ease of reference; it should really come after **s**, or mixed with it; it is there entered as an inserted letter between *to* and *tu*.

T, **S**, and **TS** are, however, somewhat closely connected; as are also **TY** and **CH**, *q.v. in loco*.

Ta, I., the inseparable pronoun of the first person plural in the perfect tense of the verb; *ta-dia*, yes, we have eaten; the representative participle of *ife* in the verb.

Ta-peza nyama zi-ta-choka, ta-peza antu a-ta-ta-ku-dia, we found the herd just gone, we found that the people had just finished. *Ta-ti choincho*, we said so.

II. Particle of command, used in the imperative mood, *ta-dza*, come; *ta-dia*, eat; as *i-dza* and *i-dia; ta-ima*, wait, sometimes *tema*, from diphthong *a-i=e*.

III. Particle of complete time, used in the composition of the verb; *zi-ta-choka*, they have gone. *Ti-ka-la-peza nyama i-ta-ta*, we would have found the meat all finished.

Hence, in combination with *ku* (in which *-ta-ku-* becomes *-ta-u-*, *-to-*) it means, just, he just does such and such a thing; *a-to-ima*, he just stands, he means nothing more; *a-to-leka*, he just stops. The *ta* in this is *ta*=do, and draws attention to what the verb means.

IV. A more common use still is the production by *ta* of a subjunctive mood; *a-ta-komana a-dza-menyana*, if they meet one another they will fight; *koma a-ta-choka*, but if they are gone away; *ti-ta-ti*, if we say.

V. The diminutive plural particle, *tintu ta ine*, articles which belong to me, *tirombo ta-ti-ng'ono*, small plagues.

Ta, ku, VI., TO DO, TO FINISH; to finish doing, to be finished; to be able.

Mirandu ya-ta; mbvula ya-ta; njala ya-ta; moyo wa-ta; madzi a-ta, the case is finished, the rain is over; time of famine is past; you cannot live any longer; there is no more water. *Nda-m'manga nda-ta*, I have finished binding him.

tai or **te** (*ta* with *i*, negative), cannot do. *Si-ti-ta-i, si-ni-m'ta-i*, we cannot, I cannot do it. *Si-nga-te*, it (*i*) cannot be done. *Sa-na-te ku-enda*, or *ku-enda kwa-m'chima*, he cannot walk. *Mbewa-zi, zi-zama si-ti-zi-ta-i*, these mice go deep, we won't get them.

tani, do or say what? *ti-tani*, what shall we do? *u-m'tani?* what do you say, or do, to him? *kotani*, how.

te, tai—see above; *su-nga-te mtima wanga,=mitima yatu si-fana*, or *nga-u-te*, you do not know my mind; also commonly, *su-nga-te ku-chita*, it cannot do—such and such.

tedwa, done; **teka**, possible, *si-chi-teka*, it can't be done; *wa-chi-ta chi-kuni chija?* can you manage that log? *a-ti, inde cha-teka*, he says, yes, it can be done; for *teka*, to curl the hair, to plait, see **Teka** *in loco*.

tera, finish for, *a-m'tera milengo*, he finishes the trees (for him, either in help or in robbery); *onse amene a-tera ku nkondo pe, ku-tera onse te!* all were destroyed in battle—*tera*, to dry up, subside, &c., see **Tera** *in loco*.

tere, tero (*q.v. in loco*), say so, do so, *chotere, kotere*, &c.

tetsa, to finish completely; *ku-ti-tetsa luso*, as *danganya*, this perplexes me, is beyond my wit; also *ku-tetsa lilukwa, nzeru; ku-tetsa antu*, to conquer in war.

ti, say, do (see *in loco*).

[Synonyms — *lala, marira; chita*; *ti, tera, tero*, are of same root, but different words.]

Tabalala, species of pumpkin, white, large.

Tabsya, I., SPLASHING, through water.

II. *Ku tabsya*, to scatter, disperse: *mpongo a-tabsya akazi ndi mpongo zina*, the he-goat scatters the she-goats and other he-goats.

tabsyira, -itsa, -idwa, -ana, -ika.

Tabwa, A FLAT BOARD; plu. *mata bwa*; la-a class.

, his, her, its; of the *ta* class; *he a-dza-tsala nato*, he will asleep; or of the plural di- e, *timano tache ta mbewa*, the small teeth; Chikunda, *pia-*

a, I., leaning; adverb of *ta-* (below).

ku tadza, TO GLANCE OFF; of a or arrow, ricochet. See also **eka.**

i wanga wa-tadza apa, chipolo-chumbu cha-tadza apa. Nda-chibulumwa cha-tadza-po, I the clod which glanced off *Tie ti-tadzitse anaperenga lzi-mo*, come and play at 'ducks lrakes,' skimming bits of pot- upon the water. *Mbalame i-nadzi lia ya-tadza apa*, the bird along close to the water and s it here with its feet. *China e chi-nga-menya pang'ono m'chi-o m'chi-muka, u-ti, cha-tadza*, which hits gently and waits a nd goes, you say, *cha-tadza*, it t touched.

ra, -idwa, -itsa, -ika.

ama, ku, TO LEAN AGAINST, IN- *ku tadzamitsa*, to cause to lean, an incline; also *ku-tadzamika*,

-tadzamitsa chitseko kuti m'ny-nu-pite mpepo, he makes the an to let fresh air into the *Antu a-kala mo-tadzama pa* he men sit with their legs apart ; forward on their knees beside e. *Paso li-tadzama*, the one is bent up in the middle, like uka. *Njo-tadzama nsichi i-zu-e* post is sloping, pull it out. lso used of leaning a gun, a &c., against the wall.

eta, *tangadzira.*

di, A FEMALE; *mbuzi ya tadzi, ya tadzi*, a female goat, a lay- n; also *tadzi la nkuku, tadzi u*; also *mkota*, and Chikunda *tadzi lache li-nga ili*, his she- hen (as the case may be) is is; plu. *matadzi, la-a* class.

na, ku, TO CHEW; *u-zi-tafuna yo u-sa-ma-ndo-gwinta*, you hew that *nsima* porridge, you cannot just swallow it; *nyama zo-sa-tafunika*, meat too tough to chew.

tafunira, -itsa, -idwa, -ika.

Taia — see **Taya** — to put, throw away.

Taika—see **Tayika.**

Taka, I., the piece of adhesive substance (made of *nsatsi*, singed and pounded) stuck on the centre of a drum to make it sound; *nsatsi zo-psya-zo ndilo taka*; THE DRUM-HEAD CENTRE SOUNDING-PIECE; *la* class.

II. As *tata* (better), of the death-struggle, *ku-sauka pa-ku-fa.*

III. **Taka-taka**, restless in sleep; 'fidgety'; *taka-taka pa mpasa*, turning about on one's mat as a sleepless person does; go from one place to another as *mfaka-faka*; also *limba-limba puluputa*; verb, *takatira*, and *takasira.*

Takadzo, 'TRAIL,' FOOTPRINT, as *pondo*; *takadzo la antu ndi la nyama li-na-li pa mwala pompo*, the trail of man and beast was left in the very rock; *la* class.

[Origin of man and beasts—
A-na-fuma kumwamba ndiko ku-gwa panzi pamene a-na-gwera-po ndi pa mwala pa lantwe la-li-kulu momwe a-da-ponda m'myala-yo ndiyo ku-lowa cha momo mapazi a onse ndiko ku-tsala takadzo loka pa myala-po, chikuo myu ku-tsika ku kwawa (or *ku pedi*) *ndi chinyama-nso myu ku-tsika-nso pomwe, momwe ndiko ku-balalikana, nyama zi-na-nka m'tengo antu na-muka m'midzi*, they came from heaven and fell down below upon the earth, the place of their fall was a large flat rock; and there, where they trod upon the stone, there were the marks of all their feet; there remained only the footprints upon the stone, the trail down the valley was lost, as was the trail of the largest beasts; thence they separated and spread, the animals went to the forest, and man to village homes.
This is an account of the supposed descent of man, and origin of species.
Antu a-ka-ponda mbeu, pa-tsala takadzo, if people tread upon the seed or flower-beds, the footprint remains.]

Takalala, ku, as *tasalala*, to be flattened; also *chikwere cho-takalala-takalala* (or *chindu*), like *nyakalala*, unevenly made, bulging up in various places.

Takalira, ku, to perplex; as *da-ngalira.*

Takanya, ku, of a wound, TO

SPREAD; to delay in healing; also to spread underneath the hard skin.

Takasa, ku, TO SHAKE, TO STIR; *takasa nsima, takasa nyemba; ng'ona a-takasa madzi ndi mchira,* the crocodile lashes the water with its tail. *Mpepo i-takasa mitengo, mitengo i-takasika,* the wind shakes the trees, the trees are shaken. *Madzi o-sa-takasika,* or *o-sa-takata, a-chita batata,* calm water. *Takasa mnzako a-uke a-die nsima,* shake your companion to get up and eat. *T'a-takasa maudzu,* shake the grass.

takasira, -itsa, -ika, -idwa: as *pukusa,* &c.

Takasika, ku, to fall to pieces, as beans when cooked; to be soft, inert, dead, as of flesh; to come off as flesh from fish over-cooked, *nsomba za-psetsa zi-takasika.*

[The idea is, to shake off, an extension of the firm shake of *takasa,* of something which, like *tako,* buttock, has firmness and a certain consistency.]

Takata, ku, TO SHAKE; as *takasa,* also synonymous, *gwedeza, pukusa, tengesa; madzi o-sa-takata,* still water as in a pool: also II., TO BE LARGE in size, large and roomy, as *nenge-nenge, kati-kati; ku takata tupi; pa-malo mpo-takata,* there is much room; *nkuku yonse i-lowa momo mpika ngo-takata,* all the fowl can get in, the pot is wide: *a-ka-tenga a-takata tupi:* also III. (as I.) and **taka-taka,** TO MOVE ABOUT; also used of child in womb.

Tako, I., thine, of the *ta* and diminutive plural class.

Tako, II., plu. *matako,* the buttocks; also used as the bottom of anything, just as in English; *tako la barasuku* (*mpalasuku*), the bottom of the bottle outside; *mwendo wa tako,* or *matako,* the hind leg; *mu-enda ndi matako,* you walk with movement of the buttocks; *la-a* class.

Takwalala, to be very hungry, EXHAUSTED, tired out.

Tala, I., THE INNER WALL OF THE HUT; the back wall: divided into *tala la-li-kulu,* where the owner of the hut sits and sleeps, and the *tala la-ling'ono,* at that side of the centre where the fire is, where the cooking is done. Hence **ku-gwa tala,** to be ill, or in any way unfit to sleep on the ordinary side (used for monthly sickness); and of a girl, to come to maturity.

II. A PATH; Yao, *litala; matala matala,* many paths.

III. Of walking badly. See **Talama.**

Talala, I., the fall of hail, or heavy rain; *mbvula i-ri talala talala;* also a HAILSTONE, plu. *matalala;* also *talalu: terera,* heavy rain softening all the ground.

II. TO BECOME EXTINCT, DONE, 'finished off,' as when all one's friends die or are carried off and one is left alone; *mbeu ya-talala, mbeu ya-ata ya-talala:* root idea, hardness, oppression of heart, as in *talala* No. III. and *talama* below.

III. Also as *pima,* to be a hard price, of dear *malonda; ku-dziko kuja a-pima, a-talala, malonda.*

Talama, ku, to be tired or pained in walking, to rub the skin off one's legs with one's calico, and thus to walk badly; or to have any disease which makes one so walk—an objectionable word: also *tazama,* and *twazama;* adv. *tala tala:* and root as in *talala* above.

Tale, a kind of fungus, edible: *wa-a* class.

Tali, DISTANCE, FAR AWAY; *ku-tali,* far away; *pa-tali,* at a distance, also *m'tali; mtali,* length, as *chitali,* and *litari; tali-tali,* in a long line, as *lale-kale,* a long time ago—see **Talika** below.

[It is one of those adverbs or substantives which reduplicates the prefix, as *cha-chi-tari, la-li-tari, pa-pa-tari, wo-tari* (=*wa-utari*), *yi-tari* (=*ia-i-tari*), *za-zi-tari, o-tari* (=*a-utari*); the reduplication in reality being the choice by the representative particle of the first most kindred to itself, *chitari, litari, utari,* &c., most of which are used independently.]

Talika, ku, TO BE DISTANT, LONG, TALL; of which *tari* (in constant use *ku-tari*) is the adverb.

Njira ya-ku-talika, and *yei-tari,* a long way. *Muntu wa-ku-talika,* and *wo-tari,* a tall man. *Ulendo wa-ku-talika,* a distant journey, and *wo-tari. U-sa-opere ku-tari,* do not fear something far away. *Patari-patari=*

dwache-dwache, here and there, at distances apart.

Tama, ku, TO PRAISE, THANK; *tamira*, and also *tama*, to claim or enjoy the protection of.

Mwana a-tama amache ku-ona alendo na-tola mwala na-a-ponya, also *a-tamira amache mwana-yo*, the child trusts its mother; lives, or is 'at home' with its mother. *Ndi-tamira emwe-yo, ndiye a-gwira nchito yanga bwino*, I praise him, for he does my work well. *Ndi-tama uyu amene a-ti a-dze kuno ku-dza-menyana nane a-dza-ndi-letsetsa mfumu wanga*, I trust to this person, if he comes here to fight with me, my chief will prevent and keep me. *Awiri a-tamana kuti, chintu chomwe chi-ti chi-dza-a-ona mnzanga-yu ndi-ka-onana nacho*, two trust each other to the extent of saying that, whatever my companion may happen to meet with, I shall meet with it too (in a covenant of friendship or understanding of mutual help). *Nkuku iyi i-tama nyumba chifukwa cha mankabai*, the fowl stays in the shelter of the hut because of the hawk.

tamira, -ika, -idwa, -ana.

[Synonyms—*tamanda, amika, simba, lona.* Derivation — same idea as in *tama*, Yao, to sit; *ba-tama apa, ba-ka-tama*, sit here. Chikunda, *gonda.*]

Tamanda, ku, I., TO PRAISE; *ndi-tamanda mfumu wanga*, I praise my chief; *ine ndi-tamanda emwe-yo ndiye a-gwira nchito yanga bwino*, I praise him, for he does my work well.

tamandira, -itsa, -ika, -idwa.

II. **Tamanda,** A POOL or a lake, as *Shirwa*; a pond; *pa-tamanda*, at the pool; derivation, breadth, spreading.

Tamanga, ku, TO RUN; also of walking fast, hurry, *ti-tamangira kwa*, we hurry on to such and such a place; of shoots, growing and spreading (*mitawi ya maungu i-tamangira o-kula* or *o-tamba*); of water sweeping past (*madzi a-tamanga kwalu kwalu, ngalawa si-nga-te-ku-pita*, so fast that the canoe can't make way); *a-tamanga po-kula*, he grows fast; *ku-tamanga liwilo*, to run a race; *sa-pa-tamanga uyu*, he cannot run.

tamangira, run for; **tamangitsa,** CHASE AWAY, frighten away, defeat enemies, make to run; children's game; **ku tamangitsana**, to play at fighting, play at *Angoni*, with shields and maize cobs; *tamangidwa, -ika; matamangidwe*; derivation, — the stretching out, lengthening out of *ta*, as in *tawa, tali, tanta.*

Tamba, ku, TO SPREAD, as water in a river, as pumpkin shoots and other creepers and climbing plants; *tamba-tamba*, of a dragon-fly, to hover.

Tamanda li-tamba ili, this pool spreads out of the stream; *madzi a-tambira pa-ta-ti mbe*, the water spreads out wide and open. *Ina i-tamba ina i-kwera*, some spread along the ground, others climb (*mitsitsi*), *ina i-ima*, some stay in one place. *Dziko li-kule li-tambe*, that the stretch of the country may increase and spread; *ti-dzi-ona ko-chezerana, ti-dzi-tambirana*, that we may have room for going about and talking with friends. *Maungu a-tamba-tamba, chitedze*, &c. *Mfiti zi-tamba ndi usiku, a-ta-bwina ndi mariseche*, the wizards dance their spirit-dance at night with only covering for nakedness; *ku tamba* — to uncover, and thus to dance. See **Tambitsa.**

[The root is *ta*, to spread out, and hence applied to uncovering, and to the *mfiti* naked dance. The *mfiti* are supposed to dance away and spread out in a larger and larger ring and shadowy form, till they take shape and appearance elsewhere.

Root, spreading out. *Tambira* in Chikunda = *landira*. *Mtambo*, cloud, and *tambo*, the sky, as well as *ntambi*, the spreading leafy branch, are direct derivatives.]

tambira, -itsa, -idwa, &c.

Tambala, A COCK — see **Nkuku**; hence also cock-crow, *tambala mmodzi*, at first cock-crow; plu. *atambala, wa-a* class.

[*Tambala a-ka-tafuna mwala omwe wa-ambira ku-meza, ndiko kunja kwa-cha*, one knows that it is morning when the cock picks up the first pebble and swallows it. Root *ta, tamba, tambalala*, stretching up.]

Tambalala, ku, TO STRETCH OUT, stretch one's self; **tambalika, ku,** to be stretched out; to be long, drawn out.

Mbatata za-tambalala pano, the tubers are straight and long; *chinangwa chi-tambalala pa-kwi-ika*, the roots go straight down when planted. *Mgonakasi zi-ngo-tambalala*, the grass grows tall. *Ena a-tambalika myendo m'ku-pempera*, others sit with their legs stretched out in prayer (for rain); *myendo yao i-tambalala. Tambalitsa mkono*, stretch out the hand.

tambalira, tambalirira; tambalalira, -itsa, -idwa, -ika. Root *ta*, spread, as *tamba*, *q.v.*

Tambamibvi, a species of bird; size of a thrush, and like it, except in colour and feathered head.

Tambatula, ku, TO STRETCH OUT, UNFOLD; relax, as *fumbatula*.

Mpepo i-tambasula nsaru iyo, the wind unrolls the cloth; *i-tambasule nsaru*, unfold it. *Tambasulira dzanja-lo kaliwo a-ndi-fike kuno*, unfold your hand so as to reach me the pipe here. *Bere la ntochi li-tambasula; ntochi i-tambasula mtolo wache; malua a-tambasula ngala zache; masamba a-tambasuka*, of bananas unfolding the long fruit-stem, flowers their spike, leaves opening out.

tambasuka, -utsa, -udwa; tambasulira, &c.

Tambe, spreading. See **Tamba**.

Tambiri, many, of the *ta* class, or diminutive plural—see **Mbiri**; *timbalame ti-gwira tintu tambiri*; Chikunda, *piapinji*.

Tambitsa, ku, TO CAUSE TO DANCE in the ceremonies, but also in any dance; *ku-bvinitsa anamwali pakati pa masewera*, the name of the drum with which one dances—*i.e.*, holds and makes to dance—is **Mtambitso**.

Tambo, THE SKY, or heavens; *mtambo* is a cloud; *ku tambo*, towards heaven; *tambo la ku-mwamba*, heaven above; *la* class; also *nnenere*.

Tambsa, or **tambsya**, STRETCHED, OR SPREAD OUT; *muntu a-li tambsa*, the person lies stretched out.

Tambwa, ku, to be uncovered to sight, *nda-tambwa nda-onedwa, amna a-ndi-tambwa; zo-tambwidwa si-zi-lembereidwa*, the secret parts are not delineated—see also **Tamba, tambitsa**.

Tampsya, stretched out, *a-li tampsya, a-li kwankwa*, he is lying stretched out.

Tamuka, ku, I., TO BE STRETCHED OUT, TO BE ELASTIC; as india-rubber; and **tamula, ku**, TO STRETCH; also to beat out, as any malleable substance (*e.g.*, in beating out a hoe; *ku-li-tamula pomwe-nso*, to beat it out a second time); stretch a skin, bow-string (*chikopa cha ng'oma*).

Chitsulo cho-tamuka, ku-chi-tamula, chi-dze bwambi, iron beaten out, to beat it broad. *Chi-tamuka ngati nsima ya mbwani*, it draws or stretches out, as sticky cassava porridge. *Mpira njo-tamuka*, india-rubber is elastic.

tamudwa, -utsa; *tamukira, tamulira*, &c.; also *nzandamuka*; root *ta*.

II. **Tamuka** (*t'amuka*) TO FLY ABOUT AS SPARKS, spark out, leap out; *nteie ya-ndi-tamukira apa*, the sparks leapt out to me here; *madzi o-tenta a-ndi-tamukira apa, pala la-ndi-tamukira pa dzanja*, the hot water sparked out upon me, the *pala* gruel sparked out upon my hand; *antu a-angala ndi mipeni ku-manja nda-tamuka-tamuka, so-njo ti ti ti*, the people dance about with their knives in their hands, and jump about as sparks, the big drum beating *ti ti ti*.

tamutsa, -ula, -udwa; *tamukira*, &c.

Tanda, ku, I., TO EXTEND, DIRECT, SET FORTH, hence (1) TO BEGIN TO PLAIT a mat, *ku tanda mpasa* or *nkasa* leaf hat; tie the first string in making a mat (*tandula mpasa*, to put away one's mat); *ku-tanda nkokwe, mfumba, nyumba, nsengwa*, to begin to make, set off basket, &c.: (2) TO POINT AN ARROW, AIM, as *ku-sonyeza, chimikiza, bwino; nda-i-tanda pa moyo*, I aimed well at a vital part, *nda-i-tanda nyama-yo; ku-omba mfuti ndiko ku-lasa-po komwe wa-tanda-po*, to fire a gun and wound the animal in the place he aimed at: (3) TO CARRY BETWEEN TWO, to stretch the stick between two, upon which a burden is carried; *mitengo ndo-tanda*, as *tembeta*: (4) to place or STRETCH A HORIZONTAL BEAM OR stick; *ku-tanda mtanda u-ka-lume apo*, to stretch a beam to meet with the other there.

[The root is *ta*, to stretch, spread—see also

Tanta; *mtanda* is a cross-beam, from this verb, as *mpanda* is the fence, and *panda*, the upright fork.]

tandira, -itsa, -idwa.

II. **Tanda**, THE MIDDLE OF THE POOL or deep water; *gombe i-kala ku-tari ndi kwina i-kala ku-tari ndipo pa tanda pa-kati pa madzi*, the bank is far away on one side and on the other, and the *tanda* is the middle of the water; *tanda lache li-da-tamba ndiwo ti-da-pita mbala*, the stretch of open water was wide, and we skirted round by the side; *mvu wa-i-wera ngalawa pa-tanda antu sa-ta-ku-sambira bwino*, the hippopotamus has broken the canoe in the deep water, and the men can't swim well; plu. *matanda; la-a* class.

III. THE STRINGS OR THREADS OF A TRAP; *nsampa wa matanda*, a trap that catches by the neck; *matanda a msampa, tizingwe ta-ti-ng'ono timkosi*, single twirled threads; *la* class; plu. *matanda*.

Tandala, ku, I., TO GO ROUND ABOUT, TRAVEL ABOUT; *chirombo ichi ncho-ta-ndala*, this beast runs about here and there; *monga garu na-tandala na-pita-pita m'manja monse*, as a dog which runs about, scours about, can't be kept in, and brings its owner into trouble by stealing food; *muntu wa-tandala ndi ku-endetsa, sa-kala pa-mo-dzi-modzi*, the man goes everywhere, he can't stay in one place.

tandalira, -itsa, -idwa; hence *chi-ndalandala*, spider.

II. A small GRASS SHED; a SHELF OR TABLE, tall or HIGH BED, *ena a-kwera ndi makwerero*, some climb up by a ladder into it; plu. *matandala; la-a* class.

Tandalika, ku, TO STAND IN A ROW or line, as *ndandalika;* **tandalitsa**, to cause to stand thus; *wa-ndi-tandalitsa m'ku-funa iwe*, you have made me go all round about in seeking for you; also **tandalala, ku**, to line out; to travel about, near or far; run about; *ambiri a-tandalira moa*, go about seeking for *moa*.

Tandane-tandane, CROSSING AND RECROSSING; of the *vumbe* mouse-tracks, strings, many canoes.

Tandara—see **Tandala** above.

Tandaubwe or **tandaudwe**, THE SPIDER, also *tandaude;* Chikunda, *randangwe; i-ika mazira pa te*, lays its eggs in stiff paper-like substance; *wa-a* class; plu. *atandaude;* derivation, *chifukwa a-tantitsa tonje lache*.

Tandika, ku, TO HELP; root *ta*, stretch; *tanda*, to set off. See **Tanga**, note.

Mnzako a-ku-tandiza nyumba, helps you to build your house. *Ka-ndi-ta-ndizeni nkondo*, help me in war. *Ta-ndizana*, to work, do anything, together—*e.g.*, in pushing the fish fence, *kukulula*.

tandizika, -itsa, -idwa, -ana; synonyms, *pokola, tangata*.

Tandula, ku, to take up what has been set down (*tanda*), as a mat; to roll up a mat or rough *makangala* under-mat; *tandula mpasa, ku-chotsa pa malo po-gona*.

Tandula nsaru-yo, take up the cloth. *Tandula za-gawira anzache*, take from the plate and divide all round. *Tandula mtanda wa-pa-mwamba*, take off the top slice or spoonful.

tanduka, -utsa, -udwa.

Tanga, ku, I., TO BEGIN; *nda-tanga nyumba*, to begin a house; *ku-tanga ku-samba manja ndiko ku-dia bwino*, to begin to wash one's hands to eat properly; also **tangatsa** and **tangatsitsa**; hence **pa-tangwe**, at the beginning.

[The idea of setting off is present in *tanga*, as in *tanda*, hence *tangata*, to help, means, to come to a person in difficulty and set straight or set off and make easy what vexes or perplexes him; similarly in *tanda, tandiza*.]

tangira, -itsa, -ika, -ana, -idwa.

II. **Tanga**, mine, of the *ta*, and *ta*- plural diminutive, classes; *tintu tanga*.

III. A HEN-HOUSE, DOVE-COT, a 'BYRE' for cattle, a pen for goats; plu. *matanga; la-a* class; *chikwere cha-ku-nyamula* and *chitatanga*, crates for carrying.

IV. **Tang'a-tang'a**, STEPPING DELICATELY as if afraid to put down one's foot, as the chameleon, mantis; shaking its paw as a bear; straddled walking: or as if sore with walking; *ku mpeto*.

V. **Tanga**, a species of PUMPKIN; (*ntanga*, seeds); *la* class.

Tangadza, I., plu. *matangadza*, fetters, which bind the FEET AT A SLIGHT DISTANCE APART, HOBBLED: *a-manga pa-matangaza:* also *matandaza: la-a* class. The root is seen in the Chikunda and Chipeta, where *tangadza* and *tandadza* are dialect forms.

II. **Ku tangadzira** — see **Tazima.**

Tangalala, ku, TO SPREAD OUT, as radial bamboos from one centre in a roof; as of one standing with his legs astride, *nda-peza muntu a-ta-tangalala pa njira*, I found a man who straddled across the way; *chitseko chi-tangalala-tangalala* or *chikwere*, worked with too large interstices; *u-sa-chita ku-tangalala pa-moto-po, ti-wone tonse*, do not spread out your legs and take up all the room, we all want to see the fire (*m-se-te-u-tangalale*); *njati a-ka-i-ombera mfuti i-bwera i-tangalala*, the buffalo, if you fire, turns and extends its shoulders; also *tambala a-tangalala*, in fighting another cock. *Tangalalira*, &c.

[Also *yangalala, mbendera i-yangalala.*]

Tangata, ku, TO HELP, *tie u-ka-ndi-tangate ku-manga nyumba;* also *tandiza, q.v.*

tangatira, -itsa, -ika, -idwa, -ana; root **tanga**, *q.v.*

Tangwe, or **tangwi**, THE BEGINNING; *tangwi lache=kamba wache=chifukwa chache: ulendo wa tangwi, pa-tangwi*, the first caravan: *la* class, *tanga.*

Tani, HOW? WHAT KIND OF?

Ndi-dza-m'tani? what shall I do to him? *U-mba-ti mfumu a-ndi-tani?* what do you think the chief did to me? *Mfumu a-li* **wotani**? what kind of a chief is he? *a-li-wo-cheza ni o-kondwa ni o-patsa*, he is affable, gracious, and generous. **Kotani**, what is it like? what does he say? &c., **lotani**, what like? (of *la* class); *ndi ku-imba kotani?* with what kind of singing? *U-m'tani mwini?* what did you do to himself? *wa-a-tani eni?* what to the owners themselves? *Munda-wo ngo-tani?* what is the garden like? *cho-tani*, &c.

Tanidwa, ku.

Tanimpa, ku, TO BE LONG; tall, distant.

In comparing two in height, *a-tanimpira*, he is the taller. *Ku Chuambo ndi kuno kwa-tanimpana*, there is a great distance between here and Quilimane. *Mtengo wo-tanimpa*, a tall tree. *Tanimpitsa nsungwi*, 'cut it long.' *Njira ya-tanimpitsa*, the way is very long. Also *tanimpitsa*, to lengthen out, pull out. (The word is the same as *talika*, *l* and *n* being interchangeable, root *ta*).

tanimpira, -itsa, -idwa, -ika, -ana; *tanimpirana.*

tanimpsa, ku, and **tanimsa, ku**, to make long.

Tanjira, for *tangira, tanga*, begin.

Tansa, ku, TO STRETCH, DIRECT ALONG; *ti-tanse mpero muja m'njira-mo*, also *ku-tansa mibvi m'njira*, to shoot along the path; *tansa cha apo ndi-landira*, reach there that I may get it.

tansira, -itsa, -idwa, -ika.

Tanta, ku, I., TO CROSS ALONG UPON ANYTHING STRETCHED ACROSS; *nyani i-tanta-tanta m'mitengo*, the baboon crosses from tree to tree; *njoka i-tanta pa mtengo, ya-tantalika pa mtengo* **tanta**! the snake crosses along upon the branch, it lies along the tree, stretched out.

Ti-tanta pa **mtanto** (or *mtanta, mtantiro*), we cross the bridge. *Njoka zi-***tantana** *pa mtengo*, the snakes lie stretched out upon each other on the tree, *zi-pitana kumbuyo. Achipeta a-ka-kumba chemba lao, pa-ku-lowa konko a-ka-mva cho-omba, a-tanta pa ulalo, a-ka-ta-ku-lowa a-chotsa ulalo*, the Chipeta dig a moat round their village, and cross upon a drawbridge at a given signal, and when they have crossed (*tanta*) draw it in. *Sa-pa-tantika*, it cannot be crossed.

When the tree is upright, to climb it is *kwera;* when inclined, the word is *tanta: tanta* also means to put on the *mtanda*, or cross-beams of a house.

tantira, -ika, -itsa, -idwa, -ana.

II. **Tanta**, STRETCHED OUT, level, straight; *ku-chita tanta*, to straighten anything bent: *wa-dwala, nda-m'peza a-li tanta*, he is sick, I found him at full length lying down.

A-onda-onda a-chita tanta, the ichneumon-fly is long and thin. *Mitengo ya-tanta*, straight trees; also standing straight. *Njira yo-tanta yo-panda mpambano*, a straight road with no branchings. *Tanta wache* or *lache*.

[Synonyms—*ongoka, lungama.*]

Tantalika, ku, TO LIE ACROSS, straight, BE STRETCHED ACROSS; see **Tanta**, above; *mtengo u-tantalika mu mtsinje*, or *pa mtsinje; pa njira: pingasa* refers to the crossing, *tantalika* to the stretching from one side to the other.

Tantalitsa mtengo apa, ti-pachike nyama, stretch the bar here to hang the meat.

tantalikira, -itsa; *tantalitsa*, &c.

Tantanisa, ku, as *ambasa* and *fufunyira*, TO STRETCH ONE'S HANDS OUT and over in feeling for anything.

Tantira, ku (see **ku tanta**), TO GO FROM MOUTH TO MOUTH; *mau a-tantira m'kamwa m'kamwa, a-tantira-tantira.*

Tantula, ku, I., SEPARATE TO ONE SIDE; divide; as *tapa; ku-tantula ichi.*

tantuka, -utsa, -udwa.

Tantula, II., the CALF OF THE LEG, as *kasumbu; la* class; *tanta;* Chikunda, *chisumbu.*

Tantwe, A FLAT ROCK, where things are spread to dry, flour pounded; *a-anika ufa pa tantwe; la* class.

Tanu, I., stretching, *tanula.*

II. Your, of *ta* class, and *ta* diminutive plural; (Chikunda, *pianu.*)

Tanula, ku, TO STRETCH OUT; *tanula mpira, tanula chingwe ndi zichiri*, peg out string; *tanula chikopa, pula, nsinga:* see also **Tamula, Tanta.**

tanuka, -utsa, -udwa; tanulula; tanuzitsa; tanulira, &c.; *u-sa-li-tanule piko la namsinsi*, do not stretch out the bat's wing.

Tansa, ku, TO STRETCH FORTH, one's hand, one's legs; TO SIT WITH ONE'S LEGS ONE ON EACH SIDE OF THE FIRE; *tanza myendo, tanza manja; uko mwendo ji, uko mwendo ji, ngati anzako safuna ku-ota nawe-i*, if you have the whole fire to yourself; *a-tanzira moto, a-tanza pa moto.*

tansira, -itsa, -idwa, -ika, -ana—see also **Tansa.**

Tanze, the stamping down of the foot before the chief in a WAR-DANCE; *wina a-dza-ku-dza-tsira tanze pa mfumu pi! di! mwendo di! mfuti di! nanena, mfumu, ife ti-ri-po sa-nga-ku-pe antu ife si-ti-na-fe*, one in the war-dance comes and stretches (*tanza*) his leg, stamping down his foot before his chief, saying, Chief, we are here, none can come to kill you, for we are not dead yet.

Tanzi, WELL, to be well; *a-li-tanzi*, he is well; or *a-li-m'tanzi, a-li-po, a-li chiwere, a-li ndi moyo, a-li bwino; la* class.

Tao, their, of *ta* class, or *ti* diminutive plural; *zi-tola-tola tirombo tao*, the ants carry off their burdens.

Tapa, ku, TO DIVIDE; to take a portion of; take, leaving some; *tapira uyu*, give a portion to him. As *tema, ku tema nsima* (not *tapa*), to break off and eat *nsima; temera*, give one's companion some; but *tapa nyemba*, divide beans; *tapira*, help one's companion. *Ku-tapa dote, ufa, nyemba, zintu mtedza, za-m'nkokwe*, to take some earth, flour, beans, corn, nuts, some out of the store, or of anything soft, loose, and thus divisible. *Ku-tapa nsaru* is to take one piece, not *ng'amba*, which is to tear off a portion; *ng'amba ke! gawa twe! tapa pye!*

A-tapa na-unda mbanda, they take a portion and work it into a lump. *A-pera pa mpero na-ngo-tapa mpale na-ngo-dia*, she grinds on the stone and takes a portion of the broken grain and eats while she grinds.

Tapika, easy to partake; *tapitsa*, take much; *tapirana*, divide; *tapidwa.*

[The root *ta* is the spreading out of the soft things of which *tapa* treats; the *p* modification indicates the softness and division. Hence *tapasa*, to crumble down; *chitapwi*, a muddy pool; *tapsya, tambsa*, walking in soft mud; *ntapo*, a place where ore is dug out; *matope*, mud.]

Tapasa, ku, or **tapata,** TO BREAK DOWN, CRUMBLE DOWN, of anything soft—*e.g.*, leaves of *chinangwa* (cassava), which are then called *mtapasa*, *q.v.*, potatoes, *mtembe*, *mkwani;* also **tapasika,** to make soft, cook soft, *ndiwo*, salt leaves; (root idea, *ta* and *tapa*, the *tapasa* being of the form *takasa*, *pukusa*, &c.)

Tapsya, walking in soft mud, *tapsya-tapsya;* also weak, without power — see **Tampsya**; Chikunda, *thapyu*.

Tapu, gluey, viscid, of boiled vegetable; or *ndere* moss or slime.

Tapula, ku, as *nandula*, to draw out what is viscid or adhesive.

Tapwi, walking in mud; Chikunda, *thapwi*.

Tapwira, ku, TO TREAD IN MUD OR SLIME; *tapwirika*, be soft, slimy; *antu a-tapwira m'matope, a-enda tapwi tapwi; nda tapwira matubsi a nyama; nda-gwa nda-tapwira m'matope*, I fell into the mud; *nda-tapwira zo-ipa ku-ipa ku pazi kwanga-ku*, I trod upon something nasty and soft; *matope a tapwirika*.

tapwiritsa, -idwa, -ira.

Tapwito, a species of cucumber with sharp spines, *minga yo-lasa*.

Tar-; for words beginning thus, see **Tal-**.

Tara—see **Tala**; hut wall.

Tari, far away; *njala za-zi-tari-zi-tari*, famine for a long time. See **Tali.**

Tarika, ku, to be far away. See **Talika.**

Tasa, FLAT; *po-ti tasa*, being flat, or where it is flat; *yalika mpasa tasa tasa*, spread the mat out flat; of a hill, flat on the top; of a house, with a flat roof; of a person's head, *ta-ona tasa wache, mtu wa tasa-o*.

tasalala, ku, TO BE FLAT; to be shallow; *nyumba ya-tasalala* or *njo-ti tasa* (*ya-tasalala*, note, perfect tense, used for state or condition); a fowl's sitting is *bwatamira*, rather than *tasalala*, but *chule a-tasalala, ng'ona a-tasalala*, of a frog squatting, a crocodile basking; also *pira la tasalala*, of a flat-topped hill.

tasalira (*mtu wo-tasalira*), **tasalika** (*nsomba pa bwalizo wa pa moto*, put the fish flat on the rack for drying; *tasalika mpasa*); **tasalitsa, -idwa; tasalirira, -itsa, -idwa, -ika.**

tasama, ku, to be flat, spread out, as *tasalala* above; *tasamitsa chindu, mutu;* **tasamika,** spread out flat, *nsomba, mpasa;* **tasamula, ku,** *bweza-nso za-tasa*.

tasar-, see **tasal-.**

tasika, ku, to spread out; *tasika nsomba ya chibani*, as *yalika; antu a-tasikana, a-ng'ambana a-pana*, the people kill each other, literally cut each other open and leave them thus lying dead; *antu a-tasikana m'njira ya ku uje*, there is fighting on the road to So-and-so; also *tasichira*.

tasikira, -itsa, -ika, -idwa, -ana.

Tata, ku, I., TO BREATHE HARD, or STRUGGLE, IN DEATH; also to wish for, LONG FOR, pant for; *a-tatira ku nka m'tenyo*, he longs to go hunting; *nkuku i-tata i-fa*, the fowl pants and dies; *a-li-ku-tata ndi moyo—i.e., ku-puma nkweza*, or *ntunduli*, he breathes hard; *a-tata ndi imfa*, he pants in death; *kantu ka-ndi-tatitsa, ku-saukira kantu*, it makes me long for it; *ndi-tatira ku-dziko-ko; ndi tata ndi ntima.*

tatira, -itsa, -idwa, -ika; synonyms, *lakalaka*, &c., *q.v.; pupa, paparara, q.v.*

Tata, ku, II., **ku-tata-tata,** as *tanta-tanta*, TO CLIMB AND RUN AS CREEPERS, also of a good crop of maize, as *anja; kondwa*, TO BE LUXURIANT; *tatira*.

[*Zimanga za-tanda zi-kondwa pano, mbatata za-tanda-tanda-po pano;* of creepers, *tanta*, of maize, *tanda*.]

Tatala, ku, TO BE BLIND, *ku tatala maso;* to be unable to see well; with mist or skin over one's eyes.

Tatao, SIZE, GREATNESS; bigness; *kwa tatao, mwa tatao, za-tatao, pa tatao*, greatly; *tatao wache*, its hugeness; *a-banyiritsa kwa tatao*, he takes a big hem; *ku-m'kamwa kwa tatao.*

Tate, FATHER, also in reverence, master; *atate*, plu., used for respect; *atate wanga*, my father; also *atatu-wanga, atatu-wako;* some say *tatu*, but *tate watu*, most common; Chikunda, *baba*.

[Uncle is *atate wamng'ono*, on the father's side; aunt, *tate wa nkazi*, on father's side; aunt on mother's side, *amache-wa-mng'ono*; uncle on mother's side, *amache-mwamna*.]

Tati, I., do (imperative), also we have done or said; *ta-ti choincho*. See **Ti**.

II. Thin, small-bellied; verb *tatima* (below); *ku mimba tati ndi njala*, thin with hunger; *agaru ena a-kala a-ku-mimba kwa tati*, dogs (*e.g.*, the grey-hound) have very thin waist or belly.

Tatima, ku, TO BE THIN, thin-waisted, SMALL-BELLIED; *awa a-tatima, agaru a-tatima; ning'a*, narrow-necked, or narrow round the waist.

tatimira, -itsa, -ika, -idwa; also with same meaning, **tatimula**.

Tatu, I., father. See **Tate**.

II. THREE; *zitatu, itatu, atatu; katatu*, thrice; *chitatu, cha-chitatu, la-chitatu*, &c., *tsa-chitatu*, third; *ku-tatu*, as *ku-wiri*, three together.

III. Our, of *ta* class, and *ta* diminutive.

Tau tau, the feeling of one's limbs in fear, *malungo tau tau*, creeping.

Taula, I., throb; *ndula, dumula*.

II. **Ku taula**, and **taulira**, TO TELL, INFORM, WARN; Yao, *tagula*; also *tamula, lamula*.

taulika, -itsa, -idwa, -ana.

Tawa, ku, I., TO RUN AWAY; *na-tawa chinkwambi*, and (the chickens) run away from the hawk; *ti-tawa nkondo*, we flee from the battle; *ti-tawira nkondo*, we flee because of the war coming, *ti-tawira ku piri*, and escape to the hill; *nyama zi-tawa moto*, the game runs from the bush-fire; *kapolo a-tawira mbuyache*, the slave runs away from his master.

tawika as *pitika* (opportunity, &c., to escape); *tawitsa*, run fast, or of many running, or cause to run; *ta-widwa, -ana*.

II. TO SPREAD as pumpkins; *mitsitsi i-tawa-tawa*, twine about, spread; *maungu a-ti tawa, i-tamba mitawi mitawi*.

III. **Tawa**, a stick without knots or joints; the SPACE BETWEEN THE JOINTS—*e.g.*, in a sugar-cane; plu. *matawa; la* class; A LENGTH; also—

IV. LENGTH, *tawa la mtu*, length of head; *tawa la mbvi lo-ti-choinchi*, the length (smooth and straight) of the arrow is so much; *la* class.

V. Long lines of many coming, as people coming in a line together along the path, as a snake, *mpingo tawa!* a multitude coming along the road; *antu ambiri a-li-ku-dzera pamodzi tawa*, many coming at once; *a-li-ku-dza tsilu, tawa;* also of a path long and straight, *njira ya tawa tawa; njoka i-enda tawa tawa*, the snake glides along; GLIDING LINE.

VI. HEIGHT; *tawa la mwamna*, the man's height; *tawa la-li-fupi*, short height or stature; of a tree, &c.; *la* class; Chikunda, *jimo*.

Tawala, LENGTH, EXTENT; *tawala tache ti-ri ta-bwino; myendo i-tawalika i-chita tawala*.

[It is of the *t-* class, as *tulo, tulo tache*.]

tawalika, ku, to stretch, be long.

Tawale, A POOL, in the *dambo* or grass plain; *m'dambo mu-kala matawale, pa-tawale ku-ka-dza ndipo padza madzi m'malimwe ndipo pa-uma*, in the *dambo* plain there are pools; when the pool comes and there is water, in the dry season it dries up; *taware*.

[Derivation—*tawa* root, spreading, *ta* as in *tamanda*; the derivation of these words is certainly not *tama*, to sit, because the *tamanda* remains, and *tawa*, to flee, because the *tawale* dries up. Also *tanda*.]

Tawe-tawe, SPREADING ALL OVER, as water in a flood.

Taweya, or **chitaweya**, *madea a nsonga*; SECOND HUSK; after the first husk is taken away and the grain is again sifted.

Tawo, LENGTH; A LENGTH, the smooth part BETWEEN THE CANE KNOTS; *tawo la masamba a njobvu, tawo la muntu; la* class; *matawo*, plu.

Taya, ku, TO THROW AWAY; TO LOSE; throw off; put away; TO PLANT; BURY; to put.

Ku taya moyo—kodi u-funa ku-taya moyo wa-m'chibadi, do you wish to throw your life away like the fragment of a broken pot? *Ku-taya kantu komwe ka-ku-sukira*, to throw away something which is worn out, or ceases

to please; *ku-taya makoko*, throw away the husks. *Ku-taya mankwala*, to throw away (not as we do, but to carefully bury beneath a tree) the medicine, after one is better. *Kunja ndi-taye ku mpepo, taya mpwea, taya mpepo*, let me breathe fresh air, out into the fresh air.

O-sa-zi-taya ng'ombe, without losing one of the cattle. *Mwana wa-taya mpeni*, the child has lost the knife.

Ku-taya zirope, to throw off the effects (the madness) of having murdered a man, by fierce dancing, or by cutting up the body; *ku taya ziwanda. Ta-ndi-taya*, let my hand go, let me go! (opposite, *kanirira*).

Taya m'manda, bury; *ti-ka-taye mtembo* (as *ika*), let us go and bury him. *Ti-da-taya mbeu pansi*, or *ku munda*, we planted the seed.

Taya bere m'kamwa, put the breast in the infant's mouth. *Taya apa* = *ika apa*, put it down here.

tayika, ku, to be lost, lose one's way; also to be dead; of water in a flood, to overflow, *madzi a-tayikira*; to be spilled over, *ufa wa-tayika, mkanda, madzi*; **ku tayika m'moyo,** TO BE LOST, perish (as *ku taya moyo*); *nda-tayika ku moto*, I am 'done for,' the fire is all round; *nda-tayika mu imfa*, I'm a dead man; *nda-tayika, nda-sokera, nda-tayika m'tengo*, or *sokonekera*, I have lost my way.

tayikira, -itsa, -idwa; also *taichira, tayichira*; or *taia, taika*, &c.

Taye-taye, SPREADING, as *tawe*; of water in flood.

Tayo, PAYMENT FOR NOTHING, BLAME WITHOUT FAULT; unjust, though in a way legal, treatment; as if war were to come upon a person not involved in the quarrel, or a *mlandu* involve one for what is not one's own fault; he who thus brings this hard treatment upon another is **wa-tayo,** *emwe a-lipiritsa mnzache kwa mirandu yo-panda pache, ndiye wa-tayo; wa-ndi-taya tayo,* you have blamed me, and involved me in trouble for no cause, no fault of mine; *la* class.

Tayo, in Chikunda, **no,** a decided *no*; like *gwamba* in Chiyao.

Tazama, ku, TO WALK DELICATELY, badly, because of pain or sores—*e.g.*, when one has rubbed the skin off one's leg after a long walk—see **Talama**; it has sometimes evil suggestions.

Tazi, kicking, and—

Tazima, ku, TO KICK, with the leg; as an animal dying; for *tsalima, q.v.*; *kantu ko-fa ka-tazima ndi myendo yache,* an animal dying kicks with its legs; *antu a-ku-fa na-malizika na-chita tsali-tsali,* or *tazi tazi, a-tazima*; to kick a ball is *ku-menya mpira mwendo,* not *tazima*; *tazimira*, &c.

TE, I., CUTTING something firm or hard, *ku dula te!*

II. TEARING, firm cloth, *ng'amba ke!* and also *te*; *ta-ti te!* or *ta-ti de!*

III. The noise of cocking a gun, putting the doggerhead back.

IV. **Te** (pronounced with a prolonged *e*, as in 'held'), ROUND, clear round; as tattoo-marks of Atonga; ROUNDED off; as the moon, a round basket, &c.; *ku-zungulira te! ka-dziko kanga ka-ngo-ti te,* my little bit of country or land is rounded so; also *dziko la mimba yei-ng'ono, ka-tambalala pang'ono,* territory of small content or extent.

V. CLEAR AND OPEN, as open country; *udzu wonse u-ta-ku-lima-lima, mitengo bi, po-ti te te te!* a cleared bit of land; as *po-yera, mbe*; also of water, *madzi a chigumula a-li te te te.*

VI. SPLITTING, SCATTERING; **te te te,** of *teteka*; as of *chamba* seeds, *pokoso lache te te te!* (also heard of *chamba* as growing into knops; the shade, however, is *gu!* and *toh*).

VII. Finished off, of *tera.*

VIII. *Te,* SHAKING.

IX. *Te te te,* CLUCKING, of a hen.

X. For *ta-i*, diphthong; *si-ti-nga-te-ku-dia*, we cannot eat. See **Ta.**

Teama—see **Tewama**—bend.

Teba, ku, TO CUT FIREWOOD, BREAK sticks, either with one's hands or with an axe; *ku teba nkuni*; to gather firewood; as also *tema*, but *teba* is almost even pick up firewood. *T'ie ti-tebe*

matsatsa m'mwamba-mo; teba ga! teba tyo or *sio! teba be!* (*beh*).

tebera, -etsa, -edwa, -eka.

[It is of the same root as *tema*, but distinct from it.

Midzodzo yo-teba, the *mdzodzo* ants which carry burdens (as if firewood) in their mouths.]

Tebu, breaking across; Chikunda, *tebvu, tevu.*

Tebula, ku, to break across; break off; a stick, a stalk, a brittle plant stalk.

Ta-ndi-tebulire msinde wo-sadzula-sadzula-o, break me off a piece of peeled sweet stalk. *Tebula nsonga ya kantu ko-mera pansi ko-sa-kwima-i*, break off the end of a shoot of tender growth. *Tebula tsatsa tebu, tsatsa la-***tebuka, tebutsa** *tsatsa-lo; nyani a-tebula ntambi*, the baboon breaks the branch. *Tebula kantu ka ntema*, something soft, or *chikuni*, something hard.

tebudwa; tebulira, &c.; **tebukira**, &c.; **tebukula; tebutsutsa; tebutsula**; synonymous, *tyoka, tyola; dula; tema.*

Tebwe, PEACE; like *mtendere; tebwe la dziko; la* class; plu. *matebwe.*

Tebwerebwe, LOOSE HANGING, SLACK; of a bow, unstrung; *chingwe cha-gwa tebwerebwe, nsinga ya-gwa twebwerebwe*, or *tebwerebe*, the string is loose; also the 'dewlap' of a cow; *la* class.

Teche-teche, FEAR, TREMBLING; shaking with fear; also **teke-teke**; state of alarm or panic; of *tekeseka*; also *tenje-tenje*, shaking; *mau a kuti chintu chi-ri-ku-dza, cha-fika nditu, ndi za-ku-ona zino*, words saying that something is coming, it is come, these things are true: *mau a teche-teche, manta a-kulira*, words of trembling, cowardice is increasing.

Techemera, ku, to shake with fear, BE AFRAID; also **ku techemeza**, to address one's words in fear or reverence.

Antu a-mbu-techemera ti-ri pano, people tremble for we are here; *m'sama-techemera ao ndi amna anzatu, ti-onana nao*, do not fear, they are men and so are we, we shall fight together with them. *Tie ti-sunte*, or *ti-sunze pano ti-ka-imire m'tsogolo-mo*, to fear, and so to say, come let us move off a little and wait on in front. *Ku-techemeza mau, a-ku-lemekeza mfumu, ku-li-enjetsa mau a ufumu ku-li-kuza dzina la-li-kulu*, to show fear or reverence in one's words, to add the words of his chiefly dignity (give him his titles), and the name of great respect.

techemeka, -edwa, -etsa; also **tekemera**; see also **tekesa, tekeseka**, to shake; and *tekenya, takanya.*

Techera, ku, TO STRING BEADS INTO A HEAD-DRESS; also TO TIE UP THE BUNCHES OF HAIR, to prevent them curling, and thus to produce a long shaggy head of hair; *techera mkanda, techera minzu* — see **Teka** below for description.

Tedwa, ku, to be finished. See **Ta.**

Teka, ku, I., to be able to be done. See **Ta.**

II. **Ku teka**, *ku teka minzu, teka chiringaniza*, TO PLAIT THE HAIR INTO LITTLE BUNCHES TIED UP WITH MLAZA-LEAF STRING; also of cutting the hair evenly all round; also **ku tekera**, and **techera**: *ku tekera chuma, tekera mkanda*, to string beads on the hair (frequently red beads and of largish size), so as to produce a head of beads, sometimes a wig being made on an artificial ground and dressed as if it were hair.

[*Njombi a-zi-tserenga mlaza na-sia ku-nsonga kwache tsitsi lambiri*, they wind round the little tufts of hair with *mlaza* string and leaf, much hair fluffy at the end. *Mpeni u-techere minzu nunga-bwereka*, the knife is a penknife for making hair curls, not for lending for work; also *nkwangwa wo-techera minzu*, an axe for ornament, not for work; the phrase *techera minzu* being used figuratively. *Tsitsi li-kula a-dula mlaza na-teka ndi wina*, when the hair grows they cut off the *mlaza* string and wind it up again with a longer bit.

There are various ways of ornamenting the hair, but this is intended to straighten out the curl and produce length of hair. The head-dress is called *chitunga.*]

III. Of meat, TO BE BAD, DECAYED; *nyama ya-bvunda, ya-teka:* **tekera, -etsa, -edwa, -eka.**

IV. **Teka-teka, ku**, to shake, in walking, shake with fear; to be loose,

flaccid (*e* short and sharp); see also **Teche-teche, Techemera.**

A-ta-nyamula kantu ko-lemera a-enda teka-teka, if they carry something very heavy they shake with it.

V. **Teka teka**, the cry of the *manchichi* owl; *a-laula maliro ndi teka teka*, it foretells death with the cry of *teka teka*.

VI. **Teka**, A PORTION, not the whole; a vessel half filled; *ku tsala teka*, half emptied, half drained; of grain-stores (*ko-dzazaza m'nkokwe*, in filling the grain-basket); *za-chita teka, teka za-esa pakati* (*zintu*), the grain half fills the basket. In beer-drinking the first *mbia* or jar (*mbia za mateka*, half-filled jars) is kept for friends and tasting, the other full ones are reserved for the feast; *la* class; plu. *mateka*.

Moa ngwa teka; muno mu-li-mo wa teka (*moa*). *U-ka-ka-ona moa wa teka ndiwo u-ka-leke, u-ka-ka-ona moa wodzaza ndiwo u-ka-tenge*, if you see a half-filled jar, leave it, but if you see a full one, bring it. *Ka-ang'ane teka la moa*, see if the vessel is half-full. *Mkono wa teka*, an arm with brass wire or ivory rings coming half-way up to the elbow. *Tenga la teka-lo*, a half.

VII. **Teka, tekani**, for *ta-ika, ta ikani*, put, place; *tekani ti-a-ngo-daiza malonda anu*.

Teke, I., **teke-teke, as teche-teche**, alarmed; *kunja ku-li teke-teke*, outside there is danger; a state of ALARM or PANIC. Also II., SHAKING, of *tekeseka* or *tenje-tenje*.

III. SITTING or LYING QUIET, *ku kala pe teke teke teke; ku-gona bwino ku-fatsa*, lying easily and lightly.

Tekemera, ku—see **Techemera**—to fear.

Tekenya, ku, TO SHAKE; also *takanya*.

Tekera, ku—see **Techera**—to string beads.

Tekesa, ku, TO SHAKE, and **tekeseka, ku**, TO BE SHAKEN; also *tengeseka*.

Mtengo u-tekeseka, the tree shakes, or *tengeseka*. *Madzi a-tekeseka; mau-dzu; u-sa-tekese madzi*, do not shake the water. *Mpambe i-tekesa m'ntaka-yo*, the thunder shakes the ground.

tekesera, -etsa, -edwa, -eka.

[It is of the form *takasa, pukusa*, &c. The *k* becoming *g*, and nasalised, produces *tengesa*, which is the same word very little modified in meaning.]

Teku, THE LAPPING OF WATER against the side of a vessel; *madzi a-ti teku teku*; the sound is also *gabvi gabvi*, which, when pronounced deliberately *ga-bvi*, with accent on *ga*, gives the exact rendering of the lapping of water against the side of the jar.

Tel-; for words in **Tel-** see **Ter-**. *Tela* (dry up), see **Tera**; *teleka* (set down), see **Tereka**; *telekere*—see **Terechere**; and *telele*, of many kinds of *ndiwo* or leaf vegetable which become gluey when boiled—see **Terere.**

Telu, SINKING, COLLAPSING; as of water, *madzi a-choka telu telu telu*, drying up, sinking in; of belly becoming empty and hollow; *mimba i-tsika telu-telu i-pwa ku-tupa kwache*.

Tema, ku, I., TO CUT; *tema chikusi, tema mtengo tema misinde*, cut a log of wood, cut down a tree (also *dula, lika*), cut down sweet-cane stalks; *tema nsima*, eat *nsima*, because of the breaking or cutting a portion off with one's hand; *tema mpini*, cut tattoo-marks the second time, the first cutting being merely the setting off of the pattern; *tema mtu*, bleed from the temples, *kuti mwazi u-choke, na-ika mankwala pa mpini*, and put medicine in the cut made; *midzodzo yo-tema* (=*yo tenga katundu, i-tema i-tenga m'pa-kamwa, i-gwira nchito kunja*, they carry loads, cutting and carrying them in their mouth). See **Teba.**

Tema ndi-ku-lawire, cut a bit that I may taste it for you (the owner does not taste it first). *A-ndi-temera de de de m'manja-manja poka, zi-ndiwo pamwamba psi, a-ndi-kokolera pamwamba mpsi*, he divides me a generous helping, smooth all round, and puts it into my hands held out to receive it (*poka*), a large quantity of *ndiwo* relish he heaps for me upon the top (*psi*), pressing down. *Nda-teme-*

dwa pa tupi ndi nkwanga ; a-ndi-tema ndi mpeni ; a-ndi-tema ndi ndodo, I cut myself with an axe ; he cuts me with a knife, or with a stick. *Ko-temeponi mtengo uja* (*ka-u-temeni-po*), cut that tree just there.

temera, -etsa (cut deep), **-edwa, -ana** : *temeka-temeka, sweka-sweka, nyenya*, cut, broken, crumbled down. Synonyms — *dula, q.v., lika, cheka, senga, sema*, &c., &c.

II. **Tema**, BUSH CUT DOWN for firewood ; a place where the trees are cut down ; *la* class ; plu. *matema*.

III. **Tema**, for *ta-ima*, WAIT A BIT, hold ! *temani*, for *ta-imani ;* also heard as our word 'right !'

Temba, ku, I., TO CARRY ON A POLE BETWEEN TWO ; also to carry two burdens on one stick over the shoulder, *ku-temba masango*, to carry bundles thus.

tembera, -etsa, -eka, -edwa.

II. **Temba**, a minnow ; small, white ; *matemba ; la* class.

Tembenuka, ku, TO TURN ROUND, TO CHANGE ; *ku-tembenuka mtima*, to change one's heart or mind ; also **tembenula** and **tembenuza** (active), to change.

Ku-tembenuza maso, to turn one's eyes aside. *Ku-tembenuza dzina*, to change one's name. *A-tembenuza nyama i-ka-fa*, they turn over the beast if it be dead. *A-tembenuza chipaka chaka china*, they turn the grain-store table next year. *Tembenuza mpasa*, turn the mat over. *Tembenuzana*, as children at play.

tembenukira, &c. ; **tembenuzira**, &c.

[Synonyms—*sanduliza, pitikula, sintaniza.*]

Tembeta, ku, TO CARRY SUSPENDED on a pole, as men carry a load, too heavy for one, or as they carry a corpse to the grave (hence the name for a corpse, *ntembo*) ; also to carry over one's shoulder upon a stick, one before and one behind ; also *temba. Mitengo ndo-tembeta, ndo-tanda*, poles crossed for suspending.

tembetera, -etsa, -edwa, -eka, -ana.

Temera, ku, to cut bark, &c., for medicine ; *ku-temera mankwala ; mu-ntu wo-temedwa mankwala*, a person treated with medicine inserted in the cut. See **Tema.**

Temuka, ku, to be divided from, taken out of, and a portion left ; *ku-tsala teka*, a half left ; and—

temula, ku, I., TO TAKE OUT A PORTION and leave the rest ; the *-ula* form of *tema*, to divide or cut—*i.e.*, divide out, separate out—*e.g.*, out of a full pot, jar, or pail ; also of hoeing a large piece of ground, hoeing it out of the bush.

Wa-u-temula moa wa-u-dzetsa teka moa, he has taken out some beer—*i.e.*, has left a *teka*, half-full jar. *Temula-mo*, take some out. *Nda-i-temula ndime nda-i-dzera msanga ndime*, I have hoed out a large piece. *Madzi a-temuka*, the water is taken out.

Temula, ku, II., to be bright, clear ; of the sky ; *mvula i-ri-ku-kata ku-liku-temula, tieni*, the rain is over, it is clear, come along ; **pesuka**, and **pesula.**

temutsa, -udwa.

Temwe, broad, big belly ; as *mwete, kumwe.*

Tendebsya, LOOSE AND HANGING ; weak, with no firmness or strength ; *nsinga ya uta ya-gwa tendebsya*, the bow-string has become loose, as when the spring of the bow gives way (*ya-choka mpamvu za uta*) ; *nyama i-ri tendebsya, mpamvu za chima*, the animal is weak, its strength fails ; to lower anything hanging by a string, so that the string is no longer tight ; *la* class ; *matendebsya ;* root *te*, shake.

Tendere, THE BUTT OF A GUN ; *la* class ; plu. *matendere ;* also *pondo ;* Chikunda, *tako.*

Tendeula, ku, TO CUT ROUND IN A CIRCLE, and thence to hollow out ; a piece of meat (*ntuli*), the mouth of a gourd cup, a tonsured head, a piece of skin (*a tendeula chikopa* or *mabvalanguo, na-chotsa kau*), the fireplace, clear cut, hollowed out of the smooth hard floor of a native hut.

tendeuka, -utsa ; *tendeulira*, &c.

Tendeza, ku, TO CUT SMOOTH WITH A KNIFE, cut clear round ; to enlarge the mouth of the gourd cup when the

shell is dry; *ku-tendezera kuti ngwiro*, to finish as in smoothing the end of a stick, cutting across the grain; *tendeza uta, dula bwino ku nsonga, bango la kaliwo, nsikwa*, cut smooth anything hard and brittle, as the end of the bow, the reed of a pipe, the gourd shell of a top; *pa nsonga pache ndi po-tendezera*, the end is clearly cut; also **lingula**, to cut out evenly, as the bottom of an *mtondo*.

Also **tendedza**; **tendezera**; **tendezetsa, -edwa, -eka.**

[The difference between *tendeula* and *tendeza* is, that the one means cutting round, cutting out (the *-ula* reversive), and the other refers to the sharp, crisp cutting across the grain, while both mean cutting clear.]

Tendo, PUMPKIN-SEEDS COOKED, roasted, pounded, and made into A SOFT MASH; also ground-nuts, *nzama* beans, or *chitowe* oil-seed similarly treated and added to the *ndiwo* relish or eaten with *nsima* as relish; the oil which all of these contain is very palatable and nourishing; *tendo la mtedza, la ntanga za maungu*, &c.; *la* class; *matendo;* also *msinjilo.*

Tene, to do so, say so, be so; as **tere**; *u-ka tene*, it is so high, so big, &c.; *a-tene=a-ti choinchi, mo-ti choinchi*, they do so, do thus; *tene ichi*, do this; as *tere, q.v.*

[*Tere-ko* or *tene-ko ku nkokwe*, put it right thus there; *terepo, pita umo*, this way, go there; *inde kwa-tere-po*, yes, it was quite the case; *ndi-ma-tere-po cha msampa-u ndi-ku-ona ndi-na-kola nyama yet-kulu*, I always set the trap so, and that is how I caught a large beast. *Tene=tere*, in these instances.]

Tenenga, *ku bvala tenenga*, TO DRESS IN SHORT CLOTH, which does not cover the knees; *maondo ndiwo a-ti tenenga*, the knees are exposed or bare, *ku-samiza maondo.*

Tenga, ku, I., TO TAKE; CARRY, also BRING, **tengera**, *ndi-tengera icho*, bring me that—*i.e.*, take it for me; *ka-ndi-tengere*, go and bring to me (as *i-dza-nacho*, come here with it—*i.e.*, bring it to me).

Also as in our phrase, 'take and'—*e.g.*, *ku-tenga ntiti ku-loza m'njira*, to sit sideways—*i.e.*, take one's side and point it waywards; *na-tenga na-ika mitu ku komo*, they lie with heads to the door.

Also *tenga ntenda*, catch a *tenga manyazi*, become ashan *ngera luso*, to find wisdom, in (*chifukwa cha atate wache*).

Also *tenga mpasa m'nyumb* out a mat from the house—*i* it in the house (bring it o understood from the connectio *tenga icho*, thus, get me that *icho*, give me that which is hands. *Ku-ka-tenga chimang* in maize from the garden—*i.* (the context supplies the re

Tenga katundu, carry a *Ku-tenga mtsuko na-ika pa* take a jar and put it on one *Ku-tenga-tenga zao*, to get t customed food. *Mtenga*, a c messenger; *wa-mtenga;* pl *ngatenga.*

Tengera—mtengo wo-tengera tengezana, a stick for carryi loads. *Tengeka—katundu wo-* able to be carried; *ku-dzi-ten ka*, to take himself off. *Te* see **Tengeza** below.

II. **Tenga, ku**, TO BE LIKE; *wa-tenga atatu wache, wa-ten wache*, the child is like his fat his elder brother; *mwana wa cha atatu wache*, works, acts father.

tengera, -etsa, -edwa, -ana.

III. **Tenga, ku**, TO COME AT A PLACE; leave one's ow the *e* is aspirated; *t'enga;* a ger is *wa-mtenga* (*e* aspirat this probably gives a better d —viz., one sent—than the oth one who takes or brings.

tengira, -itsa, -idwa, -ika.

Tengera, -edwa, &c. See **Tenga.**

Tengeza, ku, TO SHAKE; *tengesa mitengo*, the wind sh trees; *nsomba i-ri-ku-tengesa* the fish is shaking the float; **ka**, to be shaken; *madzi o-e ka*, still water; as *tekesa, q.v sera*, &c.

Tengeza, ku, I., to help t *mwana a-tengeza mkulu*, th follows the older person, carr

lle, or part of the burden, for

kulu wa-m'churukira katundu sanyamule eka, wa-m'tengeza katumwana, when the older person too many things to carry and ıot manage them all himself, the l carries some for him. *Taima ku-tengeze a-churukitsa matumba-o*, ; and I shall carry some for you.

lso tengezana, *a-li-ku-tengezana ıbo*, they sing in parts. *Mau a-ezana ndi malowe*, the words and) answer, as *landirana*, &c. *Ku-ezana*, also, to carry between two.

engeza, II., a place with high s ; *la* class.

engo, BUSH ; *m'tengo*, in the bush ; o *ilo*, that part of the bush ; *u-* z *m'tengo*, you say evil, or stupid, gs ; a mad person generally goes into the bush, a person grieved in d may do the same ; *ku-gona ngo* is to have no home, or be en from one's home ; *tengo la-*z, *ku-psya tengo*, burning the h ; it is of *la* class.

tengo, a tree, from *tenga*, to carry ; but o, bush ; *t'engo* probably from *t'enga*, go ı one's place. Synonyms—*chiri*, Chikusanga.]

'engula, ku, TO CAUSE ONE'S HEART BE FAINT, and **tenguka,** to be faint, h hunger or with the sun ; to be :y, and stagger, as in poisoning h tobacco.

Vjala ya-ndi-tengula ; dzuwa la-- tengula ; m'maso mdima bii. ima wanga u-li-ku-tenguka ndi-kazakudia, my heart is faint, I must

Wa-ku-tengula fodia, m'maso ima bii, po-turuka a-pita na-gunda utu, tobacco has made him giddy, eyes are shut, in going out of the ıse he staggers against the door-t. *Wa-***lenguka** or *tenguka ndi ıda.*

engutsa, -udwa.

'enjera, ku—see **Tenga, Tengera**—e.

'eno, DO SO. See **Tene,** and **Tere,** :o.

'enta, ku, TO BE HOT ; TO BURN ; to warm ; to set fire to ; also **kunta,** burn, say burn paper.

Lero ku-tenta, it is hot to day. *Dzuwa la-tentetsa kunja kuno*, the sun is very hot outside here. *Kunja kwatenta*, or *ku-li-ku-tenta*, it is very hot outside. *Madzi a-tenta futirani mtalo-i*, the water is hot, pour it into the pot. *Ku-tenta udzu, mudzi, tengo*, to burn the grass, a village, the bush. *Madzi o-tenta*, hot or warm water. *Nkondo ya-tenta tsasa*, the foe have burned their camp (and gone, or removed). *A-tentana moto m'nyumba*, they are quarrelling in the house.

tentera, -etsa, -edwa, -eka, -ana.

Tente, A PRECIPICE ; *ku tente*, as *ku pompo ; ku pedi ; tente la-ku-ya iri ;* Yao, *lichenje ;* Chikunda, *chilinga ; yo !*

Tentemera, ku, to tremble. See **Ntentemera.**

Tenza, a species of tree ; *mwini wa uta wa-bwino*, out of which good bows are made.

Tepa, ku, TO BEND, TO SWAY FROM SIDE TO SIDE ; from being flexible, slim ; to vibrate.

Nsungwi yo-sa-kwima i-tepa-tepa ku nsonga kwache, the bamboo not full grown bends at the end. *I-ri-ku-tepa ntambi*, the branch bends, is like to break. *Mtepa u-tepa*, the fishing-rod bends. *Nsomba i-tepetsa mtepa*, the fish bends it much. *Bango la ndowa li-tepa-tepa, mzimbe u-tepa-tepa, nsungwi za mtoto zi-tepa-tepa pakati a-kazi-tembeta akulu*, the reeds bend, shake, the grown bamboo bends when the men are carrying a load on it between them. *Mpeni wanga u-tepa*, my knife is flexible.

tepera, -etsa, -edwa, -eka.

Tepe-tepe, soft and stringy, as boiled leaves ; also of *nsima*, not firm ; *wo-kula tupi msanga tepe tepe*, he has grown up quickly soft and unformed ; *nsima ya mkute ya-nyata nja tepe-tepe*, yesterday's *nsima* is moist and soft.

Teperera, ku, TO BE SOFT, WITH WATER ; soft and flabby ; *kuti nsima i-teperere*, that the porridge may be soft ; *tepereretsa, tepereredwa.*

Tepeta, ku, as *teperera*, TO BE WET ; SOFT WITH WATER ; and **tepetera.**

Nda-tepetera ndi mvula, I am wet.

with rain. *Nsaru ya-tepetera*, the cloth is wet. *Garu a-tepetera ndi-ku-oloka mtsinje*, the dog is wet by crossing the stream.

tepetetsa, tepetsedwa, tepetedwa; *i-ri tepetepedi; tepeteru, tepetu*, wet.

[*Nyowa, katamira*—synonyms.]

Tepetsera, ku, to slander, as *diepetsera.*

Tepu, SHAKING, of the body; FLEXIBLE, of steel, tree; *nyemba za mteba*, soft, ungrown beans; *tepu tepu.*

Tepula, ku, TO BEND; bend much; *tepula nsungwi*, catch it in the middle and shake it up and down; *tepula uta, tifula uta, mbvi wa-utali*, bend a bow much, for a long arrow.

tepuka, -utsa, -udwa.

Tera, ku, I., to finish; also finish, in the sense of complete destruction. See **Ta.**

II. To BE FLAT, or level, *apo mpotera.*

III. To DRY UP, SINK DOWN; **t'era** (*e* aspirated).

Tobvu la-tera, the froth has gone down. *Mtsinje wo-dzalira ndi madzi a mbvula, madzi a-ku-pita, a-nena kuti madzi a-tera*, the stream is full of water with the rain, when the water passes, they say, the water has fallen. *Madzi a-lowa pansi a-tera*, when the water sinks in, it is also said to subside. *Zimanga za ku nkokwe za-tera, zi-ri teka*, the grain in the grain-store diminishes, it half fills the basket. *Pfundo la-tera*, the boil goes down.

But, *Mbvula ya-tera, ya-lika, ya-yamba*, the rain has begun; *mbvula yo-yamba yo-tera*, the early rain, as if emptied from above.

Si-chi-m'tera ichi (*chidanzo*), this won't leave him. *Ubwanache su-m'tera-i, zintu za ubwana wache zi-ri-po-be*, he still is childish.

[There are two words—*tera* and *t'era*, to do, and to dry up; but the meanings overlap: *tera* II. is probably just *t'era*, subside, or *tera*, to be for finishing.]

Tere, ku, TO DO, SAY SO; **tero,** do in that manner; **tere,** do in this manner; *li-tere*, it is so; *i-tere*, &c.; *ndi-tere*, I do so, say so, yes; *ko-tere*, how? also in such a manner; chotere, thus or so; *cho-tere-pano, choterepa, choterepaja*, in this, that way; *njira i-fa-kuti? i-kala ni-tere, i-fa-ku-tere*, where does the path end? it ends in such and such a place.

teretse, also used intensive of *tere.*

[It is really a verb, as *ku-tere, ko-tere*, and *li-tere* show; but it is the only example of a verb not ending in *a* (*tero*, of course, as *tere*); *ti* in *kuti* is almost explainable on an adverbial hypothesis, while *ku-tari, ku-fupi, wiri*, &c., are distinctly interjectional adverbs, *talika, fupika* being the verbs.

Tere is probably *tera-i*, from *ta*, 'doing this,' and *tero*, for *tera-o* or *tera-u*, 'doing that'; *tene* and *teno* are other forms of the same.]

Terechere, well set down or placed; and **terechera**; *mwala u-ngo-ti terechere*, the stone is well placed. See **Tereka** below.

Tereka, ku, TO SET WELL DOWN or upon; TO PUT A POT UPON THE FIRE (*ku-ika ntalo pa moto*); also *terekera* and *terechera, mpika wa-terekera bwino pa moto*, the pot was well set on the fire; *mwala wa-terekera pansi*, the stone was well set on the ground.

terekesa, ku, TO PLACE ON THE GROUND, SET DOWN; to place upright, straight, well; of a pot, house, box, or anything thus set; *mwamna wa-terekeza kanyumba*, the man set his house well; *terekezeka iwe*, sit well, sit up straight.

terekeze, terekezu.

terekera, -etsa, -edwa, -eka; **terekezedwa, -eka.**

Terera, ku, TO BE SLIPPERY; TO BE SOFT, AS STRINGY BOILED LEAVES or vegetables; as moss or slime; to be soft and wet with heavy rain.

Njira i-ri ya-ku-terera, ndere zi-terera, the way is slippery, the moss is slippery. *Nsima i-terera pa mmero*, slips easily over, *i-chita ku-tereteka. Mbvumbi ya terera*, heavy 'soppy' rain.

terereka, ku, TO SLIP; *ine nda-tereka*, I slipped; *piri lo-tereteka*, a steep hill; *dzuwa li-terereka pa kulowa*, the sun slips or sinks down to setting.

tererera, -etsa, -edwa.

Terere, BOILED LEAVES, STRINGY AND SOFT; eaten as relish with *nsima*

dge; *ndiwo za terere, ndiwo za imba o-lenda;* adverbial form of *eka*, and substantive of *la* class; *rere.*

the sun when the fierce heat is and about some time before its ng (*li-fana-fana ni terere, sa-na-i-i*), *dzuwa la fika pa m'terere; tererezi.*

resi—see **Tesi**—a frog.

rezi, SLIPPERINESS; or what es anything slippery; *po-terera-chita terezi, pa-myala po-chita te-myala ya terezi*, where it is slip- they slide, the stones are slip-; *pa ndere pa-chita terezi*, it is ery on the moss; *la* class.

ro, say so, do so—see **Tere**; *u-sa-potero*, you must not speak so; *ro-po ndi pa bwino*, it is well; *u-nga-tero*, you can do so; *mi-o-tero* or *ya-po-tero*, those villages.

ru—see **Telu.**

rula, ku, TO OVERTURN; push; also *gwedula, chikula*, &c.

ruka, -utsa, -udwa.

si, A LARGE FROG; it is eaten, s considered as *nkaka*, a 'king's '; the legs are long, and the al is red in colour; *wo-ti piriwiri, mafupa abwino; la* class.

ta—see below, **Tetera, teteka,** ta, &c.

tana, TO QUARREL; *ku teta* and tana *ndeu; anyani a-tetana ku-la ndi wina ndi wina*, the baboons er and quarrel; heard also, to m, as of war.

teka, ku, I., TO SPROUT, as *chi-*, malt.

TO OPEN, AS A FLOWER, as *ga-; wo-yamba ku tetera; malua a-*, the flowers open.

I. TO SPLIT, SCATTER SEEDS, as *i; zi-ka-cha zi-teteka*, when they ripe, they crack; TO CRACK and , as firewood, *nkuni zi-teteka;* corns, *chimanga chi-teteka, nda-ga*, corns split when they roast ; of sweet stalks splitting, *misi-ya-teteka ndi ku-koma;* when they crack, *misinde ya-bwino imbika.*

tete zi-teteka pa-moto, the sparks out of the fire. *Nkuni i-teteka i-na-tantidwa ndi njoka*, the firewood sparks when a snake has passed along. The castor-oil bean scattering her seeds is likened to a mother whose sons grow up and leave her or die. Green wood burning is said *ku pulika pu!*

IV. TO AIM AT; *teteka mbvi*, point an arrow at; *teteka nyama, ndiko ku-i-lasa*, to shoot at and wound an animal; *nda-i-teteka ndi chibulumwa nku-ku*, I aimed a clod at the fowl.

tetekera, -etsa, -edwa, -eka; *ntete*, spark; *chitete*, a small grasshopper, because of its leaping and small size.

V. **Teteka** and **tetekula**, pour off without sediment. See **Tetera.**

Tetekula, ku, to pour off water, draw off, leaving dregs, take off floating particles, draw clear water. See also **Tetula** below.

Tetema, ku, and **tetemera**, TO SHAKE, QUIVER, as a spear, reed; also *bvina bvina*, of a reed; *bango li-ri-ku-tetemera ndi madzi a-ku-limba*, the reed shakes with the rushing water; *antu a-tetemera a-ku-mva cho-omva*, the people shake at what they hear; *antu a-li-ku-i-tetemeretsa ntungo*, the people are shaking a spear; *te te te;* also as *tentemera.*

Tetera, ku, I., TO CLUCK, AS A HEN; *nkwali*, &c.; cackle, also crackle; *teteza*, to protect, meets *tetera* well, as the hen defends its chickens by clucking to call them.

teterera, -etsa, -edwa, -eka; pronounced with *e* as in 'get,' while *tetera*, clear, has vowel as in 'weigh.'

II. **Tetera, ku**, TO BE CLEAR, OPEN.

III. To pour off without sediment, also **teteka**; to settle, as water or liquid, draw off, pour off; *madzi a-teteka* (also *dekera*) *a-dza abwino; teteka msunji*, pour off the water which has washed the broken grain; strain liquid; also to take off the things that float on the surface (*ku sanka madzi a-ku-era*).

tetekera, -etsa, -edwa, -eka.

Tetewala, ku, to sit 'cowed' and quiet, as a hen about to be caught; *garu a-tetewala, nkuku zi-tetewala;* also to sit quiet, *muntu a-tetewala; mwana a-tetewala a-gwetsa nkope* (or

a-gwa nkope) *a-opa atate wache*, the child ceases, and becomes quiet for fear of his father.

tetewalira, -itsa, -idwa, -ika.

Teteza, ku, TO DEFEND, KEEP FROM FIGHTING, protect; *ku-teteza antu na-menyana ndeu*, to keep people from fighting; *kwa-teteza antu a-pana; u-tenga nkondo yambiri ku-dza-teteza abali ako*, you call together a great force to come and defend your brethren; *atate ao a-ka-lepera kwa-teteza*, their fathers cannot keep them from fighting. *Nkuku i-teteza ana ache*, the hen protects its brood.

Tetsa, ku, to finish. See **Ta.**

Tetula, ku, I., to draw a little water off the top; *tunga madzi mo-tetula, madzi a-tetuka bwino; m'tetu-lira mzako-yo moa-o; nda-tetula-mo, si-nda-tunga chiko cho-dzala-i*, I have drawn a little off, not a full cup; *tetula madzi o-sa-bvonongera*, skim water off without going deep enough to stir up sand.

II. TO KNOCK OFF, as a bird on a bough with an arrow, *ku tetula mbalame ndi mpero, mbalame i-ka-kala, pa nsonga pa ntambi* (*ku-ka-kankitsa ku-ka-ti de!*); *ng'ombe i-ri-ku-tetula udzu wa nsonga*, the cow is cropping off the heads; *nda-u-tetula nsonga mtengo ndi chipolopolo*, I knocked the top off the tree with a bullet; *a-tetula nsonga ndi ndodo*, knocks the head off with a stick; as *nokola.*

tetuka, -utsa, -udwa; tetulira, &c.; **tetulula; tetukula.**

Tewa, flat, as *tiwa*, also stooping down.

Tewama, ku, TO BE FLAT, STOOP DOWN, *nyumba ya-tewamidwa; mutu wo-tewama*, a flat head; *piri lo-tewa-ma*, flat-topped hill; also to stoop, curtsey, as Chikunda do in salutation; have 'bandy legs,' *uya a-tewa-ma, ngwa matewe* (*pokoloko*).

tewamira, -itsa, -idwa, -ika.

Tewera, A LOIN-CLOTH; *la* class; plu. *matewera.*

[It is worn in various ways—see **Bvala**; with a piece hanging down before and behind; or like loose trousers, or round the waist flat; with a belt of string, or skin, or cloth.]

Teza, ku, TO LOWER; PRESS DOWN; PRESS FLAT OR LEVEL; from *tera*, with its various meanings; as *tereta.*

Teza chindwi apo, make the roof flat there. *Teza ufa*, press down the flour. *Teza nsichi*, lower the post a bit. *Teza mbvi*, aim lower. *Teza katundu, mnzako a-ku-tule*, lower your burden that your companion may help you off with it. *Teza zintu mu nkokwe*, bring the grain lower (by taking out) in the store-basket. *Ku-teza mirandu*, as *ku-chepetsa mirandu*, to make light of the case.

Tezera, -etsa, -edwa, -eka; also like *leza.*

Tezi, as *zezu*, full; *dzazu; tezi*, a frog, *q.v. in loco.*

TI, I., MANY, FULL, *cha dzala m'ntanga ti*, the basket full; *asaloka ti!* a great many chilis or onions thrown in, making the relish tasty; *madzi ti*, full.

II. CLOSE TOGETHER (as *ti*, full); *mitengo i-ri ti ti ti; ti-yale ti ti, tali tali!* close together and extended, as trees in a line and close; *myanga, ti ti ti*, roof bundles; *i-to-enda pang'ono ndi myendo yambiri ya ti ti ti*, as a centi-pede, with many legs in a long line; also of men in war, or in a caravan.

III. TIGHT, of *tina*, to squeeze.

IV. **-ti,** WHICH? as *nji* in *bwa-nji, -ni* in *nda-ni* and *chi-a-ni, -di* in *ko-di*, ask a question, so *-ti* in *ku-ti*, means, to where? in *pa-ti*, on or whereat! in *mu-ti*, wherein? Also *a-ti, u-ti, i-ti, chi-ti, zi-ti, li-ti, ku-ti, ti-ti* = which! of the various classes. So also *ngu-ti* means, which is it?

[It is the sharp *t* sound which gives the idea of a question in *ko-di*, it is the *-di* (=true) which gives the question, *ko* the direction of the question, although *ko* comes separately to ask a question from its association with *ko-di.*]

V. **Ti-,** the plural prefix diminutive, of which *ka-* is the singular; it is prefixed to the plurals of other classes —*ti-mitengo*, little trees; *ti-mafumu*, little chiefs; but also to the word itself singular, as *tiudzu, timmera ta-ti-ng'ono.* The connective particle which it represents is *ta*, as *ta-ti-ng'ono.*

VI. **Ti-,** WE, the inseparable pro-

ioun of the 1st person plural, the epresentative of *ife* in its verb relaions; *ife ti-ri-po*, we are well.

Also, US, *a-na-ti-menya ife, a-na-ti-za, a-na-ti-patsa*, he beat us, told us, gave to us.

In the perfect tense, near complete past, it becomes *ta; ti-ta-ti-kawiri*, if we had come twice, *ta-ona*, I see.

VII. **Ti**, BE, SAY, DO; *kuti*, saying, hence the conjunction 'that.'

Chala cha-ti cho-tere, my finger is o, *chala ncho-tero*.

Lo-ti mya, being smooth (*la* class); *-ti pe*, he is quiet; *a-ngo-ti pe*, he is ist sitting still; *i-ti chete, ta-ti chete*, e quiet (imperative); it is also used ith any adverb or interjection. *Ta-i-ti*, say, do, *ka-ti*, go and say. *Ti-* let us do, say. *Mu-ti mtengo umo-i umodzi*, each one of you take a ee. *Ti-ti ndi awe ndi awe ti-nke ku mbe*, it is with So-and-so and So-id-so that we are going to the river. In *ngo-ti, a-ngo-ti, ti-ngo-ti*, &c., o = *nga-ku; a-nga-ku-ti* (*a-ngo-ti*).

The imperative plural is *tini; ta-i chete*, be quiet.

Mati is an exclamation of surprise affirmation, *inde mati*, yes, indeed; *ma* (tense particle) and *ti*. *Ngati*, is also compounded of *ti*, and *nga*, n; it has several other ways of nveying the same idea; *muntu a-i-ti na-choka*, if the person goes.

Tani, to say what? and *kotani, lo-ni*—see **Tani**; *mutani*, what do you y? *Tere* and *tero*, and compounds *kuti, chifakuti*—see under **Fa, Ta, ere, Kuti**, &c.

Tia-tia-tia, LEVEL, *pa-tia-tia*, on a vel spot; *e.g.*, for the building of house, of a plain, of the bridge of he nose, &c.; *dikama; po-ti tia-tia-a*.

Tiba, I., ACCOMPANYING, TOGETHER; rowded in the path; *a-enda m'njira modzi tiba*, of those who meet and ravel together; as *tawa*, a long line tretched out, *ta-enda m'njira imodzi awa; ulendo umodzi tiba*, all journey-ng together in the same caravan.

II. Of carrying something which WINGS UP AND DOWN; *ku-nyamula antu ko-lemera ndi mtengo wo-tepa-tepa, katundu amene-yo a-ti tiba tiba*, in carrying a heavy load between two with a too slender stick, it swings up and down; also *tifu tifu* of the bending of the stick, and *temba temba* of the carrying (*tembeta*).

III. Of wounding an animal in a vital part, *nda-lasa tiba, pa moyo;* to send the arrow or bullet 'HOME'; the words 'come home' to the man; ram anything 'home.'

Tibi, dipping.

Tibika, ku, TO DIP INTO WATER or other liquid; *ndi-tibika dzanja m'ma-dzi, wa-tibika nsaru yache m'madzi;* also *bviika*, dip, or plunge, or soak into.

tibirira, ku, I., to dip into, and figuratively, to dip into anything, *ana-a-tibirira moa a-loweza manja manja mao m'moa*, the children dip their hands into the *moa; u-chi-tibi-rira chimene-chi, ndi chako*, dip into this, it is yours; *ku tibirira nsima wo-sa-samba manja*, to dip into food without having washed one's hands; *tibika manja m'kantu*.

II. Also TO SPLICE STRING, unloosening the strands and working them into each other; strings or threads upon which beads are strung are thus tied; also **tibirika**, to be spliced; *chingwe cha-tibirika;* also **timbirira**.

[*Sa-lunsa mfundo-i a-timbirira chingwe cha mkanda a-tombosola pang'ono na-pisa chingwe china mu mnzache, apa na-songaniza*, they do not tie a knot, but splice the bead-string, loosening a little, and weaving the one into the other; and they thus show just one string.]

tibikira, -itsa, -ika, -idwa; tibirika, -itsa.

Tibu, pounding; also slapping. See **Tibula**.

Tibula, ku, I., TO POUND BROKEN GRAIN (*mpale*); *konola*, first pounding in which husk is taken off; *tibula*, the second, in which the broken white flour-grains are pounded; *sinja*, common word for both, and for the whole operation; *tibula namtibule, chitibu; a-li-ku-tibula nsinjilo*, she is pounding with the pestle; pound green maize.

II. TO SLAP, BEAT; *a-li-ku-tibula*

nyumba, beating and tying the walls of a hut; *dzuwa la-ti-tibula ife lero*, the sun smote upon me to-day; *a-m'tibula mwana, amache*, the mother slaps her child; *ku m'tibula tibu ndi dzanja*, or *mtengo*.

III. TO FIRE A GUN; *nda-i-tibula mfuti*.

[All these are the same idea with various applications; *tibu*, beat, even *tibi*, dip, *ti*, *tibi*, *tibu*, being at the root.]

tibuka, -utsa, -udwa; tibulidwa; note, *tipula*, to hoe up the ground, and *tupula*, to pull up by the roots.

Tibvula, ku, TO STIR UP, SPLASH, and FOUL WATER; with fist or paddle; *a-palika m'madzi*, they stir up the water, *madzi a-tibvuka*, the water is fouled; *u-sa-ndi-tibvulire madzi*, do not spoil the water for me.

tibvulitsa, -ira, -idwa; tibvuka, -udwa; tibvulula; also splashing away the water.

Tibvumuka, ku, to crouch up; of a turkey, or a hen with chickens, raising its feathers; also see **Tubvumuka.**

Tich-; for words in *tich*, see **Tik-**.

Tichi, the cry of the *kadzidzi* owl, *tichi tichi, tyakalaka*.

Tidi, splash or dive into water; *ku lowa pa tamanda tidi! ndi ku-gwira nsomba, ndi ku-samba*, whether for fishing or washing; *mwamna wa-gwa m'madzi tidi! ku-lowa m'madzi tidi*.

Tidzimula, ku, TO SLAP WITH THE HAND; *nkazi a-tidzimula mwana*: **tidzimuka, -uta, -udwa.**

Tie, LET US GO; come along; also *tiye, q.v.*; *tieni* and *tiyeni*, plural.

Tifu, flexible, bending up and down; *a-enda tifu tifu; chintu cho-ti tifu tifu*.

Tifuka, ku, TO BE BENT, BE FLEXIBLE; also **ku tifula**, to bend; of anything flexible; *ku-tifula uta*, to bend a bow.

Ta-koka uta ti-wone ngati u-tifuka, draw the bow, let us see if it is good and flexible. *Ku-i-tifula-tifula nsungwi kuti zi-olowe*, to bend the bamboo back and forwards to see if it is soft. *Nsomba ya-tifula mtepa*, the fish bends down the rod. *Mtanda wa tasa u-tifuka*, the flat cross-beam is bent. *Nsungwi a-pita nazo apo-zo a-nyamula akulu-zo zi-tifuka*, the bamboos which those big men are carrying are bending. *Nsampa u-ngo-tifuka*, the tree-trap is just set. *Muntu wa-tali a-tifuka*, the tall man stoops, or walks with bending up and down. *Nyama i-tifula mitengo*, the beast is bending down the tree.

tifutsa, -udwa; tifutsitsa; tifulula, &c.

Tija, yonder things, of the *ti* class, plural diminutive; Chikunda, *pile*.

Tika, I., HALF FULL; as *teka*; *inwa zi-ri tika tika*, the ants half fill the basket; *madzi a-li tika tika, ufa wa-ndu-ti tika mu mtanga*, the basket is half full of flour; *mitengo ya-ngo-ti tika*, the box is half full with the pieces of wood; verb also **titika**; (*i* slightly prolonged).

tikama, ku, to be half full, as *tika* and *teka*.

II. **Tika-tika** (*i* short and quick), A GREAT QUANTITY.

Tiki, working with one's finger, as *ting'inda*; also of tying a string tight round a load, **tiki-tiki**, pulling it and working it back and forwards, still holding both ends tight.

Tikita, ku, TO PRESS FIRMLY WITH ONE'S FINGERS, work between one's fingers and press; as the throat in a quarrel; as in pressing pus out of a wound; hold fast and tie tightly with string; *tikilitsa*; as *ting'inda*.

Tikula, *dikula, tsikula, q.v.*

Til-; for words in *til*, see **Tir-**; *tila*, pour—see **Tira.**

Tima, the heart of a thing, also *chitima*; *mtima*, the heart; *tima lack, la* class.

Timati, A TOMATO; plu. *matimati*; *la-a* class.

Timba, I., a species of small bird: plu. *atimba, wa-a* class. *A-dia maomba, nyerere, mbozi*, eats grasshoppers, ants, caterpillars; reddish-yellow plumage; so called from the noise it makes, *ti ti ti*.

II. A phial; *la* class; plu. *matimba*.

III. **Timba, ku,** to fire a gun, *a-ku-chi-timba*.

Timbera, cowries; *timbera yakaya*,

cowries tied in a row upon a bow, worn as a belt, &c.; *ta* class, plu.

Timbirira, ku, I., TO PRESS; also *tsimbirira, q.v.*, and **timbiriza.**

Ku timbirira ku mnzako, to press against his neighbour. *Antu a-kala pa mpando a-timbirizana;* or, *ng'ombe zi-timbirizana za-churuka-mo m'kola-mo,* people sit together close upon a bench; or the cows are too tightly squeezed, too many being in the byre. *Uyu a-timbirira anzache,* holds tight, presses, holds down his companion. *Timbirira konko,* hold on tight there (*ka-umirira konko*).

timbiritsa, -idwa, -ika, -ana; timbirizira, -itsa, -ika, -idwa, -ana.

II. For **tibirira,** *q.v.*, twist string together without tying it.

III. TO BE COVERED WITH RUST; covered with accretions of any kind; hence comes *zimbiri* rust, accretion; also **tumbirira.**

Mpeni u-timbirira, u-gwa zimbiri, the knife is covered with rust. *Mpika wa-timbirira-u, kamba kuti wa-gwira mtsidi,* the pot has become covered (*timbirira*), because it is covered with soot. *Litsilo li-timbirira m'tupi mwako-mo, wa-opera-nji madzi,* the dirt encrusts your body, why are you afraid of the water? *Mpini wa kasu wa-timbirira ndi litsilo la m'manja,* the hoe-handle is black with use in one's hand. *Mkanda wanga wa-timbirira ndi litsilo,* my beads are covered with dirt.

[The derivation is *ti,* close, pressing.]

Timbulira, ku, TO BIND ONE'S HANDS BEHIND ONE'S BACK (*ku-loza mikono ku-mbuyo*).

timbulika, -itsa, -idwa.

[The *timba* gives bind or press, and the *-ula* the reversive gives the turning back of the hands.]

Timbwa, a necklace; *la* class; *matimbwa.*

Timbwidza, a Mang'anja and Chipeta dance; at the *namwali* ceremony, and also at the death of a head-man; *wa-a* class.

Timbwidzira, ku, TO STIR, TO SHAKE; as mud in a pool; **timbwidzika,** TO SHAKE THE SHOULDERS IN WALKING; walk mincingly or conceitedly; also move the body or shoulders thus in dancing (hence the name of the dance above); *ku-timbwidzika ndi manja, a-enda na-pika manja,* to move one's arms and shoulders; *a-timbwidzira chifukwa ku mtima kwache-ko nkwa bwino sa-ganiza zina,* he goes on moving his shoulders in walking because his heart is jolly, he is delighted with something of his own and is not thinking of anything else.

timbwidzitsa, -idwa.

Timbwinya, ku, TO TICKLE; also *tumbunya* and *dikiditsa.*

Timene, these which, of the *ti* plural diminutive class: *timeneti, timeneto,* these, those (the difference of vowel sound *i* and *o* being exactly the same in English these, those)—see **-mene, Amene, Chimene,** &c. Chikunda, *pyene, pyenepi, pyenepo.*

Timpwa—see **Timbwa**—a necklace, *matimpwa.*

Tina, I., some, other, of the *ti* class, plural diminutive; *monga timbozi tina,* as other caterpillars.

II. **Tina, ku,** TO BE TIGHT ROUND THE WAIST, to hurt by compression: *mkuzi ngo-tina, mkuzi u-tina m'chuunu, chuma cha-ndi-tina pa kosi,* the belt is tight, tight round the waist, the beads hurt my neck.

III. **Tina,** stretching one's self back, walking with one's shoulders back: *tinama.*

[Root *ti,* as also in *tsina,* to press, as *timbirira, tsimbirira.*]

Tinai, four; of *ti* diminutive plural class. See **-nai.**

Tinama, ku—see **Tina** III. above.

Tindi, TALL GRASS; *ta-fika pa tindi, ta-lowa, m'maso mwa-da, ti-ka-tulukira m'maso mo-yera,* we come to the high grass and go in, it is shady and dark, when we get out it will be light; *la* class; *matindi,* plu.: *wowo,* entering into long grass.

Tindisya, ku, to keep on troubling; to annoy; to try a gun by putting in charge after charge (*i-ka-kala yo-panda pache i-sweka,* if it is not what it ought to be it breaks); to try, as mother her child to get it to eat some food: *litindi,*

trouble: also **gogomeza**, *kakamiza;* from Yao.

Tindudza, TO WOUND OR HIT SO AS ONLY TO PROVOKE; *ku tindudza ngati ku-m'lasa pa-sa-li pa-moyo*, to wound a buffalo, but not mortally; *wa-tindudza mnzako*, you hit your companion, but not so as to hurt him much, and he 'goes for' you: if one opens a boil not ready it hurts one more, thus to open it is *tundudza;* TO MAKE MATTERS WORSE. See also **Tundudza**.

Ting'i, working with one's fingers.

Ting'inda, ku, TO ROLL BETWEEN ONE'S FINGERS AND THUMB; as *ku-fikisa psipe*, to press and roll round a piece of grass; to hold and squeeze the windpipe thus, also in torture to roll a person on the ground (*ku-m'gwira ndi ku-m'fufuta a-li pansi*, to roll him backwards and forwards; *a-m'sia a-li lambi antu a-dza ku-dza-m'nyamula*, when they leave him men come to carry him away; it almost kills him); *ku-ting'inda garu, ana a-ting'inda dzombe:* also *tsing'inda*, and *tikita* (which is the same word, *k=g=ng; t=d=nd*).

ting'indira, -itsa, -idwa, -ika.

Tingo, sound of huch! as in climbing a hill.

Ting'ono, small, of the *ti* plural diminutive class: *ta-ti-ng'ono.*

Tinji, *wa-tinji?* what did he say?

Tinta and **tinte**, tar, ink: that which is not easily effaced: Portuguese.

Tinu, stretching back.

Tinula, ku, TO STRETCH ONE'S SELF BACK; TO STRAIGHTEN one's self, as in yawning, or in offering one's chest daringly to the knife (*sanama*); to stretch one's legs; *ku-tinula myendo, ku-dzi-sinula*, to stretch one's legs, straighten one's legs, to walk when one has been lying cramped up: *tinula tupi. Zi-tinula mkono-o u-dza-polera mommo u-dza-punduka*, stretch your arm, for if you don't, when it gets better it will be crooked: *nkazi a-ka-sambitsa mwana a-m'tinula manja ndi myendo yonse ndi msana*, when a woman washes a child she straightens its limbs and back; *tinula nkwinjiri, tinula uta*, straighten the brass rings, straighten the bow: *ndi-tinule pano pa mpasa*, or *ta-ima n'ta-ba-po tulo pa mpasa*, or *ta-ima n'ta-pinda-po ntsidzi*, or *n'ta-yedzama-po*, wait till I take a nap.

tinulula, -utsa, -udwa; tinuka, -utsa, -udwa; *tinulira*, &c.; also *minyula.*

Tinya, OF THE EYE, TO BE SHUT with a blow or disease: **ku-tinyala.**

Tipa, I., a large kind of *gondwa*, or lizard or newt; also *kasale;* the flesh is eaten, sucking the bones is said to produce constipation and prevent micturition.

II. Swaying, swinging up and down, as a load carried between two, *tipa tipa.*

Tipi, SMOOTH AND CLEAN, SOFT to the feel; as the skin when properly rubbed and oiled; also, say, of the feel of linen; of certain kinds of smooth leaves; *a-li tipi, tupi la tipi, la mya, la se, li-ri-be litsilo*, he is smooth, soft with clean free skin; *masamba a tipi a-oloa o-sa-kakala*, leaves soft, with no hardness: also of a skin well worked; *lo-oloa, lo-fewa, pa-ku-amba po-uma ka-chi-fufuta chikale cha tipi*, at first it is hard, rub it that it may become soft: Chikunda, *lobo*, as in *lobodoka, q.v.* Also **lipiti.**

Tipita, ku, TO BE SMOOTH, SOFT; *nda-sisira ine ndi mafuta, nda-tipita*, I am clean and smooth with oil; also **tipitala**, *mtengo wo-tipitala, wa sile*, a straight, smooth tree.

tipitatsa, -adwa, -aka.

tipitira, -ika, -itsa, -idwa.

Tipula, ku, I., TO PULL UP BY THE ROOTS, as *tupula, q.v.*: *cho-tipulira, cho-chokera m'dote, mbatata, chinangwa*, that which one pulls up out of the ground.

II. **Tipula, ku**, TO DIG OR HOE UP the ground and make it OPEN AND SOFT; BREAK UP GROUND.

tipuka, -utsa, -udwa; tipulula; tipulika, &c.: also *tsipula, tsupula*, kindred.

Tipwa, A VALLEY, A GLEN, gorge; the dry bed of a stream; the ground between two higher ridges or hills; A 'WADI'; *m'matipwa monse muja mu-li midzi muja, antu sa-kala-mo-i*, there are hollows in all these villages,

the people do not live in the ›ws; *la* class: root, sinking down, **ipwiti** below.

pwiti, SINKING DOWN of water in dry season, *madzi a kala tipwiti, cerera tipwiti ndu;* also verb **ku-itira,** *madzi a-tipwitira m'mali-m'matamanda,* the water sinks n in the pools in the dry season: *nbanda.*

lso of anything sinking into water, *ıira kwache kwa kantu m'madzi; u ko-mira m'madzi, u-ka-ti, ka-itira.*

r-r, noise of snoring, *guruzi! che! pu!* of *nkonono,* which is really ing.

ra, ku, TO POUR, also *tsira, q.v.; mabvume,* also *tira mang'ombe* er Mang'anja, out of date).

rira, -itsa, -idwa, -ika, -ana.

ri, a large species of mouse; lives he water; *wa-a* class. *A-ka-pa ına wache a-umirira ku bere,* if kill it its young still sticks to the st; *a-mira naye (mwana) na-kala ali pansi pa madzi,* it dives with hild, it stays a long time under water.

riri, SMOOTHNESS—*e.g.,* of clay ıout any sand; or of flour without ns; *dongo lo-panda mchenga, la i; ka-ufa ko-sereka ka tiriri.*

sanu, five, of *ta* class, plural nutive.

tatu, three, *tà* class, plural nutive.

ti, which? *ta* class, plural dimin-e.

tima, ku, I., TO ROAR, as RAPIDS, NDER, RAIN, &c.; *mpambe a-titima, o li-titima, moto u-titima, mfuti zi-a:* also *lindima.*

. **Titimira,** from Yao; to sink: *ira.*

tiwiri, and **chitiwiri,** also **tiwiri-,** going into a crowd.

uje, these yonder, So-and-so; *ta* al diminutive class.

vula, splash, foul water; **tivu-a,** crouch up. See **Tibvula** and **umuka.**

wa, ku, I., TO PLAIT, tobacco ıg; Yao and Mang'anja.

wula, ku, TO UNPLAIT.

II. **Tiwa-tiwa,** SOFT, WHICH CAN BE BRUISED OR PRESSED DOWN; also FLAT, as a flat hill, flat place for a house, flat-roofed house.

Chimanga cha-chi-wisi u-ka-chi-sinika chi-ti tiwa tiwa, green maize, if you press it in, is *tiwa tiwa. U-ka-zi-gwira ntochi zi-ti tiwa tiwa,* if you get hold of bananas they press in. *Piri li-ti tiwa-tiwa,* the hill is flat.

Tiwama, ku, TO BE LEVEL, PRESSED in; as *tiwa* (above).

Pano mpa tipwa po-tiwama, here is a flat, level place. *Piri la ku-tiwama pakati, li-chita tasa,* the hill is depressed in the middle, it is flat-topped. *Mwala wa dwale, wo-tiwama, antu a-ngu-anike ufa pomwe,* a flat stone, people spread the *ufa* flour there to dry. *Pano mpo-tiwama pa-li malo abwino a-ku-enera ku-manga-po nyumba,* here is a level place, it is a good spot for building a hut. *Wina mnzache a-ta-m'tsutsula pa bala nkanambo i-tiwama,* if one strikes his companion by mistake upon the wound the hard skin is pressed in.

tiwamisa.

Tiwiri, two, *ta* plural diminutive class.

Tiwisi, green, of *ti* class, *ta-ti-wisi.*

Tiye, come along, go; also **tie,** plu. **tiyeni** and **tieni**; *tia* not used.

Tie kwa mfumu, come along to the chief. *Tie nchito,* come to work. *Tiye ti-kwere pamwamba, tiye m'mwa-mba-mo,* come, let us climb up above. *Tiye-tu, tiye-ko-tu, tiyeni-tu, tie-ti-dzi-muka-tu; njala tiye tiye,* cry of *msonte.*

TO, I., MUCH, OR MANY, FULL, CLOSE TOGETHER; as *ti, pa, ri,* pronounced with short vowels *pah, rih, tih, toh.*

A-dzaza ku bwalo toh, the *bwalo* court is full of people; *nzengo za-churuka zo-ti toh,* the bunches are close together; full, as a fish-basket.

II. DISCHARGE OF A GUN; **toh!**

III. **To-,** which; the representative of the *ta* class, before a verb infinitive, for *ta-ku, ta-u, to; to-pusa* or *ta-ku-pusa; tirombo to-sa-tawa-i* or *ta-ku-sa-tawa.*

IV. **-to-,** just does; the verbal

particle made up of *ta* (verb auxiliary) and *ku*; *a-to-chita*, he just does so-and-so; for *a-ta-ku-chita*.

V. **To** also is the root of many words, with the idea of poking, piercing. See also **Tso.**

Tobvu, FROTH, FOAM; also bells or bubbles in liquid; froth on the top of anything being soaked; *la* class; *matobvu*, plu. Chikunda, *bovu*.

Tobwa, ku, TO BE STRUCK IN THE EYE; *nda-tobwa m'maso*, by grass, or branch of tree by the wayside, of the sun dazzling one's eyes.

Diso la-tobwa, my eye is hit, *ndi udzu, wa-ndi-lowa m'maso. Udzu wa-ndi-***tobwetsa** *maso*, the grass struck me in the eye. *Dzuwa li-ka-walitsa li-tobwa m'maso*, when the sun shines strong it dazzles the eyes.

[Derivation — *tola*; *tobwa* = *todwa* = *toledwa*, as *dibwa*, from *dia*.]

Tofu, softness, of fruit or vegetable when ripe or properly cooked; *tofu-tofu*.

Tofuka, ku, TO BE SOFT WHEN PRESSED with the finger; *po! po! powa! powa!*

Toka, we alone; we ourselves (better *tomwe*); of *ti*, also of *ti* class; *ito toka*.

Tokosa, ku, TO POKE, POKE INTO, PICK, dip; to poke out; pick the teeth, *tokosa m'panda m'mano* or *tokosa m'mano*; also to incite a quarrel.

Gondwa sa-tokoseka-i, mwiri a-tokoseka, a-tutuka msanga a-ganiza kuti njoka, the *gondwa* lizard cannot be poked out of its hole; but the *mwiri* cat can, it comes out very quickly, thinking that it is a snake. *Tokosa mbewa*, poke the mice out. *Tokosa lifusu m'nsupu-mo*, fish the wadding out of the phial.

tokosera, -etsa, -edwa, -eka; tokosola; also **tsokota, dogosa, dogoda.**

Tola, ku, TO PICK UP, LIFT UP, MEET, FIND; **tola-tola**, gather

Ku-m'tola muntu a-na-sochera, to find a man that has lost his way. *Tolana*, find each other, meet, walk together, 'forgather.' *A-pemperera, ti-tole nyama*, they pray that they may find game, be successful in hunting. *Ana a-ka-enda a-zi-tola zo-tola moyo*, when the children go about they find health. *Ti-da-ka-bvuadza pa tamanda apa si-ti-da-tola-i kanthu*, we plunged the basket into the pool here, but did not catch anything. *Nkondo i-ka-pita i-dza-ku-tola*, if the war passes it will come to you. *A-tolana ku-pusa*, they are equally matched. *Mwana a-tola mkulu ku pusa*, the child finds the bigger man weak; *wa-m'tola ku pusa. A-danena sokonombwe kuti ndi-tole*, the grasshopper said, lift me up (and put me in your girdle—native tale).

tolera, -etsa, -edwa, -eka, -ana; todwa.

Toleka, ku, to stand up, pointed.

Tolo, I., RISING UP, as of smoke; heaping up, as of flour; rising of froth or scum in a boiling pot; *tobwa tolo, ku-dzaza tolo.*

II. A species of mouse; very small.

[The root to in *tobvu*, froth, that which rises up (the *-bv-* giving the liquid idea); *tolo*, rising up; *tola*, taking up (the upness being expressed by the reversive *-ola*); *toma*, to spot, to poke; *tona*, *tonda*, *tonga*, q.v., mean to poke. It is connected with *tso-*, as in *tsogolo*, which is allied to *tokota*, to pierce forward, lead, go in front; and *tso*, also with *cho-*, as in *chokota* and *tsokota*. Even *tong'da* means to knuckle 'off' the grains of that which is straight and pointed, as a cob of maize.]

Tololo, HEAPED UP, full; as flour in a basket; *ufa wa-ti tololo ku-dzaza ku-sa-chita teka-i*, full, not half full.

Toma, ku, I., TO POKE THE HAIR all over with a piece of stick to make it even and smooth, after one has washed and combed and oiled it; *ku-li-toma tsitsi, ku-li-tsendera-tsendera tsitsi ndi posi la mafuta; katoma pi*, of dressed hair (*ku-tosa-tosa tsitsi ni kamtengo*); *a-teka chiringaniza*, they cut the hair first evenly round.

II. TO BESPEAK; forestall; ESPOUSE; to tie bundles of grass together into knots round a piece of bush, in order to bespeak ground for a garden; hence to bespeak, espouse a wife; choose something of one's friend, letting the friend choose or bespeak something of one's own.

-i njanga i-ka-cha, this banana hen it ripens; *nda-i-toma*, I oken it. *A-i-tomera nyumba* he formally declares that the his. *Nda-chi-tomera kale*, I it long ago. *A-manga chi-engo ku-tomera munda*, they ndle of grass (tying growing nches into knots) to show y have chosen it for their *Ena-a-toma mwana-wa-mka-za-kula ndi mkazanga*, some a girl, saying that when she o she will be my wife.

wa, be betrothed; *tomana*, hed to each other; *tomera*.

) To STICK or PUSH INTO, as ; *tsomeka maso*, anoint the *osoche a-zi-tsomeka-tsomeka ku toma-toma*, the burrs stick the hair. Also (2) **ku toma** to begin a song. *Yamba* Hence also (3) **ku toma**, to ots. See **Tomeza**.

oma, A SPOT; plu. *matoma*; s.

lombo, A DRAGON-FLY; *to-o a tamba-tamba*, hovers over *nde!* away! also *dombolo-*

ngale, *mwezi wa mawa, u-ka-*EXT MONTH.

sola, ku, TO UNWIND, UN-RAVEL.

ce chi-tombosoka, the string is gled; *chikosi chi-tombosoka*, nd of thread; *nsinga*, the ng unwound from the tree n one has tied it, to rub it *Nda-tombosola tsenga*, I un-e mystery, explain it to him. *i-tombosoka*, the bananas un-r leaves. *Ku-tombosola tonje*, id thread.

soka, -otsa, -odwa; **tomboso-sa, -odwa**.

a, ku, to betroth, bespeak. **a**.

a, ku, I., to ram down, RAM STUFF' IN; *ku-tomeza zinyala-ba la mbuzi kuti li-tumuke*, to aw into the stomach of a goat it out, or into a bag of goat-*Ku-dia ku-tomeza*, to eat when tisfied, 'stuffing' it down.

II. To betroth, as *ku-tomera*, *q.v.*, *ku-m'tomeza*.

tomezera, -etsa, -edwa, -eka. See also **Toma**.

Tomwe, we ourselves; *ife tomwe*, even we; of *ti* first person plural, and of the *ta* class; *to-pusa tomwe*.

Tona, ku, TO BE CLOSE TOGETHER, crowd together (*to*), without spaces between; *ku-tonana*, as *tsekana* and *timbirizana*; *antu a-ma-i-tonana ku masewera*, the people are close together in the dance — *i.e.*, a great crowd in a circle; *ta-tonana apo lero pa mpasa*, there are too many of us on one mat, we are very much crowded; *chitononi*.

Tonda, ku, TO TAKE POSSESSION OF, TAKE BY FORCE, take from another what is rightly his; take to the exclusion of others; occupy and stretch over, go beyond.

Ku tonda dziko, ku tonda malo, to take the country, to take up room.

tondeza, ku, to stretch over, take up room; be greedy and take all (*ku-tondeza zakudia ku-a-letsa anzako kuti izi zi-ri zanga mu-sa-zi-gwira*).

Mbatata zi-tondeza malo, the potatoes stretch over the place; *udzu wa-tondeza m'munda*, the grass takes up the garden-ground. *Pa choso wina wa-tondeza malo*, at the fireplace one person takes up the whole room. *Uyu a-tondeza pa-mdzi pano*, this person takes up the whole village. *Ku-tondeza nchere*, to take all the salt. *Gaga a-tondeza misere*, cover, hide.

tondera, -etsa, -edwa, -eka, -ana; **tondezera, -etsa, -eka, -edwa, -ana.**

Tonde, I., A HE-GOAT; plu. *atonde*, *wa-a* class; so called from butting and pushing and taking by force; Chikunda, *saboko*.

Tonde, II., taking from another what is rightly his, 'the good old rule, the simple plan, that he should take who has the power, and he should keep who can;' *a-li wa tonde*, as a younger brother who by force takes power over the elder; *mbatata za tonde za-tondeza mtedza*, the potatoes take the ground from the ground-nuts; derivation — tondeza;

pronounced with aspirate, *t'onde; la* class.

[*Tonde*, a he-goat, has no aspirate, but it belongs to the *wa* class, while *t'onde*, force, is of the *la* class, in which the consonant initial is hardened in lieu of the nasalising of the other classes. The verb *tondeza* has no aspirate.]

Tondo, the fruit of the *mtondo*-tree; size of a large orange, stones four in number, size and hardness of *masuku* stones; *matondo*, plural; *la* class.

Tondolo, REINS, TETHER; of considerable length, used for goats; *tondolo la mbuzi, la chingwe, pa kosi*, tether for a goat, of string, bound round the neck; plu. *matondolo; la* class; derivation—*tonda*, and fittingly connected with *tonde*, a he-goat, that which gives rein to and yet holds in. Chikunda, *goligoli*.

Tondoza, ku, (1) TO MAKE A GREAT DEAL OUT OF VERY LITTLE, say to speak a great deal against a person at various places; (2) INSPIRE RESPECT, be dignified (*foyetsa*), as a chief with his people.

Tondwa, ku, TO BE TIRED, OPPRESSED; as with a hot sun, or with hunger; *ku tondwa ndi njala, ku-lema ndi njala; mpepo, mbvula; topa* is more simply tired, most commonly with the sun, while *tondwa* is due to cold, and hunger, and specially rain.

tondwera, -etsa, -edwa, -eka; root *tonda* above.

Tonga, ku, TO BID A PERSON DO SOMETHING—*i.e.*, to think for another person (**tongera**), think what he should do, hence equivalent to, to bid; but *ku-tonga*, TO THINK ONE'S SELF WHAT ONE SHOULD DO.

Wa-ndi-tongera ine ngana, it was he who told me; *wa-ndi-tongera ndi uja, kuti ndi-chi-gwire. A-ma-tonga zina a-na-kala-po uyu*, he was saying or thinking of doing something else when he sat there. *Wa-ku-tongera ndani ku panga chimene?* who bid you do it? *Wa-tonga weka ku-nka m'tengo; ku-kanda pa-mtu ke ke ke, ndi-ka-panga chakuti, ndiko ku tonga*, he wished himself, or decided himself, to go into the bush; to scratch one's head, saying, what shall I do? that is *ku tonga*. *Nda-tonga ndeka amene*, I have done it of my own accord.

Tong'o, I., of breaking off with one's fingers the corns of maize; *tong'ola*.

II. Protruding, staring eyes.

Tong'ola, ku, I., TO KNUCKLE OFF or break off the CORNS OF MAIZE from the maize head; *tong'ola zimanga*.

II. Of the eyes, to cause them TO GLARE OR PROTRUDE; *ku-tong'ola maso, ku-bvumdukula maso, maso a-ku-tong'oka*, to glare, stare, uncover one's eyes, eyes protruding; of hernia, &c.; *ku-tong'oka*, to protrude.

Muntu wa-ku-fera, po-panda mbali wache wa-ku-m'gwira (or *tsinzinitsa*) *maso, maso ache a-tong'oka*, a person dead without a brother to close his eyes, thus glares. *Ta-n'tong'ola* (*ndi tong'ola*), *m'maso-mo u-one ngati muli chirombo chi-ri-ku-ndi-wawa*, open my eye to see if there is anything in it.

tong'odwa, -otsa, -oka; **tong'olola**.

Tongole, a species of HONEY-FLY; very small, makes a large amount of honey; bores in trees and makes its nest inside, in wood either hard or soft; *a-li ndi mpamvu zache zo-poola mtengo pena wo-uma*, they can bore in wood even though hard; also used for the honey, as *njuchi* for *uchi*, *a-dia tongole;* it makes for one's ears when provoked; does not sting when robbed of its honey, *sa-luma pa-ku-fula;* its flight and buzz are like *nzangalire; wa-a* class.

[*Tsoka ndi tongole a-m'dia o-panda mate*, misfortune is like the *tongole* honey which one meets with and eats without any preparation; said by one who has come badly off in a case.]

Tong'ondo, a species of mouse, like *dowole; wa-a* class.

Tonje, COTTON, THREAD; *la* class; plu. *matonje*.

[The various technical words and stages in thread-making are as follows:—

1. *Pera pa chimbira, tola zitolotolo*, press it upon the board, and pick out the seeds. 2. *Lasa*, work with a bow and string, string pulled, twanged, and worked backwards and forwards. 3. *Ku-pa sira*, to pull out the cotton with the fingers into a long loose thread, gathering it up into the hand; one about four yards long put into a basket. 4. *Pota sira*, twirl round these fluffy threads. 5. *A-tsira*

nga, the slightly spun thread fastened spool which is twirled, and hangs in ıg upon the thread which it twirls. 6. *gunula m'nzinga-mo li-ka-dzala na-pa-ıtabvu ninga chimpira cho-bulungika*, ake it off from the spool when it is full, ake it into a large round ball. *pera tonje, ku lunzitsa*, to join threads. *ıa tonje*, to cull the cotton. *Mtengo wa* cotton plant. *Nkunje ya tonje*, the of cotton; *li-teteka tonje, lo-tuwa lonse ibu*, it splits open white all over. *Nsa-ı tonje lo-gwidwa m'manja*, a hank of held in the hands. *Chikombwa*, a ı filled. *i; sansa; veruka; kosa; mbalu; sala-e*, as well as the various words above: tion of *chimbira* same as *tsimbira*,

nola, ku, to knuckle off the grains ıize corn; also to open one's eye; **ta, -otsa, -odwa**; also *toola chi-*, to take something out of a n's eye; *tonolola*; also *tong'ola*.

nosa, ku, TO PRESS WITH THE ER; *ku tonoza masuku*, to press *ısuku* fruit; to press upon as on ınd; also, as *tsutsula*, to take op off; root *to*.

ızako wa-m'tonoza pa bala ndi *ngono sa-na-chita dala*, your com-ın pressed upon the wound with ack of his head, he did not do it tionally. *Pa-tonozeka apa pa-va pa-ti tiwa*, the fruit is pressed :re, it has a hollow depression. *onoza apa ndani (sinika) ku-ona yache i-ri pa mbatata*, who ed this mark in here? one asks, sees a depression in the potato.

ıozera, -otsa, -odwa, -eka, -ana.

ase, all of us; *ife tonse*; also of minutive plural.

nta, ku, TO DROP; *apa pa-tonta do do, zi-tonta ntawi ntawi mbuto*), it drops there, drop drop, at vals and in different places. *ıla i-ri-ku-ambira ku-tonta, m'nyu-mu-li-ku-tonta.*

ıtera, -otsa, -odwa, -eka.

nto, shiver of disgust, fear, &c., FEELING OF THE BODY, on hearing se or getting a fright; also feeling ıuching something disgusting or steful; of 'water running down back.'

ntola, ku, TO BE QUIET, SILENT; in, to cease; to be still. *la la-tontola pang'ono, lero ndipo a-ba tulo*, the pain of the wound is a little better, to-day I snatched a little sleep. *A-tontola pa masewera*, they have stopped dancing. *Dzuwa la-tontola, chisanu cha-tontola*, the sun's heat has moderated; the cold is less.

tontolera, -otsa, -odwa, -eka.

tontoza, ku, TO QUIETEN; *tontoza mwana*, to hush the child; *tontoza a-ku-lira*, make quiet those that cry; *a-tontoza masewera*, they stop the dancing.

Tonya, ku, TO POKE, as *tosa*; poke out.

tonyera, -otsa, -odwa, -eka; tonyola.

Tonza, ku, TO UPBRAID; *ku tonza muntu, a-ndi-tonza*; to upbraid along with a gift, *gwira ichi koma chimene ichi si-chi-da-ku-enera iwe-i*, take this, but you don't deserve it; *nda-ku-uza iwe kuti u-sa-dze kuno, ndi ku tari u-dza-topa?* did I not tell you it was too far for you?—root *to*, as in *tondeza, tonga, tonde*.

tonzera, -otsa, -odwa, -eka.

Topa, ku, TO BE TIRED, WEARY; BE TIRED OF. *Muntu a-ta-bwera ku nchito a-omba chinkowe, a-ti, nda-topa, a-utsa moyo*, if a person goes back to his work he draws a long breath and says, I am tired, he heaves a heavy sigh. *Sa-diza ku-topa; sa-topa msanga*, he gets, does not get, soon tired. *Ku-topa myendo*, to be tired in one's legs. *Ku-topa pano*, to be tired of staying here. *Ku-topa ndi tulo*, to be tired of sleep. *Kaya inu mnzanga ndimu m'sa-na-topa?* are you not tired (sitting still here)?

topera, -otsa, -odwa, -eka. See **Tondwa.**

Toperera, ku, *ntenda yache ya-m'to-perera m'tupi*, the disease has entered into him, taken hold of him. See also **Tota.**

Tope, MUD; also a muddy place; plu. *matope*, in commoner use; *tope lambiri; la* class; root as in *toperera*, to enter into; also *tota*, of earth wet with rain, *to*.

Topola, ku, *ku-topola mtsitsi wa mbatata-o*, to PULL THE ROOTS OUT OF THE EARTH; also Yao, of a long shirt, to fall and reach the ground.

topoka, -otsa, -odwa.

Tor-; for words beginning thus, see **Tol-**.

Tosa, ku, TO POKE.

A-tosa na-kumba mbewa ku-ona ngati mbewa zi-ri pa-fupi, they dig and poke in the mouse-hole to see if they are near. *Ku-tosa chala pa kamwa,* to poke the finger at a person's mouth in insult. *Ku-tosa gondwa m'mpako, kantu ndi ntoso,* to poke a lizard in its hole, poke something with a sharp stick.

tosera, -otsa, -odwa, -eka, -ana.

Tota, ku, I., TO BE CLOSE, THICKLY SET; of cloth, roof-thatching, &c.

Mitengo i-tota ya mu msitu, the trees are thickly set in the thicket. *Maudzu a-tota-po,* the grass is close there. *Antu a-totana apa,* the people are close together. *Mpanda wo-totana, wa-manga nyumba njo-totana; apa si-pa-da-totane, pa-li-ku-onekera nyangalazi,* a closely woven fence, or well-grassed house; here (in the roof) it is not close, you can see interstices.

totitsa; the *t* is aspirated in both syllables, *t'ot'a; po-sa-ti to!* derivation *to* or *toh*, thick.

II. **Ku-tota,** TO BE SOFT AND WET with heavy rain. See **Mtota.**

Totoka, ku, I., TO BE CALMED; of pain, TO CEASE; *mutu wanga wa-totoka, bala langa la-totoka,* my headache, or the pain of my wound, has stopped. *Wa-totoka mwana wa-leka ku-lira,* the child has stopped crying. *Mtima wanga wa-totoka ku-wawa,* my heart has ceased to grieve.

totola, quieten; **totoza**; as *tontola, tontoza.*

Totola, ku, II., TO PICK OFF, PULL OUT; pull out, as grey hairs (*totola imvi*) here and there; *totola chitsotso cha m'maso,* take out something which has got into one's eye. *Totola zinomba* or *zisosoche,* pick off burrs which stick to one's clothes. *Totola ntenga ya nkuku, mzimbi wa tambala; tololera nsidzi dzuwa-lo li-mke msanga,* pull feather out of a fowl, tail-feather out of a cock's tail; pull out an eyelash to throw at the sun to make it set quickly. *Ngati ku-lima udzu u-lumpa-lumpa udzu u-totola,* as in hoeing grass when you miss over some. *Tsitsi li-totoka-totoka m'mtu,* the hairs fall out; *li-pakatika loka.*

totoka, &c.

totokola, ku, to pick out stitches; as *losola tonje; ku chotsa mkwamba wina wa ku chirundu, totokola chigamba,* to unpick one fathom of a cloth from the *chirundu;* unpick and take off a patch; *totokola malaya, totokola msoko,* pick down a shirt, unpick sewing.

totokoka, -otsa, -odwa.

Totoza, ku, (1) TO THANK; Chingoni: (2) to provoke, incite; **totoza-na,** speak and reply with bitter words.

Towera, ku, to show the naked body in dancing; *ku-bvina mo-laula;* also *towira* or *toyira;* as the *nastowitowi* bird, which *i-gwedeza nkolo,* like a wagtail; also **ku-ganchira,** *ganchi ganchi.*

Trigu, WHEAT, Portuguese.

Truma, ku, to growl. See **Tuluma.**

TS; this is a separate letter, but is inserted here for ease of reference. See also **S**; **ty** and **ch** are closely allied; and many words in **t** are nearly identical with words in **ts.**

Tsa, I., master of, director of, &c. It can be applied almost like *cha;* but *cha* has reference rather to things, *tsa* to persons. *Tsa* also comes into combination with other roots in the names of animals, as *na-, na-nka-,* &c., *q.v.*

(1.) *Tsabwa,* leader of the hunt—see **Buwa**; he carries the medicine.

(2.) *Tsabwalo,* the *bwalo* or court keeper, who looks after the strangers that may chance to come to the village, receives them, and sends message to the chief. He lives near the *bwalo* (*a-kala pa fupi ndi bwalo wa-ona alendo msanga*); he used also to sweep the *bwalo,* but this is now relegated to boys, or there are two *bwalo* keepers (*wina a-ngo-kala pa bwalo ku-lankula ulendo,* one who lives at the *bwalo,* and salutes the caravans that come, *wina a-sesa pa bwalo,* and

one who sweeps the place). The fee for sweeping the *bwalo* is a goat's head, whenever a goat is killed. Also *mwini-bwalo, mkulu-wa-bwalo, ntsa bwalo, wa-tsa-bwalo.* Chikunda, *satando* or *sando.*

(3.) *Tsachipala,* a smith; the forge-master; Chikunda, *sagota.*

(4.) *Tsakamdzi,* the overseer or head of the village; also *wa-tsa-ka-mdzi,* and *tsa-mdzi, tsa-mudzi;* Chikunda, *sa-mudsi;* also *mwini-mudzi;* Chikunda, *mwene.*

It also means a native of the village in contradistinction to a stranger.

(5.) *Tsamwambo,* an instructor; *munru wa-ku-uza anru mwambo.*

(6.) *Tsanchima,* a mummer; *atsanchima;* one who masks himself at the ceremonies. *Nchima ya-da pa maso, a-vala, a-paka-nso pa maso, a-sanduka tsanchima,* the mask veils his eyes, he dresses (in thick cloth, and carries a knife in his hand), he also paints his eyes and becomes a *tsanchima,* a mummer.

(7.) *Tsatsogola,* a leader; of a caravan or war; also *tsatsogolo, msogoli.*

These are the chief words in *tsa,* which are in common use as distinct designations, but others also are common, and more can be made according to demand. Others are *tsamirandu,* a person engaged in a lawsuit; *tsatengo* or *tsakatengo,* hunt leader, also one who hunts; *tsamasewera,* the dance leader; *tsakapiri* or *tsapiri,* a dweller in the hill.

Tsa, II., comes into combination with the numerals to form ordinal numerals—*tsachimodzi,* first; *tsachiwiri,* second; *tsiku la tsachisanu-ndichiwiri,* seventh.

Tsa, III., adverb of *tsama* or *tsaka,* sticking, as bone in one's throat, boat upon a sand-bank.

Tsabuwa, hunt leader. See above, **Tsa.**

Tsabwalo, *bwalo* keeper. See above, **Tsa.**

Tsache, A HEAD OF MILLET (*mapira*); *masache,* a brush or broom, made of heads of millet when the grains have been beaten out; *ngala imodzi ya mapira,* one head with the grains in it, *tsache* rather when the grains are out; Chikunda, *mswailo.*

Tsachipala, a smith. See above, **Tsa.**

Tsagana, ku, TO ACCOMPANY; *ku enda tsagane tsagane,* to walk one after the other, but together; as *tsakana.*

tsaganira, -itsa, -idwa, -ika.

Tsaka, I., the sound of FAT FRYING; also *chaka chaka chaka; nyama njonona i-fa-kuti tsaka tsaka;* noise of branches and leaves when baboons are going from tree to tree.

II. See **Saka,** to hunt, beat the bush for game.

III. STICKING IN, WEDGED IN, STUCK FAST UPON—see also **Tsakamira**; also *ku tsaka,* to stick in.

Ka-tsaka ka-chibvundichiro (or *chisio chi-ri tsaka*) *ka nsupa,* the cork of the phial is stuck in. *Ka-tsaka aka,* that is stuck. *Chisa cha njuchi chi-ri tsaka ku komo,* the honeycomb is stuck at the door of the hole. *Mpero wanga u-li tsaka m'mwamba,* my arrow has stuck in the tree. *Tsango la chimanga li-ri tsaka* (or *kweka*), the bunch of maize is hanging up upon the rafter. *Ngalawa i-ri tsaka pa mchenga,* the canoe is stuck upon the sand-bank. *Uta wanga u-goneka m'mapanda awiri ndi mbvi yache u-li paka,* my bow lies on two cross-sticks; also *paka.*

IV. **Tsa-ka-,** in composition, of—see **Tsa, na-nka,** &c.; hence *tsakachenzi, tsakapinji,* small animals, one like *nchenzi,* the other the same as *pinji.*

Tsakachenzi, a species of mouse; *wa-a* class.

Tsakama, ku, TO STICK FAST, in going through; stick in the mouth of anything, in a doorway, in the fork of a tree; *tsakamitsa mpero, mbvi, ndodo,* make anything stick or stay upon the top of; *nyama i-tsakama m'mano mwanga,* the meat sticks in my teeth; *nda-tsakama pano,* I have stuck here.

tsakamira, -itsa, -idwa, -ika; as *pakama, pakamika;* also *tsakira, tsakitsa,* &c.

tsakamula, ku, TO DRAW DOWN FROM; cause to fall down from; draw

out anything sticking in; **tsakamuka**, fall down from; as piece of firewood from the rafters, where they have been stored; *sakamula nsima ya pa nsanja*, take down the *nsima* from the shelf, where it has been put for fear of the dogs; *mwana a-tsakamuka*, of a child climbing up and falling down.

tsakamutsa, **-udwa**; also *pakamuka*.

Tsakamdsi, head of village. See under **Tsa**.

Tsakana, **ku**, TO ACCOMPANY, FOLLOW ONE AFTER THE OTHER; as *tsagana*; (*tsaka* as *paka*, sticking to, hence following after).

Angoni a-enda mo-tsakana, the Angoni go one after the other along the path (generally in a swinging trot). *Antu awiri a-tsakana a-nka ku munda*, two people go together to the garden (of course in native paths they are seen proceeding one after the other, hence the verb descriptive of it). *Mau atu a-tsakana*, our words agree. *Ndi-funa ku-tsakana nao*, I want to go with them. *Nyerere zi-ri-ku-tsakana ndi inzache*, the ants follow in a line, each after its neighbour.

Tsakapinji, a species of small mouse; or *sakapinji*; Chikunda, *limbwilikanye*.

Tsakata, **ku**, TO SCOOP UP, DIVIDE OUT A LITTLE, from a heap of *ufa*, flour, salt, &c., as *tapa*. *U-ka-tsakate*, *u-ka-tape nu-sia zambiri*, if you (*tsakata*) take a little, you divide it from the rest, leaving more than you take. *Tsakata ndiwo*, &c.; *nda-tsakata-mo inswa*, I took a little of the *inswa* (ants) out of the basket. *Chi-tsakata mirunzo isanu*, it takes out five bunches. *Tsakata-mo*, take a handful; *tapa-mo*.

Tsakatire, as of grain bearing, say, three heads on one stalk.

Tsala, I., AN OLD GARDEN; a garden left for a year or more; more commonly used in the plural, **masala**; *la-a* class; Chikunda, *mathala*.

II. **Tsala**, **ku**, TO REMAIN, STAY; stay behind.

Madzi na-pwa na-tsala pa dziwe, and the water dries up and remains in the pool. *Si-ndi-funa ku-nka ndi-tsala*, I do not wish to go, I shall remain behind. *A-m'tsalitsa ku-nga-dza m'tengo*, he makes him remain behind, does not allow him to come to hunt. *A-tsala ena pa mtunda*, some stay on the bank. *Ndadza ndeka ula wa-tsala*, I came myself, and left the *ula* bag (with the lots) behind. *Sa-tsala mmodzi*, not one remained. *Zimanga-zi, nzo-talika chaka cha dzulo*, this maize is left over from last year,

Hence *ku tsazika*, *q.v.*, comes to mean, to bid good-bye, take one's leave; and **tsalani**—*i.e.*, remain, means 'GOOD-BYE.'

tsalira, **-ika**, **-idwa**, **-itsa**; also **tsadwa**, **tsatsa**.

[The root is *tsa*, as in *tsata*, *tsaka*, *tsama*, *tsatsala*, with the idea of remaining AT or ON, following WITH, and thus connecting itself with the **tsa** of *tsabwalo*, *tsachimodzi*, and the fuller **cha**, which both mean OF or belonging TO.]

Sala, to avoid meats, *q.v. in loco*.

Tsali, kicking, and—

Tsalima, **ku**, TO KICK, as in death-throes; also to kick in one's sleep, spasmodic jerk of either arms or legs; hence also to kick with one's foot; *ku-chita myendo tanu tanu*, *ku-tasula myendo pa-ku-fa kantu*, *nyama*, *mbuzi*, *koswe*, &c., *pa-ku-fa zi-tsalima*, to throw out the legs as of an animal dying. Chikunda, *salima*.

tsalimira, **-ika**, **-itsa**, **-idwa**.

[Synonyms—*pupa*, *takata*, *fulukuta*, *pulaputa*, *piripila*, *palapata*.]

Tsama, **ku**, I., TO STICK UPON, or in passing through; stick, as a boat on a sand-bank, *ngalawa ya-tsama*; also of the boat coming to land, *ngalawa ya-tsama pa doko*; to bring it to the landing-place, *ti-ka-tsamitse ngalawa pa doko*; also coming to land, even in deep water (as *sulira*); to stick fast in, *pfupa li-tsama pa mmero panga*, the bone sticks in my throat; *chitseko chi-ri-ku-tsama ku nsupa*, the cork sticks fast in the phial; hence **tsamwa**, to choke, *q.v.* (not derived from *sa-mwa*, he does not drink it, but from *tsa-*, sticking in passing through).

tsamira, -itsa, -idwa, -ika: synonyms—*pakama, pata, tsinda, tsakama;* Chikunda, *kama. Chitsakano,* a grinder, has the same derivation, holding fast between.

II. To LEAN UPON. See **Tsamira.**

III. To MELT or SMELT IRON; *moto u-nonet-a* or *u-tsamitsa chitsulo,* the fire makes the iron run like fat, *po-yamba li-nga dote po-tembenuza ndiye zi-dza zitsulo,* at first it is like earth, but when it changes with the heat it becomes iron; it also means to weld together, but *tswanya* is to hammer it so; *dote li-kala matubsi a zitsulo, zitsulo zi-tsamidwa,* the earth is the refuse of the iron, the iron itself runs out; *zitsulo zi-tsama chi-dza chimodzi,* the pieces of iron melt and run into one; *ku psyetsa kwambiri ndiko ku-tsama.*

[When they want to weld two pieces of iron they lay them together, put clay round them, and subject the whole to intense heat; *chi-tsama.*]

Sama; chi-kana ku sama, ku chita ba, wa, mbalu, it won't weld together.

tsamira, -ika, -itsa, -idwa.

Tsamba, A LEAF; plu. *masamba; la-a* class; *tsamba la mtengo, la fodia, la dua; chitsamba,* a clump of leaves.

Tsambe, a species of mouse, white belly, fur, very fat, short tail, teeth like mouse; *dugu;* with large cheeks. *Tsambe a-tuta zimanga na-ika m'pfunka lache, pfunka lina mtedza, pfunka lina nsatsi kuti a-dza-die dzinja li-kadza,* the *tsambe* mouse carries in maize, and stores it in its nest, nuts in another, castor beans in another, to eat when the rains come.

See also **Dzambe.**

Tsamira, ku, TO LEAN AGAINST, LEAN UPON; lean one's head upon a pillow; (hence called **mtsamiro**); *u-ndi-tsamira,* you lean upon me.

Mtsamiro ngo-tsamirira, nda-tsamira nkono wanga, the pillow is for leaning upon, I lean with my arm. *Ku-tsamira nchanamira, tsamira chikuni, pa mwala,* to lean against the verandah post, lean upon a log of wood, or against a rock. *Wa-tenga chigongono chache wa-tsamira nacho pa mputu,* he leant his arm against the door-post. *Tsamira mtu wanga pa mtanda,* lean my head upon the post. *Nkokwe ya-tsamira nsichi imodzi, mtengo u-da-tsamira po-nzache-po,* the grain-basket is only leaning upon one post, it will fall; the tree leans upon the tree next it.

tsamirira, -itsa, -ika, -idwa: tsamirana, to lean one against the other; also **tsamiza** and **tsamiritsa,** cause to lean upon; **tsamitsa** and **tsamika;** *ku tsamiriza wo-dwala ku mtsamiro,* to lean the sick man upon his pillow; adverb *tsami;* Chikunda, *samila.*

Synonyms—*sirika, chimika* (set up against), also *chirika; edzamika, edzeka, chirikula, tadzama, seama, chingama;* also *kusu, lambi, site.*

Tsamvu, A BRANCH with twigs and leaves left on, broken off from the tree; *tsamvu la minya,* a thorn branch (*a-ngo-zi-dula na-kukutiza nazo kola,* they cut them and surround the fowl-house or goat-house with them); branches are used for sweeping, *a-ponya matsamvu pa dzala,* they throw their brushes on the ash-heap; *chi-tsamvu,* a large branch; *tsamvu la ntambi ya mtengo,* a small branch; *la* class; plu. *matsamvu;* Chikunda, *sanzo* and *chisanzu.*

Tsamwa, ku, TO BE CHOKED; *nda tsamwa m'pfupa la nsomba, nda-tsamwa ndi nsima,* the fish-bone sticks in my throat, &c.; *nda-tsamwa ndi mate, mate a-ndi-lowa m'mero wa-ung'ono,* the spittle went down the wrong throat.

tsamwira, -itsa, -idwa, -ika.

Tsamwali, A FRIEND, especially of friends or companions about the same age; also used for lover; *tsamwali,* or *samwali,* sometimes *msamwali;* plu. *asamwali; wa-a* class. Synonyms—*mbali, mkweni, mkonzi, mlamu, bwenzi, mlemu, mlera, mnansi, q.v.* for various relationships.

[*Namwali* is of the same form, also even *nkazi, mw-enzi* (*bwenzi*), possibly *mbali* (though we have derived it from *bala* and *balika,* in ordinary form); also *mwa-na;* the whole, *z, l, n,* indicating what is gentler, as opposed by *mwamna,* strong.]

Tsamwambo, an instructor, *tsa* and *mwambo, q.v.;* see under **Tsa.**

Tsanchima, A MUMMER. See under **Tsa.**

Tsangala, JOY, loving-heartedness; *la* class.

Tsangalala, ku, TO REJOICE. See **Sangalala.**

Tsangalitsa, ku, to keep awake; as *ku chezetsa.*

Tsango, A BUNCH OF MAIZE; A BUNDLE OF THINGS TIED TOGETHER; of fowls, fish, &c.; fish strung on a stick; also *tsango la nkuku,* of fowls thus carried; in tying maize together, say 12 *milunzo* make 1 *tsango,* and one man will carry two slung on the ends of a stick; *mirunzo kumi kumi u-ka-sanganiza ndilo tsanga,* sometimes even 24 bundles put together form a *tsango* or bunch; *tsango la milunzo inai, ya makumi awiri,* &c.; *la* class; plu. *matsango;* Chikunda, *sango, bonje* (see **Mponje**).

Tsangu, of *tsangula,* rubbing, wiping off.

Tsangula, ku, I., TO RUB or WIPE OFF; *tsangula mpini wa kasu matope,* to wipe the earth off the hoe-handle; *tsangula manja nsima,* rub food off one's hands; *tsangula tukuta ndi mnjere,* take sweat off with a strip of reed; *ku-tsangula masanzi; mbalame i-ta-ku-nyera ndiko ku-i-tsangula;* also as *seta.*

tsanguka, -utsa, -udwa; tsangulula; also *sangula,* clear one's self. See under **S.**

Tsangula, ku, II., rather *tsangalitsa,* to keep a person awake; *a-m'tsangulutsa mnzache = chezetsa, o-sa-gona m'ku-gona komwe;* **tsangulutsa.**

Tsanka, a kind of dance; also the name of the drum which is slung across the shoulder in the dance; *la* class.

Tsanza, STRONG DESIRE; *mwamna a-ganiza si-ndi-bwera-nso konkuja, wachita-mo ku-tsira ulezi sa-ona-nso mpamvu ku-puta yemwe-nso-i, wa-ndi-tsira madzi (li-dza-lo-zizira la manta),* he thinks he will never get back again there, and his strength leaves him in consequence; *la* class.

Tsantsanta, ku, TO CHOP, as the bones of meat; also *nsansanta, dza-dzada,* which are the same word.

Tsanu, or **tsano,** usually **mtsanu,** the chief's HEAD WIFE; also **ku tsanu,** THE CHIEF'S HOUSE; *kuca ku tsano kokala zonse,* at the chief's house where all his goods are kept; **atsano** = *akazi ang'ono, a-sinja na-gwira basa,* the under WIVES who pound and do the necessary house-work; *mtsanu, atsanu; kutsanu, akutsanu;* as *akuba; la* class.

Tsanula, ku, TO POUR, and **tsanyula,** see below.

Tsanya, I., a species of grass; *limera m'dambo li-cheka chala,* grows in the *dambo* grass plain, has sharp cutting edges; *la* class.

Also, II., a bush or tree; seeds white, eaten, like coffee.

III. A species of large tree, grows by the river.

Tsanyu, pouring.

Tsanyula, ku, or **ku tsanula,** TO POUR, TO POUR OFF WATER, or other liquid; to pour into; also of rain 'pouring' down, or people 'pouring' in; **tsanuka.**

Ya-tsanuka mbvula, a-tsanuka madzi, the rain poured. *Mpika ya-tsanuka,* the pot pours over. *Anu a-tsanuka,* or *tsanyuka,* also *kutuka (kutula, q.v.,* to pour), the people come in great numbers. *Ku-tsanyulira madzi m'ntalo, ku-tsanyulira pasi madzi a m'ntalo,* to pour water into a pot, or out of a pot on to the ground. *Tsanyulitsa onse u-sa-sie misokwe,* pour out all, do not leave the grounds.

tsanutsa, or **tsanyutsa, -udwa, -uka; tsanulira,** or **tsanyulira, -itsa, -idwa, -ika.**

Tsanza, ku, TO IMITATE, COPY; also to equal; copy in speaking, acting; be like in features or character, as *danza.*

A-tsanza zicheche zimene a-zi-ona pena, he copies the cutting of the hair which he has seen elsewhere. *Su-nga-tsanzikane naye,* you cannot equal him. *Mwana a-tsanza nkope ya mnjira wache,* the boy is like his older brother.

Tsapira, GATHERED TOGETHER, or IN A CLUSTER; the gathering of many things together, as *tsaputu; tsapira la nyemba,* a cluster of beans; *matsapira,* plu.; *la-a* class.

Ta-peza a-li tsapira, we found him thickly clothed. *Ku-nyamula tsapira*, to carry many together.

Tsapula, ku, TO TAKE OUT PART FROM; like *tapa*; also *sapula*; *nda-u-tsapula mpika*, or *nda-u-bvuulira mpika*; *wa-sapula m'mpika-mo ndani? wa-sapula chimanga ndani?* who took some out?

tsapuka, -utsa, -udwa.

Tsaputu, a cluster, CLUSTERING; *mbeu zi-chita tsaputu*, the seeds cluster; *matsuputu anai*, four clusters; *la* class; as *tsapira*.

Tsasa, I., A TEMPORARY HUT, thrown up hastily on a journey, made of grass or branches; *masasa a nkondo*, a war camp; Yao, *masakasa*; Chikunda, *msasa*; *la-a* class.

II. The FLATS AND HOLLOWS INTO WHICH THE WATER of the flooded stream FLOWS AND REMAINS, the overflow of the water; also *msasa*, *sasa*; *zi-seruka nsomba zi-ri m'sasa monse-mo*, the fish pass over the banks in the flood and pass into all the overflowed flats; *la-a* class.

Tsata, ku, TO FOLLOW; to follow after, to seek.

Ku-tsata malonda, to seek goods which one desires to purchase. *A-tsata mau anga, a-nena modzi-modzi momwe nda-nena ine*, he says the same thing as I say. *Ku-tsata nyama, nsima, moa*, to seek for food. *Udzu u-tsata dote kuti ndo-oloa*, the grass seeks soft deep soil. *A-tsata gaya*, she pounds for the chaff. *Njati ya-ndi-tsata ine*, the buffalo made for me, *mene ta-ka-i-ombera mfuti. Ndi-tsatire antu a-nka ku nkuni*, I must follow the people who are going for firewood. *Garu a-tsatira mbuyache m'tengo*, the dog follows his master in going into the bush.

Awiri a-enda na-tsatana, two go following one after the other; also *a-enda tsatane*. Hence **ku tsatizana**, to follow each other in age, in birth. **Tsatanika**, make to follow close, as in building, in the putting on of the bundles of grass closely. *A-ndi-tsatitsa ine mwana-yo ndi ku-ona wa-pwetekwa*, he follows me too close, and so you see he has got hurt.

tsatira, -itsa, -idwa, -ika, -ana; *tsataniza*; *tsatane-tsatane*.

tsatiza, ku, to make like, FOLLOW THE STYLE OF; *ku tsatiza nyumba ija, kasu mpeni*, follow style of; *tsatiza nsengwa ija ya kale*, make it like that basket you made before; *tsatiza njira yomwe*, follow that same path; *nda-tsatiza bande lija nzo-ona-di onani ndi-pera-di njira*, I have found the road by keeping to the track.

tsatizira, -itsa, -idwa, -ika, -ana.

Tsatsa, I., a small stick, piece of firewood; a switch, or twig, but of dry wood; *matsatsa* plu., or *masatsa*; Chikunda, *chisanzu* and *pisanzu*; *antu a-liza tsatsa, nkondo i-dza i-dza-ti-vumbula*, the men are crackling the twigs, if the enemy come by they will find us out; *la-a* class.

II. **Ku tsatsa**, TO GO TO BARTER OR EXCHANGE; TO SELL TO; cry one's wares; *ku-tsatsa malonda, ku-esa malonda*; also to inform, tell about (*u-sa-ma-i-to-tsatsa kuti, nkondo i-ri-ku-dza uku ku-li-ko a-i-mva kale*, you must not go and publish about that the war is coming in such a direction, they have probably all heard about it before).

Ndi-tsatsa malonda mbuzi yanga, or *ndi-esa ku-gula mbuzi yanga malonda*, I try to sell my goat. *Ndi-ka-esa* (or *tsatsa*) *malonda Azungu*, I shall sell my goods to the English, also *kwa Azungu*. *Wina a-nyamule nkuku ndi manja ndimo a-ti kwa anzache nkuku-i a-i-funa ndani ti-gulane*, one carries a fowl in his hand and says to his companions, who wants to barter this fowl with me? (*ku-tsatsa*, to cry one's wares).

tsatsira, -itsa, -idwa, -ika, -ana.

Tsatsala, ku, TO LEAVE, TO REMAIN; *tsatsalira, -itsa*.

Tsatsata, for *tswatswata*, to crumble down; *fodia*, &c.; as *fufuta*.

Tsatsogolo, a leader; *tsa* and *tsogolera*; *wa-a* class.

Tsaya, THE CHEEK; plu. *masaya*; *la-a* class.

Tsaza, ku, TO CAUSE TO REMAIN, of *tsala*; also **tsazika**; hence *ku tsazika*, also to say good-bye, bid to remain;

and **tsazitsa**, to say the good-bye, **tsazikana**, *tsazikitsa*.

Nda-tsazika mwana pa banja pa-libe wa-kuti a-ka-be kumene-ko a-li-ku-lindirira, I made the child stay at the house, no one can steal there, for he is watching; *a-tsazika mwana mwana m'nyumba kuti a-ta-ang'anire nkuku kuti fisi a-nga-zi-die*, left the child to watch that the hyena did not eat the fowls; also *tsalitsa*. *Wina a-tsazika na-nka ulendo wa-ku-tari wina a-tsazika na-fa*, one bids adieu for a long journey, another bids adieu and dies.

tsazikira, **-itsa**, **-idwa**, **-ana**; *tsazitsa*, *tsalitsa*; from *tsala*.

[*A tzazika m'kwa kuti, tsala tsala, tsala pano ndi-dza-ku-pezani*, they bid good-bye, saying, remain, remain, I shall see you again.]

TSE, I., CUTTING, paring of; as *tsemba*, *tsembula*, *tseketa*, *tseteka*, *tseteza*, *tseula*, *tsetsula*; also *cheka*, fuller cutting.

II. GRAZING, 'SKIFFING,' scraping; as *tsenseneza*, *tserereka*, *tsetsera*, *tsetsereremba*; skiffing as in walking along a path; **tsetse**, scraping with the feet; *tse*, grazing off a bit of bark—see **Tse** I. above; *tsetsera tse tse!* go slipping along; also pushing along; *tse tse tse tse*, as in pushing forward the *kukulula*, or movable fish-fence, into the shallow water, all together; *myendo ndi-lira tse tse*, half running, half walking; *tse tse*, fall by tripping.

III. **Tse tse tse**, a level place, like *tya tya tya*.

IV. Root of *tserenga*, *tsenenga*, &c., go round; as also *tsenga*, a mystery, *tsenjera*, disappear round.

V. Root of *tsendera*, press upon, press down.

Tseama, **ku**, TO LEAN, recline; lean to one side, as a tree; also *seama* and *leama* or *lewama*; *nkokwe ya-seama*, the grain-basket leans over; *seamika*, make one lean on the other; *ku-seama*, also as *pinda chikope*, to take a 'wink of sleep.'

tseamira, **-itsa**, **-ika**, **-idwa**; *mtengo wa-seama*, *wa-tsamira unzache*.

[*Gadama*, lean back; kotama, bend to the front; *seama*, lean to the side; also tsamira.]

Tseche, I., A COVERING FOR NAKEDNESS, consisting of a small round fruit-shell; chiefly worn by the Angoni on the war-path; along with skin rings round their arms and ankles, feathers on their heads, and a small fringed sporran covering the *tseche*, &c.; it constitutes their whole clothing; plu. *maseche*; it is worn *ku moto*; *ena-nso a-bvalira ku-bvina*, some also wear it for dancing.

[The covering itself is the shell of a gourd or *tseche* fruit-shell; hence *mali-seche*, nakedness, means rather dressed only with *liseche* or *tseche*, properly no covering at all.]

II. RATTLES, bound on the leg in dancing, *maseche*; like small gourds, with hard shell and rattling seeds, about the size of a small egg, but round in shape; perhaps three or four strings, each consisting of six shells, are bound on each leg.

III. The fruit, which gives name and use to the above, I. and II.; *la* class. Women in dancing hold the larger *chitsukulumwe* fruit-shells in their hands, and rattle them up and down.

IV. **Tseche**, **tseche**, of *tsechemera*, sweet.

Tseche-; for words beginning thus, see also **Tsek-**; *e.g.*, *tsechera*, from *tseka*, to shut.

Tsechemera, **ku**, TO BE SWEET; as *nzimbe*, *njuchi*, *ntochi*, *tongole*; *wina ludzu li-ta-m'gwira*, *pamene a-nga-mwe madzi a-nena amna inu madzi a-chita ku-tsechemera*, if a person gets very thirsty, when he tastes water he says, you men, this water is sweet.

tsechemetsa, **-edwa**, **-eka**; *tsechemeretsa*, &c.; also *chitsechetseche*, also *naka-naka*, *napi-napi*, *tseche-tseche*; Chikunda, *tapila*; also *zi*, *nje*, *maziziro*, imply a certain sweetness.

Tsecherewe, GRITTINESS, the roughness of clay when particles of sand are mixed with it; FEELING OF SAND itself; *mchere u-ti tsecherewe*, the salt has a roughish feel.

Tsedwe, A FOOLISH PERSON; folly; *o-panda pache*; *utsedwe*, folly.

Tsedzere, THE STEEP BORDER OF THE RIVER; *bango la-mera m'tsedzere mwa nyanja*, the *bango* reed grows

here; *la* class; plu. *matsedzere; ombe* and *chiri*.

Tsegula, ku, TO OPEN; *ku tsegula a kamwa,* open one's mouth; *tsegula a komo,* open the doorway; *tsegula hitseko,* open the door; also *tsegula i'ku-komo.*

Tsegulira nkuku, let the fowls out. *l-i-tsegulire nkondo,* let them bring a war.

tsegula, be open; *tsegudwa, -utsa; egulira, -itsa, -idwa, -ika;* also **tsekula,** the reversive of **tseka,** to shut; *futukula, pindikula, bvundukula, tumbula,* and many more reversives, are synonymous; Chikunda, *yengula.*

Tseka, ku, TO SHUT.

Tseka pa komo, or *tseka komo,* or *seka chitseko,* shut the door. *Tseka omo o-sa-tseketsai,* shut the door without putting it close to. *Tseka a maso,* shut the eyes with the hand; *sinzina,* shut the eyes themselves close. *Ku-tseka m'mapata,* to be planted close and thick; *dumvi liseka li-ti to!* the *dumvi* grass is thick. *A-u-tseka m'munda* (as *tsirika*), they put medicine in the garden to keep people from stealing.

Mbvula ya-ndi-tsechera, the rain kept me in. *A-tsekera nkuku m'kola,* shut into. *Ku-tsekana, ku-chita to!* to be close. *Nkondo ya-tsekana chipata chimodzi,* the war comes thronging in at one gate. *A-tsekana-tsekana buti m'sa-m'neneze mnzatu,* they keep it secret not to inform upon their companion.

tsekera, -etsa, -edwa, -eka, -ana; *chitseko,* a door; *tsekera,* grass for thatching and building; *chitsekero,* a fastener; *mtsekero, mtseko;* also **tsetsa; tsekerera, -etsa, -edwa, -ana. Tseka** = cut—see **Cheka; seka** = laugh, *q.v. in loco.*

Tseke-tseke, IDLE, WEAK, WITHOUT STRENGTH; *mu-li tseke tseke m'nkongono,* weak-limbed.

Tsekera, grass which grows in large plains in the Chipeta country; it is long, not hollow, used for thatching and walling huts; *tsekera lambiri,* much grass; *tsekera la muni,* a stalk of the grass used to look into the pot; *ku-gwedeza ndi tsekera,* to stir with a grass; plu. *matsekera.*

Tsekereza, ku, TO FINISH OFF, arrive at the end of, SHUT IN, INTERCEPT; reach as far as; in cloth-weaving, to finish off the fringe; *a-sekereza ni mpongo tonje liwiri,* they shut or plait two threads with the *mpongo* or third thread added.

Ku-tsekereza nsaru, chingwe, to finish the cloth fringe, plait the string. *Mbvula ya-ti-tsekereza m'nyumba,* the rain shuts us in the house. *Mtsinje wa-ti-tsekereza,* the stream is so full that we cannot pass over. *Nda-endera m'munda monse nda-tsekereza ku malire, ndi uja kuja,* I walked over all my garden and reached as far as the boundary, beyond it is So-and-so's. *Ku-tsekereza komwe ku-na-fuma mtsinje,* to reach the source of the stream. *Mau a-ku-tsekereza mlandu,* the summing up of the case. *Nkondo ya-ka-tsekereza komwe i-ka-linga,* the war stopped where we thought it would. *Na-m'tsekereza wa-ku-ba,* and caught him in the act of stealing. Also in hunting wild pig or boar, drive straight home.

tsekerezera, -etsa, -edwa, -eka, -ana.

Tseketa, ku, TO CUT, CUT OFF, CUT TO SIZE; as *linganiza; ku-tseketa chitseko,* to cut the *mabano* reeds; *nsonga za chitseko,* the ends of the door; *matso,* the ends of the straws of mat, door, or eaves, to make them even; *tseketa ngunda, bango la kaliwo, bwalizo, ndodo,* cut even, the *ngunda* pipe, *kaliwo* pipe-stem, &c.

tseketera, -etsa, -edwa, -eka.

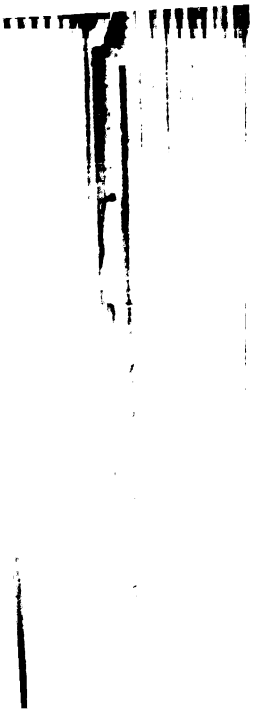
Tsekuka and **tsekula,** to open. See **Tsegula.**

Tsekwe, species of wild duck; spur winged goose; *wa-a* class.

Tsel-; for words beginning thus, see **Tser-.**

Tsemba, ku, I., TO SWERVE OFF; as an arrow, *mbvi u-tsemba* or *tseula; njira i-tsemba, i-patuka kwa chabe, i-leka ku-mudzi,* the path swerves, it goes aside to nowhere, it leaves the village; *una wa-tsemba,* the hole takes a turn; *tsembera, -edwa.*

II. MEDICINE for enabling a person TO STEAL successfully; *la* class.



arise from a mother's put
into food when sick; or if a
husband puts salt into the fo
guilty of adultery; *la* class.

Tsendera, ku, TO BEAT
CLOSE; TO PRESS INTO a bag
heart TO BE OPPRESSED; to
with difficulty; to pant, as
dying; in weaving, to b
strands close; also **sendera**; t
the same.

Ku-tsendera tonje m'tumba,
thread into a bag, *di di! T*
mchere m'mbale u-sa-u-sakaik
down the salt in the plate, do
it loosely on. *Tsendera ch*
mpini wa kasu, press down t
hill holes with the hoe-handle.
ku-tsendera nsichi, they are
the earth in round the base
post.

A-tsendera mtima, he is
with the oppression of his he
tsendera mtima ndi njala; als
dying.

Li-tsendereke tonje a-koma
panga, beat the strands of thr
close with the weaving rod. *
sa-da-i-tsendere, they have
this cloth too loosely. *T*
nkokwe made ache ndiko ku-t
weave a basket closely.

Tsendeza ufa m'tumba, pre
flour

SENSE; as a fowl, which eats its own eggs; **chitserekwete**, folly; *tsere*, and *kwete*, both turning round, going round, as also of one giddy, hence foolish.

Tserenga, ku, TO WIND OR WRAP ROUND; also *zerenga* and *zenenga*. *Ku-tserenga lusi m'nkata-yo*, to wind bark-string round the head-coil of grass; *ku-tserenga chimbuzi, a-tserenga na-zungulitsa-zungulitsa*, to tie a hut top, winding string round and round it. *A-tserenga nsaru dzanja lo-pwetekwa*, bind a sore hand.

tserengera, -etsa, -edwa, -eka.

Tserenje, a species of tree; the thorns wound, and cause swelling.

Tsererera, ku, I., TO SLIP DOWN; of a hill, TO BE STEEP; *dzuwa li-tsererera*, the sun is on the incline; *chindwi li-tsererera*, the roof is steep; *piri li-tsererera la-soiwa po-kwera*, the hill is steep, there is no place to climb; *ti-tsererere pansi*, let us slip down; of cloth, to slip down.

Also as *terera; antu a-tserera pa mwala wa ndere*, people slip on the mossy stone.

II. **Tsererera**, a dance, with drum; *wa-a* class.

Tseri, THE SIDE OF, the steep side of—*e.g.*, house, hill; also, the side of a space between; *tseri lino*, this side; *tseri lija la piri*, the other side of the hill; also *tseri ili, tseri la uko; kutseri kuja*, to that other side yonder; *pa-tseri*, at the other side; also outside and inside; plu. *maseri, maseri awiri, anai; la-a* class; also **seli.**

Tseruka, ku, TO TURN UP, TURN BACK; *mbewa ya-tserutsa unache*, the mouse has made its hole turn upwards; also as **seruka**, *q.v.* (and *sembuzika*), to come, as fish up the river, return; to pass over the bank of the river, as fish in a flood; to come towards one, as of a multitude of men.

tserutsa, -udwa; *tserula, kumba cha uko sa-nka cha-pansi; mo-tserula.*

Tseteka, ku, TO CUT, as *tseketa*, and the fuller *cheka*; also *checheta*; to cut, make straight the ends of, as of *mpulu*, bundles used for thatching; *tseteka pa mmero*, cut the throat.

tsetekula, ku, to cut off, cut through the middle; *ku tsetekula chikuni.*

tseteza, ku, cut smooth; *tseteza bano.*

Also **tsetekeza**; **tsetekuka, -utsa, -udwa**; *tsetezera*, &c.; *tsetekezera*, &c.; *seteka* = to lick.

Tsetsa, ku, TO CAUSE TO LAUGH; TO LAUGH WITH; *nkani yo-tsetsa ndi mwana*, as *ka-uze atate wako kuti ndidza konko ndi-dza-gwira nkuku yonse*, to laugh with a child, as in saying, go and tell your father that I am coming to kill all the fowls; *ti-tsetse nao awa ndi nkani iyi*, come, let us enjoy the story with them; *nda-to-tsetsa nawe*, I was just joking.

tsetsera, -etsa, -eka, -edwa, -ana; matsetsa, 'CHAT.'

Tsetse, I., AN OLD 'MLAZA' MAT; *nga kale ndi tsetse; la-a* class; plu. *matsetse.*

II. *Tsetse la mfumba*, of A SLEEPING MAT or bag, set WITH ITS MOUTH DOWN, the person being inside, it throws off the rain well thus.

III. A PLAIN; *pa-tsetse pano*, or *pa tya-tya pano*, at the level here; Chikunda, *dzwelele.*

IV. The edge of a precipice, steep side of a hill; AN INACCESSIBLE STEEP; *pa-tsetse apa;* plu. *matsetse; tsetseremba.*

All these are of *la-a* class; derivation *tse.*

Tsetsera, ku, TO SLIP ALONG, HALF RUNNING, HALF WALKING; 'scuttle' along; *tiye ti-tsetsere, ti-chite mo-tamangira anzatu, ti-a-fike msanga; mo-tamanga pang'ono, mo-koka myendo*, come, let us run and make up upon our companions, running a little and scuffling along; also, to slip down, slip along, *ku-enda mo-tsetsera, myendo i-ti tse tse tse;* also as *tsenseneza*, to shove along; *nsengwa i-tsetsera, a-i-tsetseretsa nsengwa*, the basket slides along, they push along the basket.

*Ku-***tsetsererera** *pa kwawa*, TO SLIP DOWN, into the hollow; *ku enda tsetsererе*, to go slipping along.

tsetseretsa, -edwa, -eka.

tsetseremba, ku, TO SLIP; TO BE STEEP; *dula mo-tsetseremba*, cut off slanting; *a-li-be matako wa-tsetsere-*

tsetserula, -utsa, -udwa.

Tsetsesula, ku, a woman's w
ungula, TO CATCH THE GRAIN
up, with a smaller basket; the
tosses the grain, leaves go wi
hand, catches up the smaller
and pushes it under to scoop
falling grain.

tsetsenka, -utsa, -udwa.

[There are a great number of words
by the women in daily employment whi
not used by the men.]

Tsetsula, ku, TO GRAZE OFF,
OFF; as with a bullet; in adzing
ma ndi nsompo ndi-u-chita mo-tsets
when one adzes the wood smooth
gentle cuts); *minsi i-tsetsulana,*
grain-pestles graze one another,
when two women are pounding in
same *mtondo* mortar, *na-ponyeza*
kasu ndu-lima ndiko ku-ka-tema
lambalala u-nena kuti, la-ndi-tsets
when you hoe, and the hoe cuts t
ing and cutting round the side,
say it grazed my leg.

tsetsuka, -udwa, -utsa; also as
tsula.

tsetsulula, to graze off.

Tsoula, ku, TO SWERVE, GLA
OFF; also CUT OFF A BIT, as an ar
takes a bit of bark out of a tree; f
tse, cutting; also *nfoula*
mbo

the fire; overturn, as a pot; also in special use, to kill, as *a-na-m'tsikula mwamna wja wa-mkali-yu*, they killed the man who was renowned for bravery (*na-nena, tiyeni ti-ka-menyane nao ao a-tsala-o nga manta, u-na-tsikuka mtengo*, and say, go to! let us fight with them now there only remain cowards, the hero is dead).

Mbewa zi-tsikula kapirimwana, diwa li-tsikuka, li-gwa, the mice overset the stick that holds the trap, and the trap falls. *Mpika u-tsikuka, gwireni*, the pot is overset, hold it; *chipaka cha-tsikuka, mwala umodzi wa-choka.*

tsikulitsa, -ira, -idwa, -ika.

Tsil-; for words beginning thus, see **Tsir-**.

Tsilika, tsiluka—see **Tsirika, Tsiruka.**

Tsimba, (1) THE GIRLS' HOUSE IN THE 'NAMWALI' CEREMONY; *anamwali a m'tsimba wo-kala m'tsimba mwao;* (2) PUBERTY; (3) the dance, *unamwali wa tsimba*, small girls; hence in the phrase *ku gwa m'tsimba*, to arrive at puberty, *tsimba;* also *wa-gwa tsimba, wa-nka m'tsimba: ku-fika m'tsimba lache*, at the signs of puberty they dance and *ombera ntungulu.* The dance lasts for three days when they come out of the *tsimba* house: also *ku-gwa tala*, to be of age.

Tsimbe, COAL OR CHARCOAL; *matsimbe*, plu.; *momwe a-sulira kasu; la* class; from Chipeta.

Tsimbirira, ku, TO LEAN UPON, PRESS UPON; also **tsimbiriza.**

Wo-dwala a-ta-gona po-dzuka a-tsimbirira mtengo, a sick man when he gets up leans upon his stick. *U-sa-tsimbirira pa puzi*, do not lean upon my shoulder. *Nda-serera m'kamu mu antu ambiri nda-tsimbirira*, I pressed through the crowd of many people. *Nda-tsekereza pa komo nda-tsimbirira*, I shut the door fast to and held it.

Tsimbiriza ndi manja, ndi pazi; **tsimbiritsa, -ika, -idwa; tsimbirirana, -itsa.**

Tsimbu, a species of fish; Chikunda, *simbu.*

Tsimbwi, a species of millet, bitter.

Tsimpa and **tsimpi,** limping.

Tsimpina, ku, TO LIMP; as *dibama.*

tsimpinira, -itsa, -idwa, -ika.

Tsimpira, ku, TO WRAP ONE'S CLOTH ROUND ONE'S BREAST; *wa-tsimpira za chikulu*, she has grown up and so dresses thus.

tsimpitsa, -idwa, -ika.

Tsina, ku, TO PINCH; *wa-ndi-tsina kumbuyo*, he pinched me in the back: *ena a-tetana a-tsinana mpfuno*, pinch each other's nose.

tsinira, -itsa, -idwa, -ika: *tsinika*—see **Sinika**; also to press, as a boil or poultice.

Tsinda, ku, to press down. See **Sinda.**

Tsindo, THE BASE, ROOT, heavy end; base of a stalk, foot of a tree, foot of a hill; *pa-tsinde;* plu. *masinde; la-a* class.

Pa-tsinde-po ndi amodzi awa, the root of these words is the same; *a-siana ku nsonga*, they differ in termination, &c. *Ku-ka-fika pansi mu-mtsinule wa piri*, to descend to the bottom of the hill. Also used for a stalk or trunk.

Tsindirira, ku, TO PRESS UPON, as *tsimbirira.*

Tsindwi, or **tsindu,** or **chindwe,** *q.v.*, a roof; *la* class.

Tsinga, a bow-string. See **Nsinga.**

Tsing'i, and **ku-tsing'inda,** TO RUB AND PRESS; roll backwards and forwards between the fingers; as *ting'inda, tsing'inta.* When used as torture it is most horrible. *A-u-ting'inda mpira wa pa ng'oma*, they work the india-rubber for the drum with their fingers: *tsing'i tsing'i tsing'i.*

Tsinika, ku, to press with the fingers. See **Sinika.**

Tsinka, ku, TO EAT UP THE RELISH BY ITSELF, leaving the *nsima;* as a person does who is not hungry: *nsima m'nsengwa ba! ndiwo m'mbali cho! ndiko ku-dia ndiwo zoka, ndiko ku sia nsima-yo.*

tsinkira, -itsa, -idwa, -ika.

Tsinka, ku, to think. See **Sinka.**

Tsinsiro, twilight. See **Sinsiro.**

Tsinya, plu. *matsinya*, WRINKLES, of face or brow; also *manya, q.v.*; *i-ri tsinya nkope*, his face is frowning

ti-ri-ku-tsinzina, the live coal is going it is blinking—simile, taken from the shutting.]

Tsipa, ku, TO SIP, SUCK THROUGH A REED; suck marrow out of a b *a-tsipa mafupa, a-li-ku-tsipa zi mpsi zache*, he sucks the bones, l sucking the bits.

tsipira, -itsa, -idwa, -ika.

Tsipe, I., of BEATING A DRUM (*ningo*), *tsi-pe, tsi-pe* (⏑–, ⏑–, ⏑–, also **tsipi**, verb **ku-tsipika,** also **ts ta**; *ku-tsipika* or *tsipita ng'oma; a pikira ng'oma za-zi-kulu kuti zi-lond mwa ku-lowa mo-sa-chita pwirikiti*, beat big drums well, that they n follow each other well (*muka njira bwino, pokolezana, pikulikana*), wi out confusion; also *ku-pininga*.

tsipikira, -itsa, -idwa, -ika; *tsi tana* would mean, to beat so on another's heads, not respond w drums.

Tsipe, II., a bit of chewed ca See **Chitsipe.**

Tsipuka, ku, to take the skin See **Tsupuka.**

Tsipula—see Tsupula.

Tsira, ku, TO POUR; also *tira; ts nsembe*, offer a sacrifice (from pour out the flour); *tsira mate*, spit; *ts mabusa m'mfuti*, ram wads into gun; *tsira nkondo*, make war, atta invade; *tsira ndime*, to hoe a ham-

*Kapena mwana a-dwala ndi ntenda yeikulu, na-dza sing'anga na-m'patsa mankwala; mwana-yu ndimo a-chira, a-ka-tana sing'anga kuti, tie u-ka-taye ako mwana uja wa-chira, ndimo sing'anga a-ka-nka a-tenga mankwala na-ka-kumbira pa tsinde pa mtengo na-kwirira, ndimo a-mwi-yerenjera mwana-yo, zakudia ndi nyama za-ku-dia iye, nkuku u-sa-die, moa u-sa-dza-mwa, nsima ya mkuto u-sa-dza-die, a-***tsirika*** *mwana wo-dwala mmene wa-chira: a-ka-bwera sing'anga ku-dza-usa mwana kuti zopano u-nga-die chonse u-nga-chi-wone, ku-***tsirika** *kwa-ta; masiku a-ku-tsirika ache a-ta,* if a child is very sick, and the doctor gives him medicine and he recovers, they call the doctor to put away the medicine, which he does, burying it beneath a tree, and instructs the child as to diet; fowls, beer, cold *nsima*, &c., he must not have; he thus guards or warns the sick person when he has recovered; in a short time he comes back again, and says that now he can eat anything he wants, his MEDICINE-GUARDED CONVALESCENT TIME is over.]

Tsiriza, ku, TO FINISH; also **tsirizira.**

Wa-tsiriza-mo, za-tsala ndi ziwira za chabe, the strangers have finished all that was in the pots, and have only left the pots. *Ku tsiriza nchito, ku-sula, nkondo,* to finish work, hammering, war. *Si-zi-tsirizika za-churu-kitsa,* they cannot be finished, they are too many. *Ya-tsirizidwa nchito,* the work is done. *Mtsinje u-na-tsirizira kumene,* the stream flows into that place where.

tsirizitsa, -idwa, -ika, -ira; *tsirizirana;* also *marizira.*

Tsiru, FOLLY, MADNESS; also *chitsiru, utsiru;* also a foolish person; *mazira a matsiru,* addled eggs (our own phrase, addled=stupid, is parallel); *a-kala tsiru,* he has no sense; *monga mo-tsiru,* as if he were mad; *la* class; Chikunda, *silu.*

Tsiruka, ku, TO BE MAD, or FOOLISH, INSANE; *nkazi ngo-tsiruka,* the woman is mad; *mwamna uja a-sia zo-manga banja a-gwira utsiru, wa-tsiruka,* that man leaves off building his house, he has lost his senses; *muntu wamkulu wo-sewera ndi ana ang'ono ngo-tsiruka,* an old man playing with little children.

Tsita, ku, TO COME BETWEEN, intercept, keep from; and—

Tsitika, ku, TO SHADE, PROTECT; SHELTER, by coming between; also **tsitira**: as from arrows, the heat of the fire; of a hen protecting her brood; to hide something that others may not see what you are concealing.

Kantu aka ka-ndi-tsitira, mbiya ya-tsitika apo si-ti-nga one, it stands in my light. *Ku-tsitika moto,* to keep off the fire. *Ku-tsitikidwa* or *tsitiridwa ndi kantu,* to be shaded by something. *Ku-m'tsitika mnzako moto,* to keep your companion from the heat. *Ku-tsitira kantu kuti anzako a-nga-ka-one,* to stand before something that your friends may not see it. *Nkuku i-tsitikira* or *bwatamira anache,* the hen gathers her brood.

tsitiritsa, tsititsa, tsitidwa; tsitikira, &c.

Tsitikiza, ku, TO PLACE OR SET WELL, AIM WELL AT; be flat, straight; also **tsitikitsa.**

Mbia iyo i-tsitikitsa-po, place that jar well, as by digging a slight hollow for it; also *kazikika, -ika,* &c.; *ya-tsitikizika apo, ya-tsitikizidwa. Wa-li-tsitikiza bwino bango-li ku kaliwo,* he has fastened the stem of the pipe well in. *Wa-i-tsitikiza bwino lomwe mfuti pa nyama,* he aimed the gun well. *Wa-ka-tsitikiza ka-nyumba bwino lomwe,* he set his 'bit hut' well. *Mboni ya m'tsitikiza muntu mmodzi yemwe ndi-ganiza kuti wa-ba ngemwe-yo,* the witness fixed upon that one man, I think he was the thief.

tsitikizira, -itsa, -idwa, -ika.

Tsitsa, ku, TO LOWER—see **Tsika**; *mau a-ku-tsitsira,* or *a-imba cha-ku-tsitsira,* in a low voice; *mau a njobvu a-ku-tsitsira,* the descending notes of an elephant's trumpeting.

Tsitsi, THE HAIR; also one hair; plu. *matsitsi; la-a* class.

[*Ku meta tsitsi,* to cut the hair; also *ku-senga tsitsi. Ku meta mpala,* to shave off all the hair; also *kungunula tsitsi, nkungunula. Ku-winda tsitsi,* to let the hair grow, uncut; *matsitsi nga maliro, a-ku-windira maliro,* this hair is the hair of my mourning, it is not shaved until the mourning be over, and then the new growth serves to date and keep the death still in remembrance; sometimes they shave two growths. *Ku-winda tsitsi* is also used in sickness, and the head is shaved whenever the doctor pronounces the patient better (see **Tsirika**). *Ti-fa-ku-ti lero kuti ndi-kungunula tsitsi si-ti-endai,* 'you see' I have shaved my head to-day, I don't go about. *Matsitsi a mapali,* they cut off all the hair in

the verandah, take a pot, break it upon the top of the hair; in shaving the head after mourning.

Various methods of shaving the head are in vogue. The head is sometimes completely shaved, and painted slightly red, and oiled. Sometimes, and most commonly, it is cut clear round, *chiringanizi*, and *mduliro*; sometimes patches are cut out in a good clear curve, above the ears or temples, or at the back of the neck, or the quarter of the head above the ears is cut in a natural sweep, *zicheche*; the whole half is taken off, *ku meta mpendeka*, or both sides are taken, leaving a narrow crest in the middle, *mpupupu*. In these curves there are at times two or three different stages of growth, and thin concentric lines are left, in artistic patterns. *Ku-sanga*, or *ruuza*, or *kodobola*, *zidengu* is to take out little isolated patches, *ku-meta mkodobola*. The cutting straight of the hair is *nde nde nde*; *ku-meta mdende*, clear-edged; *njeje*, all round. Native hair lends itself readily to all these various fashions, and the effect is pleasing. The razor, *lumo*, is a small spade-like knife.

The short curliness is sometimes altered by tying the hair up into curls, *ku teka minzu*, *q.v.*, which, when untied, give the head a bushy, wild appearance. The hair is dressed and poked all evenly over (*ku toma, katoma pi?*), oiled (*chu chu chu*). Smooth hair, *lambi*, as of Europeans; curly hair, *piru*, *chiriri*, *wa wa*, *lo-uma*.]

Tsitsimu, and verb **tsitsimuka, ku**, TO RECOVER FROM A FAINT; to bring a person round, *tsitsimula*, *tsitsimutsa*.

Ndiye wa-ku-fa, na-uka, na-bwera, a-na-a-fa lero, Mulungu wa-m'bweza chifukwa iye sa-da-mu-itana kuti a-dze kuno, he was dying, but he gets up and returns to life; he had died, but God made him come back because He had not called him. *A-na-ndi-tsitsimutsa ndi chiko*, he revived me with a cup (of water or *moa*).

tsitsimudwa.

Tsitu, MANY CLOSE TOGETHER, thick; many moving at a distance; *antu a-li tsitu! nkondo yambiri*, of a canoe, to be heavily laden. Thick or close, as a thicket, is *nsitu*.

Tsituka, ku, TO MOVE OUT OF THE WAY; *ta-tsituka iwe m'njira-mu*, get out of the way; *ku-i-tsitula ngalawa, ku-i-chotsa*, to move the canoe aside; *ta-tsitula fuwa-lo, ku-li-sunza ku-li-chotsa ku moto*, move away that cooking-stove, shifting it from the fire: it is reversive of *tsita*, intercept.

tsitutsa, -udwa, -ula.

TSO, I., OF FIRE-SPARKS, struck into the pan of a gun; also of firewood, *chikuni tso tso tso!* as in *tsotsola*, and *tsotsolotsa* (to roast).

II. BITTER, DRAWING THE MOUTH TOGETHER, or teeth on edge; *sabola a-ti tso!* the onions draw the mouth together; *mchere wambiri u-wawa tso!* of too much salt; as in (*tsokoya*) *mtsonyo, tsonya*; also *dzo, zo*.

III. Root in *tsomeka chitsotso, tsongo, nsonga tsokota, tsogolera*, pointed, sharp, piercing.

IV. Root in *tsopa, tsokwe*, connected with No. II., sucking, as also *tsipa, psopa*, &c.

Tsogola, ku, TO GO BEFORE; hence in common use, **tsogolera**, to be in front, TO LEAD; and **m'tsogolo**, IN FRONT, *pa-tsogolo*; root *tso*, going on piercing the bush in front.

tsogoza, ku, TO PUT BEFORE, to make one walk on in front; also to cause to lead; hence *ku*-**tsogozana**, to walk one behind the other, to go on together, as of two rivers meeting and flowing on in one; *wo-tsogozana*, next in age (as *ku-ponda pa mtu*); *ndebvu zi-tsogozana, nda nda nda*, the beard goes right round the chin from ear to ear.

A-enda tsogozane, they walk one after the other, as *tsatane*; abreast, *kwakwane*. *A-ndi-tsogoza ine ameneo ndiwo akulu a-ku-tsogola m'nkondo*, they put me in the front, big men lead the war. *A-tsogoza paso pa-ku-amba chindu*, he puts the first rafter in the roof. *Mpwanga wa-ku-tsogozana*, my younger brother next to me. *Ndi-tsogoze zanga*, I must send mine before me before I die, of one blamed for eating everything up (*iwe u-dia mwa mpupuluzi*).

tsogolera, -etsa, -edwa, -eka; tsogolerana; tsogozera, &c.

Tsogolo, FRONT; *m'tsogolo, pa-tsogolo, ku-tsogolo*; on before; *tsogolo lache*, in front of him; *m'tsogolo imo imo; la* class; plu. *matsogolo*, rare. We shall do so-and-so when we get on a bit, is *m'tsogolo* or *ku tsogolo*; m'tsogolo *mwache, pa-tsogolo pache*, in front of him.

Tsoka, MISFORTUNE, ill luck; bewitchment; *wa-gwa m'tsoka*, misfortune has overtaken him; *ndi-ri-li tsoka*, I am badly off (*wina a-ndi-mziza*, as when one slanders me); *u-komana ndi chirombo, chi-ka-m'gwira, a-li-ndi tsoka*, meeting with a wild beast which seizes him is misfortune. The idea of the evil being caused by medicine or malice runs through the word. Chikunda, *zeze*. *La-a* class; plu. *matsoka*.

Tsoko, coughing.

Tsokoloya, ku—see **Tsokoya** below.

Tsokomeka, ku, FASTEN OR PUSH ANYTHING LIGHTLY OR GENTLY IN; fasten anything on, clay neck, &c., PUSH IN the pointed end, in splicing; *u-chi-tsokomeka icho; tsokomeza, tsomerera; cha-tsokomezerana-pa*, they are fastened, joined, spliced here.

Tsokomola, ku, TO COUGH; also *komola, kosomola*.

Tsokota, ku, TO DIG WITH A POINTED STICK; poke, dig out; *ndi-a-tsokotola pa munda ndi ka-mtsikiri ka*, I shall dig in my garden with his sharp stake; *ku-tsokota mbatata di mtsokota*, to dig up potatoes thus; *-tsokotera mbewa*, he digs for mice.

tsokotola, -oka, -otsa, -edwa; also *tokosa, tosa, chokota*.

Tsokoya, ku, TO BE GRITTY OR GRAVELLY; to sound or feel as gravel or sand; *i-tsokoya ndi ku-ponda*, also **sokoloya**; *myala i-tsokoya*.

tsokoyo, the feel of salt or sugar; also of moist sand; *dote li-ri tsokoyo-sokoyo, ndi myala*, the clay is useless, it is all gritty with small stones (*e.g.*, in making pots, where the clay must be smooth).

tsokoyoka, ku, TO BE GRITTY, or like salt, sugar, or sand to the feel.

tsokoyola, -otsa, -odwa; **tsokoyo-otsa, -era**.

Tsokwe, GRAINS OF MAIZE TAKEN OFF THE COB, and ready for pounding; *mitsokwe*, the thick *chimera*, malt, &c., at the bottom of the beer is a different word, *mpima, mitsokwe ya noa*.

Chimanga cho-yambidwa ku-konola or ku-konodwa = tsokwe. Ta-m'sinja sokwe, we pound the grain; *tsokwe wa mkazi mnzatu-yo, ta-soka* (or *sauka*) *naye pa-ku-sinja*, we find the pounding of the grain of that neighbour of ours very difficult. After pounding it becomes *mpale, mpandule wache wa ndi mpale*. *La* class; Chikunda, *chokwe*; also *tsokola*, when half broken.

Tsomeka, ku, to push in anything pointed—*e.g.*, a head of maize into a basket; they are all set in points downwards; TO STICK IN OR ON. See also **Someka**.

*Kosi lache la mbia, mtsuko akazi a-i-to-***tsomekeza**, the women stick on the neck of the jar. To stick one piece of pipe into another to make it longer, *ku-tsomeka, bano li-ta-fupika la-kaliwo u-tenga lina u-tsomekeza kuti li-tanimpe. Ku-***tsomekeka**, *ku-chi-limbitsa bwino*, to stick it on well. *Nenekeza* or *psepsulira*, thin it well, to stick it in.

tsomekera, -otsa, -edwa, -eka; **tsomekezera**, &c.

[*Tsomeka mchombo*, to stick on the little clay piece at the bottom of the pipe-bowl; it gives attachment to the string which holds it to the pipe.]

Tsompa, to adze, *sompa* and *jompa*.

Tsompano, now; *ndi-bwera tsompano*, I am coming back immediately. See **Tsopano**.

Tsompola, ku, TO SNATCH AWAY; snatch out of one's hands and steal; Yao, *sombola*; also *landa kwatula* and *kwakula*, rob; *a-to-sompola mau ache*, he snatches away his words.

tsompoka, -otsa, -odwa; **tsompolera, -etsa, -eka, -edwa**; also **tsompolidwa**.

Tsonga, ON END; *ku-kala tsonga*, to sit up straight, as a man after a faint, set up on end, *nda-m'peza a-li-tsonga*, I found him sitting up; also a little SHARP-POINTED STICK, on which meat is stuck to roast, a stick of bamboo or *nkadzi* worn by the Chipeta (*nda-kwika m'mtu*, stuck in their hair); *a-kwika nkuku ku tsonga*, they stick the fowl on the sharp-pointed stick; also used for stringing fish in fishing; also **tsongo**; plu. *matsonga; la-a* class; the end is *nsonga*, *q.v.*

mats; also yes, please, carry
mats. *Tsono ndi-funa ku-nka-*
haps I do not want to go, '
thee'; *kapena ni-nka tsono*, p
I will go, then.

Tsonya, ku, TO SHOW DESPI
making a sound with the si
one's mouth; also expressiv
strong dissent, contempt; *mt*
the sound.

tsonyera, -etsa, -edwa, -eka, -

Tsopa, ku, TO SUCK, make a
in sucking a bone, or the finge
kiss; to sup *pala* or the pottage
with *bwemba, malambe; ku-tsopa*
pa la nyama, mafupa a nkuku,
dia-idia, to suck bones of meat or
when eating; *ku tsopa bzala,*
one's fingers; *ku tsopera njuchi*
suck the honey off; also *psopa.*

tsopera, -etsa, -edwa, -eka; *sop*
plunge for fish, load a gun.

Tsopano, NOW; *tsopano lino,*
now, *tsopano lomwe; tsopanopa*
immediately; *nja-tsopano,* they
NEW; *sopano, tsapano, tsompa*
m'tsapano, chatsopano; Chikun
chino-chino.

Tsopoka, ku, TO BREAK OFF, as
hook from a fish; *ya-dutsula nsom*
na-i-wedza ine, ya-tsopoka, the fi
broke off when I had hooked i
in squeezing anything out, *e.g.*,
banana, holding it in one's hand

; long, tall, straight, small
; used for making hurdle beds
ıts, *makangala ; wa-a* class.
ıa and **tsui**—see **Tsuwa.**
ıchira—**Tsuka** below.
ıka, ku, I., TO WASH ; *ku-suka*
. to wash plates, dishes ; but
mba, to wash one's person ; *ku-*
pa bala, to wash the wound ;
ca milomo, wash one's mouth,
i-ngo-tsukani m'kamwa antuni
wash your mouths, you people,
let us eat. See also **Tsula,** to
tsukira, -itsa, also **tsuchira,** &c.
To be troublesome, **sukira,** or
ra, of a person coming again and
with his *mlandu ; muntu uyu*
ıchira, also *ku-bukira, ku-nena*
o-ipa.
. Of a garden that yields little
; *munda wa-suka* or *wa-sukuluka,*

ıku, the fruit of the *msuku* tree,
ımmon in the Shirè Highlands
listinctive of its hills ; plu. *ma-*
la-a class.
ıkula, ku, to overturn, as *tsikula,*

ıkuluka, ku, of a garden, TO
) LITTLE GRAIN ; as if the strength
taken out of it ; as when one
es *mpale* grain, *mpale ya-tsuku-*
hence to be washed out ; but
ruit *chitsukulumwa* is so called
its shaking and rattling—see
ınya. The root in *tsuka,* to
is rub and shake.
ıkunya, ku, TO SHAKE ; to loosen
hing firm ; *ku-i-tsukunya pa*
; also—
kunyula, ku, TO TWIST OUT ; as
ıyula mwendo wa nkuku, twist
ıe leg of the fowl ; as *pokonyola ;*
sukunyulula.
kunyuka, -utsa, -udwa.
ıkwa, the shaft of a spear or
; Chikunda, *nsuka ; (mtsukwa,*
on tang or end of the hoe which
s into the handle) ; *la* class.
ıla, ku, TO RUB ; rub clean ; rub
hing ; *tsula tupi,* or *tsula m'tupi ;*
ıla, suka ; tsuka nsengwa, ntondo,
the basket, or the grain-mortar,
) it again ; *tsule ku mbuyo,* rub-
ın the back ; *tsulukute, tsule.*

tsuka, *q.v. in loco ; tsuka mfuti,* clean the gun ; better *pukuta.*

[Synonyms—*kula,* rub, polish ; *pukuta,* rub, clean ; *sesa,* rub, sweep off ; *sisita,* rub ; *fulukuta sansa,* &c. Derivation—**tsu,** which connects the shaking of *tsukunya, pukunya, fulukuta,* with the washing of *tsuka, tsulukuta,* and the rubbing of *tsula, pukuta, kula ;* most are reversives.]

tsulira, -itsa, -idwa, -ika.

Tsulukuta, ku, TO RUB OFF, WASH OFF ; RUB IN WASHING ; as *fulukuta ;* also rub, as *tsulukuta mfuti ndi mafuta,* rub the gun with oil.

A-tsulukuta m'manja ndi sabao, wash the hands with soap (**m'***manja* as in *tsuka* **m'***tupi*) ; also *tsulukuta m'tupi,* wash the body ; but rubbing with oil is *kwakwatiza. Kwa-tsulukutika ku-mbuyo,* the back is washed. *A-tsulukuta uta ndi madzi ndi mchenga kweche kweche,* he rubs the bow with water and sand, *kweche kweche* (the sound of rubbing).

tsuiukutira, -itsa, -idwa, -ika ; tsulukutuka, &c.

Tsumba, A CREST ; *ku meta tsumba,* to cut the hair, leaving a crest down the centre ; *matsumba,* plu., little crests or bits of hair left, also in ridges ; the crest of a bird ; *la-a* class ; Chikunda, *sumpu.*

Tsunda, ku, to try, endeavour ; **ku tsundiriza,** to push firmly in, to be stuck in a hole, as a snake which has eaten mice, *njoka i-lowa una wa mbewa wo-papatiza i-mka-ndi-tsundiriza momo, ku-lowera makani,* to be stuck in a gap, *ku-kala mo-tsundiriza, ku-kala pa mpata wa-ung'ono.* Hence also, in use indelicate, *ku-nka ku tengo, ku-turutsa zo-dia zo-sasa za dzulo ; a-tsunda kuti a-one ngati m'mimba mu-li zo-dia zo-sasa,* of slight constipation.

tsundira, -itsa, -idwa, -ika.

Tsunduka, ku, TO FALL OVER INTO, to fall from into, as from a bank into the water.

Tsunga, ku, TO TEMPT, TO TRY, TO URGE, MAKE TO WORK, to endeavour ; also to groan in carrying a burden, *a-li-ku-tsunga nayo katundu-yo, ku-lemera,* his load is heavy on him, he is groaning with his heavy burden ;

a-la-ti-tsungitsa ndi icho, he oppressed us in making us do that.

Tsungula, ku, TO BE SLEEK AND WELL, to cast the hair, of a goat; to show the new coat of hair; *ya-onda-onda kale i-ka-nenepa i-tsungula*, it was lean before, now it is sleek; *muntu a-tsungula*, the person gets well and fat; *mbuzi, nkuku, konse ka moyo ku bwerera m'moyo mwache momo*, of goats, fowls, every living thing when it gets into health and strength; also of a snake, to cast its skin.

tsungulula; **tsunguka, -utsa, -udwa**; *zungulira*, to turn.

Tsungulo, A STRAINER FOR BEER; made of *mlaza* leaf, in the form of a bag (*lo-luka mwa tumba*); also *sungulo*; plu. *matsungulo*; *la-a* class; root—see **Tsungula.**

Ku-chinyinta, to strain; *mpima*, the thick; *lomwe a-psinyira nalo moa*, also strain; the *kape* is made like an *nsengwa* basket in shape. Also **tsunkulo.**

Tsunso, a strainer. See **Sunso.**

Tsunya, wrinkled, curled up; as cabbage-leaf, cauliflower, &c.; *molimba tupi*, fresh and firm, but not broad and fine.

Tsunyala, ku, TO BE WRINKLED; WITHERED; as a pumpkin when cut, edges of a fruit (banana, &c.) when cut across; TO SHRINK OR SHRIVEL UP; *chiko cho-sa-kwima chi-tsunyala*, a cup not ripe and hard shrinks up; *fodia a-tsunyala ndi moto pa-ku-mwamba*, the tobacco-leaf shrivels up with the fire upon which it is placed; *chikopa cha-tsunyala chi-ka-psyâ moto*, a skin shrivels up when it is burned with fire; also *tsitsi li-tsunyala ndi moto*; *masamba a-tsunyala ndi dzuwa pa-ku-uma*, leaves shrink with the sun; *masamba sa-kala bwino a-tsunyala tsunya tsunya*, ill grown and wrinkled.

tsunyata, as **tsunyala** above; *fota, kwinyata, kwinyala, kwinyanta*; **tsunyanta**; *kunyata, kwinya*; *puanika, puala*, &c.

Tsuo, I., MOUNDS OF EARTH, or heaps; **matsuo-matsuo**; also *mansuo-mansuo, nsuo-nsuo*; *mitumbira*; *myulu*; *la-a* class.

Tsuo, II., for *tsuwo*, *q.v.*, bits of bush left.

Tsupu, of *tsupula*, take off skin; *psu*, red, of the skin when the blister is off.

Tsupula, ku, TO TAKE THE SKIN OFF; as with a blow, a scratch, or with hot water; **tsupuka,** to be thus skinned or rubbed; hence **tsupulana,** to fight, beat each other, even when the skin is not broken. To take the skin off *nzama* beans, the bark off a tree, skin off meat or fowl.

tsupudwa, tsuputsa; synonyms of *tsupula*, to beat, *fufutana, pandasa, kuntana, kong'ontana*, &c.

Tsur-; for words beginning thus, see **Tsul-.**

Tsutsa, ku, TO CONTRADICT, REBUKE; TO OPPOSE, OR DEFEAT, as in a *mlandu* case before the chief; *inde wa-ndi-tsutsa*, yes, he gained the case against me; *ya-tsutsa uje mirandu i*, the case went against So-and-so; also TO PROVOKE; hence **ku tsutsana,** to quarrel, contend.

tsutsira, -itsa, -idwa, -ika.

Also TO SHIFT, TO HITCH UP ON THE BACK, *ku tsutsa mwana = sunza.*

Tsutsula, ku, TO HURT AFRESH; *ku-bvulala-nso pa bala pa kale*, to hurt an old wound afresh; hence also *tsutsulana*, to stir up old strife. *Bwino! u-ndi-tsutsula pa litsipa panga*, take care! you are hurting the old sore place.

tsutsutsa, tsutsudwa.

Tsuwa, ku, TO CAST THE SKIN, as a snake; *njoka ya-tsuwira tsuwi lache apa*; to come off, as the scab of a wound; differs from *suwa*; *fundula, tsungula, bvula*, synonymous.

Tsuwi, THE SLOUGH, or cast-off skin of a snake; also *tsuwo, tsuo*; plu. *matsuwi*; *la-a* class.

Tsuwo, as **Tsuwi** above; *tsuwo la njoka*; *tsuwo la mwendo wo-kumidwa ndi njoka, kungu lache li-tsuwa*, if a leg be bitten by a snake the skin comes off (*sic dic.*); also portions of bush left in a fire, or of hair left in cutting the hair; *moto u-sia machire masuo masuo.*

Tsuwula, ku, to cast the skin; as tsuwa; tsuwuka.

Tsuw-; for other words in *tsuw-* :h other vowels, see under **Tsw-**.

Tswa-tswa, noise of crackling; as men walking in the bush in the dry son; *myendo i-liza tswa tswa*, or *ati tswati, m'masamba a malimwe.*

Tswanya, ku, TO BREAK, CRASH, JSH; *tswanya-tswanya*, to pound, as to break and soften, break with stone; break bones, *tswanya ma-a; mbia ya-tswanyika ndi mtengo,* jar is broken with the piece of od; *cha-gwa pansi, cha-tswanyika,* ell on the ground and was broken; *tswanya chiko ku-panga nsikwa*, to ak a gourd-shell, to make *nsikwa* ird-tops; *usinini u-swanya pang'ono g'ono*, old men's gums can chew t a little.

swanyira, -itsa, -ika, -idwa; see **Swa, Sweka.**

The root is the hard break or crash or kle of anything hard, as in *tswatswa-*.]

Tswati, breaking, crackling; of leaves or grass; *a-ti tswati tswati*, walks in the grass; *se se*, along ath; *ndi di*, along a hard high-d.

Tswatswati, as *tswa*, and *tswati* ve; also of crumbling crisp tobacco-es, or breaking dry bean-pods.

Tswatswatika, ku, also **ku tswa-ata**, TO BREAK, CRUMBLE, CRACKLE. *Muntu a-ponda pa masamba ponde de masamba a-tswatswatika*, when person treads upon leaves, the es crackle. *Muntu a-tswatswatika samba a fodia*, a person crumbles tobacco-leaves. *Mu-sa-tswatswate mba-zo*, don't break these beans. *u ku-tswatswata ku dzala*, there is otstep over the ash-heap, some one oming.

swatswatira, -itsa, -idwa, -ika.

U, I., LEAPING; *ku lumpa tu! pa tu!* as in playing ball; of a springing; of a locust or grass-per, &c.; *madzombe tu!*

I. Of rain FALLING, as *do do, tu*

II. Of the FIRING of a gun, *tu* irated *t'u*).

IV. MANY IN A LINE, **tu tu tu**, many passing.

V. INDEED, TRULY; *etu*, yes, indeed; *nditu*, truly; *nditu nditu*, indeed, indeed; *chula kumene ti-dzera-tu*, tell them indeed where we come from; *inde-tu*, yes, truly; *ine nda-gula omwe-o nditu*, that is all I bought; *zo-ka-pa-tu*, yes, these are for killing; *ndi-na-nka-ko-tu*, yes, I went there; *inde nzo-ona-di*, or *nzo-ona-tu*, yes, they are quite true. It is always used as a suffix.

VI. **-tu-**, for *ta-ku*, as **to**, *q.v.; ndi-e-tu-dia, ndi-e-to-u-dia, ndi-e-ta-ku-dia*, I just eat.

VII. **Tu**, in *chitututu*, internal heat; also *tukutuku, chitutu, chitungu; bebe.*

Tu-; for *tu-* with other vowels, as **tu-a, tu-e**, &c., see **Twa, Twe**, &c., in which the *u* is short.

Tua, ku, to be white—see **Tuwa**; but **tua**, to be sharp (in which the *u* is short)—see **Twa.**

Tubsi, DUNG, excrement; *tubsi tache;* also *matubsi*, plu., *q.v.*, and *ubvi*, which is the same word with modified use; *la-a* class.

Tubula, ku, to pound. See **Tibula.**

Tubvu, I., with verb **ku-tubvuka**, and **ku-tubvumuka**, TO CROUCH, HUNCH UP ONE'S BACK OR SHOULDERS, to hump up; as of a mouse sitting; of a hill; of a house seen above the rest; of a cat, a turkey, a hen with its brood.

Wina a-kotama tubvu anzache a-dza-ku-dza-m'gwira, iye ndiko ku-ima anza-che onse amene mbwe, one crouches down when others come to catch him, he foolishly delays until they are all about him. *Ngwa msana u-ti tubvu*, his back is humped; *nundu nza tubvu*, of hump-backed cows. *Mpaka a-li tubvu.*

tubvula (to hunch up); *tubvulira*, &c.

Tubvu, II., WALKING QUICKLY, *tu-bvu tubvu*, as *tumbama*, and *tugwama.*

Tubvula, ku, III., TO BEAT THE WATER, in bathing or in paddling; *a-tubvula madzi ndi manja, tubvula madzi ndi ngombo; a-ti-tubvukira ku-no*, they splash at us here—see **tibvu-**

...ula, to cause to burst; green maize falling and break grain, or bursting when roast

Ku-i-menya nchenche, u-ti ya ka, if you hit a fly; *ku ponda ya-tudzuka*, or tread upon a pillar; *ku-ponda mbewa dza-ku-i-tudzuka*, or tramp upon a n *inswa zi-tudzuka a-ta-zi-ponda zi zi-wisi*, or pound *inswa* ants they are fresh; they burst. *la-tudzuka*, the egg is smashed.

tudzutsa, -udwa; *tudzulira*, &c

[Synonyms—*pulika*, to burst with *teteka*, of little bursts; *fentuka, fasuka,*

II. **Tudzula**, glare. See **Tuzul**

III. **Tudzula, ku**, TO BREAK TEAR OFF a piece of meat, cloth little bit; *a-ti-tudzulira*, he break a piece for us; *tudzulira ka-ng'* *ng'ono tudzu, ku-ng'ambira ndi pa ndi pakati*, tear off a little bit, div and divide. See **Dutsula**; *bentu chedzuka.*

Tugwa-tugwa, walking fast, a proudly.

Tugwama, ku, TO WALK FAST. Ch kunda, *tukwama.*

tugwamira, -itsa, -ika, -idwa.

Tukana, ku, TO SWEAR, use fou language—see **Tukwana**; of equals used of pleasantry, used also of oaths

Tuku, I., HEAT, *tuku tuku*, interna heat; perspiration; melting

in the house here. *Bala langa la-tu-kumira*, my wound is hot and burning. *Chitsulo cha tukumira*, the iron is red-hot.

tukumitsa, -idwa, -ika, -ira.

Tukura—see **Tukula** above.

Tukusira, ku, as *fukusira*, and *pukusira*, of a wound, TO BE HEALED OVER, but with the sore still underneath; as *tukuma*, &c., in derivation.

Tukuta, PERSPIRATION; INSIDE HEAT; *pa tupi panga pa-dza tukuta*, also *nda-dza tukuta, nda-gwa* or *ndiri ndi tukuta, tukuta li-dza pa tupi*, phrases for, I perspire; *nkope yanga i-ri ndi tukuta; ku-kokota*, or *pala*, or *kamula tukuta*, to scrape off the perspiration, which is done with a piece of grass, spill of wood, or knife; *la* class; plu. *matukuta; tuku;* Chikunda, *kaluma*.

Tukutira, ku, TO BE HOT INSIDE, or UNDERNEATH; to boil with the lid on; broil; *zi-tukutira m'bwalo*, as the Angoni boil food; *pa-bala pa-tukutira*, the wound is hot or sore inside; *moto u-tukutira pa dzala*, the fire is smouldering inside the ash-heap; as *tukumira*.

Tukutwa, ku, I., TO FEAR WITHOUT ANY VISIBLE CAUSE; also to tremble in one's self; *antu a-pa-mudzi a-nena kuti tieni ti-m'manga iye a-zizwa eka a-tukutwa*, the people of the village say, come, let us bind him, and he is afraid; *nyama zi-tukutwa zi-leka kudia zi-yang'ana kunja zi-mvetsera*, the herd is afraid, the beasts leave off eating, look out and listen intently.

tukutwira, -itsa, -idwa, -ika.

Tukutwa, ku, II., also to perspire (?).

Tukwana, ku, TO SWEAR, USE FOUL LANGUAGE; also *tukana, q.v.;* to speak slightingly of, to speak angrily to, is also called *tukana*, but not of a superior scolding an inferior; it is sometimes used as *laula*, as *u-fa iwe lero*, may you die to-day; but *laula* is, in general, the use of unlawful words, or of omens and strange signs, while *tukwana* is the use of language abusive in a foul way; *lumbira* is the mention of the dead.

Ubwenzi wache wa-ku-tukanizana, ku chitana chipongwe, his friendship is of a most familiar kind; also *a-ma-tukwanizana*, they may say what they like to each other with no offence.

tukwanira, or **tukanira; -itsa, -idwa, -ika.**

Tukwi, quiet; sitting quiet; of bread 'rising,' swelling up; both from the appearance.

Tula, ku, I., TO LIFT DOWN FROM ONE'S HEAD and put on the ground; *ku-senza* is to carry on one's head; *ku-tuza*, to lift a burden down from another's head; hence *mtulo*, a gift, SOMETHING SET DOWN BEFORE a person for his acceptance, as *mtolo*, a burden, something pitched up and carried off.

Tulira-pa, put it down there. *U-m'tule* (or *tuze*) *mnzako katundu wa-ku-lemera*, help your companion down with his heavy load. *Ta-ka-tula kwa mfumu*, set it down at the chief. *Uta wako u-tula pa mtengo-po*, put down your bow at the tree. *Tula mtolo, mtsuko, tsango, mwana*, lift down, put down the burden, the jar, bunch, set down the child (if from the back, the commoner word is *tsitsa, mwana u-m'tsitse*).

tulitsa, set firmly down: *tulira, -ika, -idwa, -ana;* see also **Tuta,** to lift from one's head.

II. **Tula, ku,** TO THROB; as a boil; *mafinya a-tula, dumula, tukula*, or *ndula; litsipa li-tula*.

tulira, -itsa, -idwa, -ika; aspirated *t'ula*.

III. **Tula, ku,** TO DO HARM TO, WRONG, HURT GREATLY, GRIEVE, VEX; also to take away from, to rob; *ku-m'tula tumba lonse pitsu, ku-m'bera*, to steal his bag clean away; *wa-ndi-tula iwe ndi mpeni wanga, su-dza-ndi-bwereka-nso-i kantu*, you have made off with my knife, you can't borrow anything else from me; *nyama za-ndi-tula, za-ndi-sautsa ku-zi-londa*, the beasts got away from me; *u-ta-chekedwa ndi mpeni u-nena kuti mpeni wa-ndi-tula-u*, if you are cut with a knife you say, this knife has hurt me badly.

tulira, -ika, -idwa, -itsa, -ana; t'udwa; t'ula.

Tulo, SLEEP; *ku gona tulo*, to sleep;

ku-ba tulo, to snatch a wink of sleep (see **Nsidze, Pinda, Tseama**, &c., for the same phrase); *tulo tambiri*, deep sleep; *tulo to-pusa nato; goneka tulo to-sauka*, phrase for kill; *tulo ti-ri m'maso lero ta-to-buwa lero*, we are sleepy to-day; *tulo ti-ri-be ubwenzi*, sleep has no favourites. *Atulo*, dreams, also spectres, as *amanda*. *T* class.

Tuluka, ku, to go out. See **Turuka**.

Tulula, ku, TO PULL OUT, LENGTHEN; also *turula* and *turulira*, to go on, *q.v. in loco;* to lengthen, as in putting one's hand into a bag to stretch it out lengthwise; of string, **turulitsa**, to pull it through; of thoughts or words, to speak one's mind (*a-boola zonse*); of brass wire (see **Mkua**), to draw it through the variously sized holes; to draw out a bow-string (*nsinga*); or anything drawn, *chintu chimene a-chikoka kuti chi-tanimpe; tululira chiromo cha nkondo, chi-tanimpitse antu a-kapimbire ku-tari*, to draw out the wing of the battle that it may extend far.

tululira, -itsa, -ika, -idwa.

tululula, -uka, -udwa, -utsa, pull out, lengthen long out.

[*Turuka*, go out, is the same word, but the applications slightly differ.]

Tuluma, ku, TO GROWL; as lion; also of leopard; *u-li-ku-truma mkango.*

tulumira, -itsa, -idwa, -ika; tulumula, -uka, -utsa, -udwa.

Tulumba, humped; swelled; *ku kuta mimba tulumba, nga, nga, nga*, swollen, hard.

Tulumbala, ku, TO BE HUMPED, CROUCH UP; SWOLLEN UP, as a dead body (*mimba tulumba!*); *chi-ri tulumba* and *tunumba*, it is conspicuous, swollen in the distance; also *tubvumuka, q.v.*

Tuma, ku, TO SEND; *ku-m'tuma mwana*, to send the child; also **tumiza**, to send; *ku-m'tumiza mwana*, to send the child; to send and commission, *ku-tumiza mtenga;* to send a messenger, *ku-tumiza muntu kuti a-ka-ndi-gulire*, to commission a person to buy for me.

ku-tumwa, to be sent; **ku-tumika**, to be able to be sent, to be one who is sent; hence **wo-tumwa**, or *wo-tumwa-tumwa*, A SERVANT, also **wo-tumika**, *wo-tumidwa wo-tuma*; but they can also mean, one who is willing to go; *chitumwatumwa*, service; *tumidwa;* **tumisira, -itsa, -idwa, -ika.**

Tumba, ku, I., TO DARN OR SEW TOGETHER; sew a gourd cup which is broken; sew a parcel in the corner of a cloth; splice a handle by sewing.

tumbira, -itsa, -idwa, -ika; *chitumwa*, darning.

II. **Tumba**, A BAG; chiefly of skin, belly of an antelope or goat, or of a sheep, with the hair taken off; of a wild-cat skin (*mwiri*), or monkey skin whole (*pusi*), with skin left on; in general, a bag; *la-a* class; plu. *matumba;* Chikunda, *budu.*

[Other bags—*nsapo*, for cotton or thread; *mbasa*, of palm-leaf for salt or grain; also of bark cloth; *mtolo*, a burden and *kutsudu; tumbi*, 'mlaza' bag; *mfumba*, bag mat. *Tumba*, a bag, is pronounced with broad unaspirated *u; tumba*, a mound, is aspirated *t'umba; tumba*, swollen, with keen *u* as *too-mba.*]

III. **Tumba**, A MOUND, A HEAP; in which maize is planted; plu. *matumba; la-a* class; *t'umba;* also *mtumbira, mitumbira*, mound for potatoes; *tumba* is made of burnt-wood ash and soil.

IV. **Tumba** (*toomba*), lying swollen, or heaped up; as a dead beast or man lying on the ground; *a-m'pa mbali watu a-li tumba*, they kill our brother, he lies on the open field; *nyama i-ri tumba*, from its round distinctness.

V. **Tumba**, WALKING FAST and proudly; *tumbama; a-enda tumba-tumba.*

Tumbama, ku, I., TO BE HEAPED, HUMPED.

II. TO WALK PROUDLY, FIRMLY, FAST; as of men returning from victory or from hunting; while *nyantama* would be, to slink; *kwa-tumbiranji, monga ko-ona kantu ko-opeya, monga ku-enda mo-kondwera*, why are they walking fast as if they saw something fearful, as if they were walking with gladness? *a-tumbamira nyama wina chifukwa kuti a-na-i-pa nyama ndiye*, one walks proudly on account

of game, because it was he that killed it; *ku-enda chikulu* or *chimbalawala*, arms and legs going.

Tumbamitsa, very **fast**; *-idwa; ma-tumbama, tumba-tumba, matumbamika, utumbama, mitumbatumba*, &c.

Tumbi, A DOUBLE BAG; made of *mlaza* leaf; the two halves fit into each other, mouth into mouth; it is made square, flat—the one half, almost completely enveloping the other and fitting close, is used for putting beads, calico, and similarly valuable things into; there are sometimes pockets made in it, as many as five; *la-a* class.

Tumbika, ku, TO DIP one's hand INTO WATER; dip *luzi* bark string into the water; *ku-tumbika nsaru m'madzi;* as **tibika**, *bviika.*

tumbikira, -itsa, -idwa, -ika, -ana.

Tumbira, ku, and **tumbirira**, *nkanda wo-tumbira*, half-red beads; *mtengo wache ngo-tunduwira su-chetsa-i, singa-che nsaru yache i-ngo-tumbira*, the wood is not very red, you can't make it properly red, the cloth thus dyed is just half red; *chitalaka ncho-fiira ncha ku-cha*, 'chitalaka' beads are really red; hence *tumbira*=TO BE HALF RED.

Tumbiza, ku, TO BEAR ONE CHILD TOO SOON AFTER THE OTHER; *ku-tumbiza mwana;* also *mwana wa-ku-badwa tsopano ndiye a-tumbiza wa-mkulu*, the child born now follows too quickly after the elder (*a-sa-na-kulitsa wina-nso a-badwa na-m'ponda amene-yo*, before he is grown the other comes after him; *mwana wina na-yamba ku-enda wina na-badwa*).

tumbizira, -itsa, -ika, -idwa.

Tumbo, THE STOMACH; *tumbo la mbuzi;* **matumbo**, intestines; *ma-tumbo a-li kolane-kolane; la-a* class.

Tumbula, ku, TO CUT OPEN; a goat, a slain beast; a dead man in battle; a blister, *a-tenga munga na-tumbula ndi munga*, they take a thorn, open the blister, as they do with the pustules in smallpox; *tumbula pfunda*—see also **Chula.**

Tumbuka, -utsa, -udwa; tumbulira, &c.; root as in *tumba*, a bag, *tumbo*, stomach, of which it is the reversive.

Tumbunya, ku, TO TICKLE; *a-tumbunya mwana, a-li-ku-tumbunyana; a-tumbunya mnzache mimba.*

tumbunyira, -itsa, -idwa, -ika, -ana; also **timbwinya.**

Tumiza, ku, TO SEND. See **Tuma.**

Tumpa, ku, TO LEAP, *muntu a-ta-tumpa ku-gwa m'madzi pabva; tu!* also *lumpa; pinimini*, in the air; *putu*, landing; *chiti*, the jump on landing.

Tumpuka, ku, TO SPRING BACK AGAIN; *tumpula*, &c.

Tumu, I., swelling, *mimba tumu, ku-kutitsira dala*, too full after eating; *tumula, tumba!* Chikunda, *timu.*

II. Breaking; *tumula.*

Tumula, ku, I., TO STRETCH OUT, DRAW OUT AND BREAK; as in plucking *ndiwo;* string, bark string; *kosi la nkuku tumu!* the neck of a fowl; to pull up a plant, *kamtengo ko-mera m'dote.*

Chingwe chi-ku-tumukira ku-li-ko ncho bvunda, the string is stretching with your weight, probably it is rotten, and will break. *Tumulira chingwe, luzi*, stretch out string. *Nsinga ya-tumuka*, the bow-string is stretched and broken.

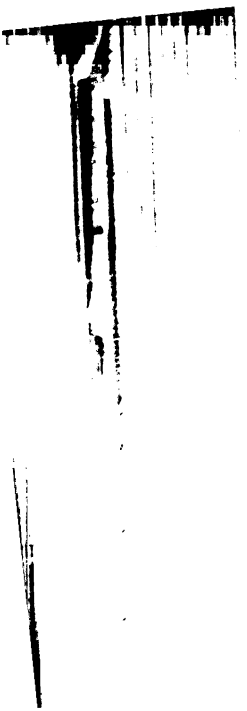
tumudwa, tumuka, tumutsa; tumulula, &c.

[Synonyms—*ku chi dula de! ku-chi-zula zu! ku-chi-tumula tumu! ku-chi-dutsula dutsu.*]

Tumula, ku, II., TO SWELL OUT; puff out; belly, cheeks (*masaya*); enlarge a house; open out a fishing-basket (*ku-u-patsa mkati*) in making it; stuff a bag with straw (*tumba ndi zinyalala*); open an umbrella; beat out iron of a hoe (*a-chi-tumula-chitsulo*), broaden out a knife (*a-tumula mpeni*); *nundu a-tumuka po-ponya mibvi yache*, the porcupine puffs out in sending out its spines, a frog puffs itself out (*chule a-dzi-tumula*); to blow up a football, *ku-uzirira mpira-wa-myendo*, it is blown up tight, *u-tumuka tumu.*

tumuka, -utsa, -udwa; tumulira, -itsa, -idwa, -ika.

Tumwa, I., to sit CROUCHED UP, 'coorie' up; as a cat, mouse, &c.; *mende i-ka-ma-dia madea, i-ka-mva mswati, i-kala tumwa, i-tumwa, i-pindika, i-tunta tupi lache mulu, mchira*



madzi a-tunda, the waters in
ku-tunda mpamvu, to gather str
chironda chi-ri-ku-tunda mafing
wound is increasing with matt

Tonde a-ka-funa ku-gundan
mnzache a-futuka na-bwerera
mbuyo kumene-ko m'ku-tunda mp
when a he-goat wants to butt an
goat, it retires at first to get imp
A-ka-ta-ku-puma a-tunda mpa
when he has rested, he gains
strength (*ku-dza mpamvu zam*
ku-dza zina).

tundira, **-itsa**, **-idwa**, **-ika**, **-ana**.

Tundu, GOING FORTH; in answe
the heart's saying, Go, do; g
forth without knowing, and find
evil by the way; *tundula*.

Tundudza, **ku**, I., to belabour,
not with strength or force; to be
ku tundudza bala, *ndu-tamanga*
(*ku-utsa ku-pweteka*), to hurt
wound afresh by running; *bala la*
la-tundudzika kaleromwe, my wo
was hurt again before this, I d
need to stop playing now for it—
also **Tundula**.

II. TO BE STRONG, FIRM, HA
as *tunda*, *q.v.*; also **tunduza**, **tun**
zika, and **tundudzika**.

Tupi lo-tundudzika lo-kwima, a b
well knit and firm. *Kantu ko-kw*
ko-limba nko tundudzika, anythi
and hard

Tundumala, ku, TO LIE HEAPED TOGETHER, of a person lying with his back to the fire; *ku-gona ndundumala, uyu wa-kala cho-tundumala,* to lie or sit hunched up.

Tundumiza, ku, (1) TO BE PROUD AND DESPISE OTHERS, *pa-li-be wina monga ine, nda-diera, nda-pambana;* (2) to be proud and oppress, to urge to go, *ku-m'tundumiza kuti a-ka-pale moto,* to keep urging him to get a light; *ku-m'tundumiza kuti a-choke:* as *tundumala, tundumula,* and also *tundula, q.v.*

tundumizira, -itsa, -idwa, -ika.

Tundumuka, ku, TO BE HEAPED UP; HUMPED; rise above, appear heaped up above.

Ng'ombe nzo-tundumuka pa msana, the cattle have humped shoulders. *Paso la-tundumuka pa chindu,* the rafter is bulged out, humped up, in the middle. *Mpasa i-tundumuka ndi mwala u-li pansi pache,* the mat is raised up into a little mound with a stone underneath. *Chindu la nyumba la-tundumuka apo,* the roof of the hut bulges up there (*mo-tupa, ku-dza pa-mwamba*). *Piri ndo-tundumuka,* the hill rises above the rest, is steep, with its round back. *Dote li-na-tundumuka pa madzi madzi a-na-choka-po mpa-tsala chitunda choka choka,* the earth was seen above the water, when the water went away there remained only a hill. *Pano pa-la-tundumuka pa-bvuto-enda,* here it is moundy and difficult to walk.

tundumula, ku, TO OPEN AND FIX the mouth of a fish-basket (*mono,* or *njidzi*) in making it, with the circle or rim at the mouth; it is made with long strands, and the circle opens it, enlarges it, makes it round: of baskets made similarly; *tundumula nse-sgwa; tundumula adeka a-ku-sakira mbewa,* enlarge the *deka* traps for catching mice: to set the mouth open: **mtundumulo,** *mkombelo,* is the rim or mouth; *ku-tumula mono ndi ntundumulo.*

tundumutsa, *ku tundumutsa mapuzi,* to hunch up one's shoulders: *tundumudwa;* also of hair to be 'cut long' and bushy.

Tunduwira, ku—see sentence under **Tumbira**; not to have sufficient strength, to be half red, of diluted dye or of blood not red but watery; also *a-tunduwira ku-kwata,* he is in a hurry to marry, he marries before he is grown up: root idea, reversive of *tunda,* strong.

Tundusa, ku, TO OPPRESS; *ntenda i-m'tunduza.*

Tunduzi, A CLIMBING-PLANT. See **Tunduluzi.**

Tundusika, ku, to be firm, hard—see **Tundudzika**: in sickness or dying, when the man wrestles hard with it; *a-tunduzika ndi ntenda,* he is oppressed with the disease.

[Root idea in *tund-,* firmness, strength; in *tum-, tundum-,* and *tumb-,* swelling, rising; root *tu,* many, increase.]

Tunga, ku, I., TO DRAW WATER; to draw any liquid; *ku-tunga moa; ku-tunga madzi ku madzi,* go and draw water at the stream; *ti-pinde chitoto, ti-tungire madzi, ti-mwere,* let us make a leaf drinking-cup, to draw water, and drink; *ku-tunga ndi manja,* to lap with the hand; *tungira,* &c.

II. **Tunga, ku,** TO THREAD BEADS; *ku-tunga mkanda; ku-tunga kasinje, tunga chuma;* to thread or tie in the bundles of feathers in a skin hat (they make a hole in the skin foundation, put the string through, and fasten tight thus each separate bunch); *ku-tungira chitalaka m'mutu,* to string beads (red) on the hair: *tungira,* &c.

III. **Tunga,** a species of SERPENT; cries when rain is coming: *la* class.

Tungo, THE END; *pa-tungo,* at the end; *ku-tungo,* at the end (when one is not at it, but refers to it); *pa-***tungo** *pa chingwe, pa mpando,* but *pa* **nsonga** *pa mpeni,* the point of the knife; *pa-tsinde,* at the thick end, base; plu. *matungo; la-a* class: Chikunda, *komo.*

Tungu, for *chitungu,* great heat—see **Tuku** I.

Tungula—see **Chitungulu.**

Tungulo, a strainer. See **Tsungulo, Sungulo.**

Tungwa—see **Tunga**: *chitungwi.*

Tunjira, ku, to draw water for; thread beads for. See **Tunga.**

tunjitsa, -idwa, -ika.

Tunsa, ku, TO LIFT AND PUT IN ANOTHER PLACE; to move, shift; as *sunza; a-tunsa nsampa a-ka-chera mbuto ina*, he shifts his trap to set it in another place; *nda tunsa nyumba*, I shifted my house.

tunsira, -itsa, -ika, -idwa.

Tunta, I., SIZE; as *msinku*; perfectness, as *mpumpu; yo-kula tunta lache*, grown to full size; *kantu ka tunta*, a large thing; *nyama ya tunta*, large grown animal; *u-ndi-patse ine nyama ya tunta* or *ya-mpumpu*, give me a good-sized piece of meat; *munda wa tunta, mbeu za tunta*, good and large in size; *moa u-ka-dzala mbia, nda-gula mbia ya tunta*, I bought a full jar; of a whole animal, *nyama ya tunta yo-sa-pakula-po chiwalo china.*

ku tuntira, -itsa, -idwa, -ika.

II. As **tumwa**, curled up, hunched up: *mbewa apa ya tunta i-ri tumwa: nyalugwe a-tunta, msana njo!*

Tuntu, SIZE, thickness of bough, &c., of body, trunk, belly: *la* class. See **Tunta.**

Tuntumira, ku, to shiver, shake. See **Ntuntumira.**

Tunya, ku, TO PUSH, push from one; push out a boat into the stream; *tunyira umo*, move there, as *suntira umo: chi-tunye, chi-kanke, chi-suntire, uko*, move, shift, push it there.

Tunya nkokwe, ku-i-kankira pena pang'ono, move it a little way; *tunyira diwa*, shift the trap a little. *Ife ti-ri-ku-koka za-ku-limba a-m'tsogolofe a-mbuyo-nu zi-tunyirani m'tsogolo muno*, we in front are pulling strongly, and you behind must push in the same direction.

tunyira, -itsa, -idwa, -ika, -ana.

Tunza, ku, to put and carry on the head, as *tututsa.*

Tupa, ku, I., TO SWELL; of body, of food cooked; to be much in quantity, as of flour, water in flood; *ku tupa mtima*, to be angry.

Nkazi a-bviritsa mpale yache si-tupai, if a woman keeps throwing the grain into her mouth, there won't be much when she has finished grinding. *Ufa wa-tupa*, there is much flour. *Madzi a-tupira ndi a mvula*, the river swells, it is with the rain. *Ta-tupa-po pano*, there are many of us here. *Zanga zi-tupe, zache zi-le*, that I may have much, he little. *Myendo ya-tupa, ya-ti ngunda*, my legs are swollen and heavy. *U-ta-menyedwa ndi mputu pa mpumi pa-tupa*, if you knock your head against a post the place swells.

tupira, -itsa, -idwa, -ika.

II. **Tupa,** A FILE: plu. *atupa; wa-a* class: *lima*, Chikunda.

III. Adverb, LARGE, *chinyumba chi-ja chi-ri tupa*, that house over there is large.

Tupi, THE BODY; one's person; also *malungo*, limbs, used for one's body: hence one's self; and figuratively, kind, body of grain, &c.; *mpunga wa tupi lina*, rice of a different colour, also shape; *zi-dza-pa-tupi pache*, these are sent from himself, his own self; *ku putira tupi lako mirandu*, to bring yourself into a quarrel or scrape; it is also used for, to take to wife, *na-tengera pa-tupi pache nkazi*, and took to himself a wife—*i.e.*, married a wife; and for a woman with child, *nkazi wa pa tupi po-ipa, wa-mimba*, and simply *pa-tupi; ku koma pa-tupi pache, ku-dwala pa-tupi pache*, to be well, to be ill: plu. *matupi; la-a* class; Chikunda, *manungo.*

Tupsya, ku, TO DRIVE AWAY, as a bad and disagreeable person drives away his companions; as a hen drives away the rest in eating; *nkuku ya ntupsya i, i-tupsya anzache*, this fowl is one that drives away all the rest; *ananu mu-tupsyanira-nji*, children, why are you pushing each other away? also of dividing out, to make it go a long way; *u-li* **tupsya** *pa malo pano*, you are a nasty fellow here. Of a person ILL AND WEAK, *munu wo-dwala a-li* **tupsya** *pa-malo, wo-panda mpamvu;* also **tapsya.**

Tupu, pulling up.

Tupula, ku, TO PULL UP; as **vula,** which is the more usual word (the other less used from its associations); also **topola, tipula**; *tupula chinangwe*, pull up the cassava root. Note, *tipula*, to hoe up; *tibula*, to pound.

Tupwe, FLATULENCE; feeling of ful-

ness without being satisfied, *ku-dia ndi ku-m'chima, ku-ngo-tenta tupwe, u-ti wa-kuta tupwe;* to recover from it is *ku-chotsa tupwe la mimba,* or *la mtima; nda-kuta tupwe = nda-kuta pweya,* I feel satisfied, but have not really eaten.

Tur-; for words beginning thus, see also **Tul-**, **Turuka** and **Turula** entered here; **Turuma**, to growl, see **Tuluma**; **Tura**, see **Tula**, lift down.

Turuchira—see **Turuka** below.

Turuka, ku, TO GO OUT; and **Turutsa,** TO BRING OUT; *ku-turuka m'nyumba,* to go out of the house.

Mbewa ya-turukira ku mbuli, the mice leaped out at the escape-hole. *Dzuwa li-turuka,* the sun rises. *Ku-turukira m'njira,* to come out of one path into another. *Ko n'nga-turukire bwanji?* how can I appear? *Ku-turukira pa-antu,* to come out and come upon people. *Pa-li mnyonto, pa-turuka madzi pansi,* there is a wet place.

A-turutsira zintu panja, he brings out food for the strangers. *A-turutsa mfiti,* they find out or bring forth the witch. *A-turutsa ambala ndi ula,* they discover thieves by the *ula* lot. *Uja wa-turutsa dzino, kale a-na-puta-miza milomo ndi ku-kwia, pamene wa-mva anzache nda-kamba nkani ya bwino, ndimo a-seka ku m'konda kwa nkani-yo,* he laughs and shows his teeth, before that he was keeping his lips shut from anger, but when he heard his companions telling a good story he could not help laughing.

Ku turuka, also specially used for *turuka m'chikuta,* coming out from confinement.

turukira, -itsa, -idwa, -ika; turutsira, &c.

Turula, ku, TO GO ON; **turulira,** of words, to speak out one's mind; **turulitsa,** cause to go on, pull through (see also **turula,** to pull out, lengthen out, as *ka-tululeni utale,* pull up the large mushroom); it is the same as *turuka,* but the applications make it a different word.

Turuma—see **Tuluma.**

Turusa or **Turutsa**—see **Turuka** above.

Tusi, SOFT AND FLABBY; not firm; with a big belly, as the frog *namtusi; muntu wa chibwana-bwana wo-sakwima, wa mimba yei-kulu a-enda tusi tusi ndi katundu,* a person grown up, but not knit in body, with a big belly, walks *tusi tusi,* soft and flabby, with his load. Chikunda, *nyupu nyupu.*

Tusuka, ku, TO BREAK OR BURST, as a boil or other soft thing; *pulika,* of harder things—*e.g.,* maize corns, earthenware plate.

Tuta, ku, TO CARRY ON ONE'S HEAD, as a burden; take from one place to another; carry and deposit.

Ku-nka ku-ka-tuta zimanga ku munda ku-dza-ika m'nkokwe, to carry maize from the garden to put it into the grain-store.

tutsa, to cause to carry and deposit burden; **tutira, -itsa, -idwa, -ika, -ana** (*tutsa,* Yao, to push away); *za-tutika zonse,* all can be shifted or carried; **tututsa,** to cause to lay down burdens, *a-mbo-***tututsa** *ziwira nda-ka-ika m'konde-mo zi-ka-ta-ku-***tutidwa** *zonse ndimo a-sesa,* they carry and lay down their vessels in the verandah, when they are all carried from the one place to the other, they sweep the place.

tula, tusa, *q.v. in loco.*

Tutsa, as *tupsya,* push away, and *tunsa,* shift; also of *tuta, q.v.,* cause to carry.

Tutu, A HEAP, A MOUND, mole-hill; of hair, *tutu,* one large curl or tuft; *matutu,* plu.; and *matutu,* stammering; *la-a* class.

Tutu-tu—see **Tu,** men in a line carrying; *enda tutu tu.*

Tutuka, ku, TO SPLIT, as grains of maize when roasted; *chikuni chi-tutuka; chitowe, mtedza, ndi ku-kazinga;* the firewood splits, oil-seed or ground-nuts split in roasting; see also **Teteka, Didimuka, Pupulika.**

tututsitsa; tutukira, -itsa, -idwa, -ika.

Tutuma, ku, TO BOIL; also to urge, as *tundumiza;* **ku tutumisa**; *a-ti-tutumira ife,* he makes us rebel.

Tutumbwa, the fruit of the *mtutumbwa* tree; plu. *matutumbwa; la-a* class.

Tututsa, ku, TO CARRY LOADS, to take from one place to another—see **Tuta,** also **tutudwa**; *zi-chotswa, zi-tututswa, zi-tutwa.*

Tutwa, an ostrich.

Tuula, ku, TO POLISH; to rub; rub off; *ku-tuula mpeni, peresa, kwechesa, ku chotsa zimbiri zache ndi mwala,* to rub a knife clean; to rub brass (*nkua*), rings (*mpete*), a bow (*uta wanga ndi-tuula*).

tuuka, ku, to be polished, rubbed, washed white; *mpeni wa-tuuka; mpale nda-suka, i-ka-yera mbu,* and they wash the broken grain to make it white; *ku-tuuka ku-mbuyo,* to have one's back washed.

tuutsa, tuudwa; tuulira, &c.; **tu-ukira,** &c.

tuulula, ku, to polish; also, TO BE YELLOW, to be half red; to be a yellow white; from *tuwa,* and *tuuka.*

Nsaru ya-tuuluka, the cloth is yellow; *u-i-firitse pang'ono nsaru yako,* in dyeing the cloth with the *kunga* root.

tuulutsa, -udwa.

Tuvuka, beat, splash; and *tuvula;* also *tuvumuka,* crouch. See **Tubvuka, Tubvula, Tubvumuka.**

Tuwa, ku, I., TO BE WHITE; with ashes, flour, chalk, or paint; or as an unwashed skin; *ku-tuwa ndi pulusa, uja wa-tuwa ndi ku-lira mbali wache,* he is white with ashes from mourning because of his brother; *antu a-ku-unyago a-dzola-dzola pulusa na-menyana nsima nkope zao zi-tuwa ndi mapulusa,* people in the *unyago* ceremony smear their faces all over with ashes and pelt each other with *nsima,* their faces are white (this smearing with ashes, or chalk, has a most strange effect and completely masks the person).

The seeds of *dembera* are also white (*ku tuwa*), and the sides of a minnow (*bwerezere*); but flour would be called rather *wo-yera* or *mbu;* also a white man, *mzungu,* is generally called *wo-yera,* the whiteness of *ku-tuwa* being rather chalked on. *Ku-tuuluka,* or *tuvuluka,* is yellow, dirty white; cloth not bleached, or not well washed, also cloth only half dyed.

tuwira, -itsa, -idwa, -ika.

Tuwa, ku, II., TO TEASE OUT COTTON, *ku-li-bvukumula, li-fumbutuke.*

Tuwe, scattered. See **Twe.**

Tuza, I., A BLISTER; *putira tuza, sonyera tuza,* to raise a blister; *tuza la moto, la-ku-psya ndi moto,* a burn or scald; *tuza la-chikodzera cha bvimbvi,* a blister from the secretion of the *bvimbvi* cricket; *fodia a-li ndi matuza,* the tobacco-leaf is spotted; plu. *matuza; la-a* class; Chikunda, *tudza* and *tukusa;* root as in *tukula, tupa,* &c.

II. **Tuza, ku,** to lift down from another's head.

Tuzi-tuzi, without anything—see also **tusi tusi,** manner of walking, tired with a heavy burden or hard climb, *pa-ku-bwera, naye u-to-dzi-li naye tusi tusi;* also as *tubzi-tubzi,* shrub with bad smell.

Tuzu, of staring eyes, protruding, of *tuzulira.*

Tuzula, ku, to PROTRUDE, as of glaring eyes; hence **tuzulira,** TO LOOK ANGRILY AT, *ku m'tuzulira maso;* also to scold, *ku-tuzula ndi maso ndi pakamwa,* as *ku kalipa; ku-m'tuzulira = ku-m'kalipira; tuzulitsa,* to glare fiercely at; also *tusuka maso.*

Tuzula, burst open. See **Tudzula.**

TWA, I., ACROSS; *ku dula twa! dula chingwe twa! mtsinje twa! njira twa!* cut the string, cross the stream, the road. Also of speaking shortly and to the point, *ku-nena mo-dula pakati mirandu twa twa!* cutting short the debate.

II. GLEAMING, of *twanima, twasi twani! twa twa!*

III. **Twa, ku,** TO BE SHARP; *mpeni wa-ku-twa,* a sharp knife; *ku-twa* or *o-twa,* the edge; *ni-ka-twa nsonga,* and when the point is sharpened; *zala* or *zikadabo zako nzo-twa,* your nails are sharp.

ku twetsa, to sharpen; *twera, tweka, twedwa.*

Twani, gleaming.

Twanima, ku, TO TWINKLE, TO WINK; for the shining of the sun or moon, it is *wala, yera, ng'anima, ng'azimira,* &c.

TWE, SCATTERED; broken, *sweka twe*, broken into fragments; *balalika, twe! njoka i-ta-dza pa bwalo, antu twe!* if a snake come into the *bwalo*, the men scatter in all directions; *ufa twe, u-ta-taidwa ndi mwana*, flour spilled by a child; *madzi a ufa wache a-li m'mbali mwache twe*, of the milk of the maize scattered over the cob; *mitsempa twe!* of the veins seen through the skin.

II. **Twe!** CUTTING, SPLITTING; *ng'amba, dula, twe!*

Twera, twetsa, sharpen. See **Twa** above.

TWI, PIERCE, stab; *ku twika twi, zika; mungu u-twika ku pazi twi.*

Twika, ku, TO PIERCE, STAB, PRICK; push in a needle as in sewing; a sharp-pointed stick in stringing fish; *ku-i-twika nsomba ku mpani*, or *m'tsongo*, when one goes out fishing; *i-twika chisonga njoka-i i-dza-ti-luma*, push the stake into the snake, it will bite us; *u-sa-ndi-twike mpeni*, don't prick me with the knife; *twika* or *dzika ntungo-i pa tumba-po*, stick the spear into the mound.

twikira, ku, TO SET A LOAD UPON ONE'S HEAD; from the idea above; *ku-twikira katundu pa-mtu, ku twikira katundu nkata pa-mtu*, or *ndi nkata*, to set a load on the grass ring on one's head.

twikitsa, -idwa, -ika.

Twitu, steep, of a precipice; *cholima.*

TY-, for words in **Ty**, see also **Ti-** (with the various vowels *tia, tio*, &c.) and **Ch-**; also **Ts.**

Tya-tya-tya, of the bones seen through the skin; *ku mbuyo kwache ku-li kwa banti onani kwa-ngo-ti tya tya tya;* also FLAT, LEVEL. See **Tia-tia-tia** (*pwapwa*).

Tyakama, ku, and **tyaka!** TO THROW DOWN ONE'S LOAD; *ka-ntolo ka udzu ndi u-ka-tula ka-ti tyaka! wa-ka-tyakama ka-ntolo pansi*, in putting down a load of grass; also *chakama; tyaka-tyaka*, also noise of mat creaking, of setting things down; also **tyakalala**, *pwata.*

Tyakula, ku, and **tyaku!** TO STIR 'NSIMA' PORRIDGE; beating with the spurtle; *ku pika nsima tyaku*, beating the stick round and round and through and through; *i-tyakuleni tya!*

tyakuka, -utsa, -udwa — see also **Chakula.**

Tyalumuka, ku, TO REBOUND, at an angle; also **tyatyamuka.**

Tyasama, ku, to be flat. See **Tasama.**

Tyemera, ku, TO CALL (Chikunda), also **Chemera.**

Tyo! breaking.

Tyola, ku, TO BREAK; **tyoka**, BE BROKEN.

To conquer—*Achawa a-na-tyola dziko la a Mang'anja*, the Yao conquered the country of the Mang'anja; *nkondo ya-tyola piri limodzi, guta limodzi*, the enemy destroyed, or took, one hill, one village; *ku-tyola anzao*, to destroy their enemies.

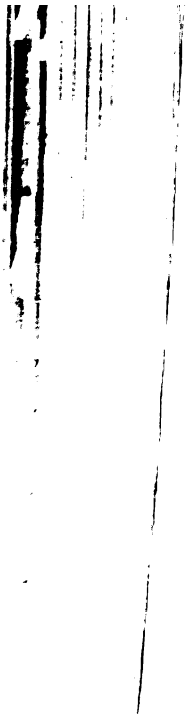
To break—*iye a-na-tyola mfuti*, he broke the gun; *nsungwi i-tyoka pang'ono mnzache a-ti-tyoletsa*, the bamboo is broken slightly, his companion says, break it through (*dulitsa*); *kosi li-tyoke*, that the neck may be broken.

To be supple—*kantu ko-sa-limba ku-tyoka-tyoka; mafupa a-ta-ta-ku-tyoka-tyoka*, his limbs are all loose, of one who has had a sunstroke; *ku-tyoka-tyoka*, as *duka-duka*, to bend the body, be supple, in dancing (*ku-fewa malungo*); *katundu-yu a-ndi-tyola malungo onse-wa, a-li zi!* the burden has made all my limbs weak and trembling.

Others—*tyola bande*, strike out a fresh path; *a-ma-tyola myendo, a-magwada, na-omba manja*, they bend their legs, kneel and clap their hands, in salutation; *wa-ndi-lembera maale, wa-ndi-tyolera mtengo, chisamwali chatu cha-tera pompa*, he has cut or fixed a mark for me not to pass over to come to him, he has broken the stick in sign of covenant broken; our friendship ceases here.

tyolera, -etsa, -edwa, -eka, -ana; see also **Choka**, to go away, and **Chola.**

Tyoli, POURING OUT A LITTLE WATER AT A TIME; also of water falling in



...ua for the adjectival connect
...ticle, and *u* for the pron
They have no plural of the
hence the *ma* plural (*a* connec
used. As the *chi* class is the
class, and *m* and *n* class cont
ordinary substantives, so the
consists of abstract nouns chief
is closely connected with *u*.

There are, however, the usu
of verbal roots—with *k*, *l*, *m*, *n*
ng, *ny*, *s*, *t*, *z*—as follows: *ua*,
uka, rise; *uluka*, fly; *uma*,
umba, *unda*, mould; *unga*,
(*ungula*, roll; *unguluma*, gr
unika, shine (*munika*); *usa*, sh
utama (*bwatama*), crouch; *uza*
(*uzira*, blow); with their va
modifications.

U, I.; for *u* with vowels, see V

II. The initial of the *u* or
class.

III. The representative partic
combination with the verb of th
class and **u** class; *mtengo* **u**-*li* **wo**-*li*
the tree is firm; *uta* **wanga** **u**-*li*
tari, my bow is long; also objec
case, *ndi*-**u**-*sema*, I adze it.

IV. The demonstrative particl
the **m** class and **u** class: *mteng*
this tree, **u***mene***u**, **uwu**; *uta*-*u*, *u*
umene; the corresponding adjecti
particle is *wo*; *womwe*, *woka*, *wo*
for *womwe*

u-uwana wao a-nka-endera in their youth they were ns ; *mwana.*

ansi, neighbourhood.

, FUR, HAIR, DOWN ; *ubwea a,* hair of an animal ; also itles ; fowls' feathers ; it is al term ; Chikunda, *oya.*

ns for fur, hair, &c.—
enjere, chenjerere, mane, of zebra, *ule,* mane of a lion ; *nyenje,* the ong hair of a goat ; *ndebvu,* beard ; all hair of a man's skin ; *ukanga,* ant ; *ntenga,* feathers. *Pia-pia,* wavy ; *lambi,* smooth ; *kangalala,* mu, full hair.]

ni, FRIENDSHIP ; *chibwenzi, u dula ubwenzi,* break friend- *bika,* make, confirm.

a—see Ubwea above.

ga, stick for pressing the lose, in weaving ; *ufungu.*

le—see Ucherere below.

a, PALM WINE, from fan- coa-nut, or palmyra palm , also from *mgwalangwa, ngole ; bvumo).*

ine—
ipatso zo-fiira (zi-dibwa-nso), a-to- nangira mpika ku-mbali kwache, boolako, chitononi chache chi-kera o, they scrape the red fruits (eat- e a hole, and fasten a vessel to the ave bored, the juice drops into the *kwera-kwera na-ka-dula ndimo a- ria madzi ache na-kera m'mbia-mo,* up to the top of the palm, make a ang a vessel to receive the juice, s into it.]

bere, one who has borne ; *chembere.*

jera, CLEVERNESS, *uyu ngwa* , he is skilled ; *mauchenjera ;*

ire, SMALLNESS, dwarfishness ; *ya ucherere, nsungwi,* &c. ; ket or bamboo.

, FLAYING an animal ; *mchesa.*

HONEY ; *njuchi zi-sandutsa che,* the bees make it out of rs.

—see **Uka.**

kwa, FOLLY ; as *utsiru.*

, OBSTINACY ; *o-sa-lola-i,* re- do what one is asked to do, pleases others ; as *likanikani a ; ngwa uchisi, a-li ndi uchisi u-nka ku-ka-pala moto,* he is DISOBLIGING, he does not want to go and get fire.

Uchitsiru, great folly.

Udalu, folly ; as of a fowl which eats its own eggs, *nkuku yodalu.*

Udano, HATE ; *chidano ; ku da.*

Udanzo, LIKENESS, SIMILARITY ; *kantu kache ko-sa-oneka ka-ndu- nenedwa mau ache—i.e.,* that which is not seen, but understood as a quality in the word.

Udemvuche, PRIDE, CONCEIT ; *ku- demvuka ; mademvuche.*

Udendekero, manner of carrying on one's head ; *dendekera.*

Udiadia, GREED, GLUTTONY ; eating up ; *a-dia za mwini ; ku dia.*

Udierezo, SLANDER ; *diera.*

Udikama, LEVEL ; *ta-ona udikama wache apa,* it is nice and level here.

Udio, CRUELTY ; *ngwa udio* or *ngwa nkarwe,* he is cruel ; *u-ndi-endetsa udio,* you make me walk cruelly ; *da.* Also of anything displeasing, badly done, foul, HATEFUL ; *ku-manga udio,* tying it badly.

Udodomo, PERPLEXITY ; *dodoma.*

Udokolu, beating, THROBBING ; *dokola.*

Udongo, CLEANLINESS ; *dongo.*

Udukwa, udutswa, cutting short ; *dula.*

Udundumwa, SHORTNESS of figure.

Udzakazi, BONDAGE of *mdzakazi,* a female slave ; *udzakazi wa ine wa- diera, a-ndi-esa mpwache,* my ser- vitude is good, she treats me like a younger sister.

Udziwa, KNOWLEDGE ; *udziwitso,* teaching ; *maudziwa.*

Udzodzoboledwe, adzing out ; *udzo- dzobolo.*

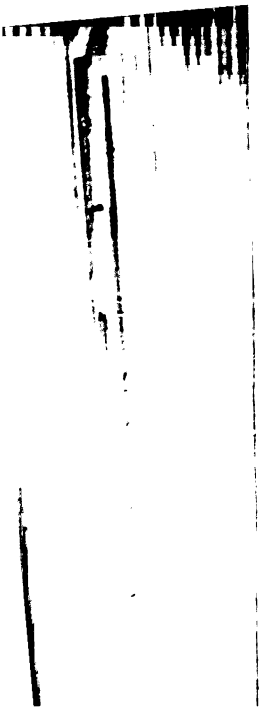
Udzu, GRASS ; *udzu umodzi ;* **maudzu** plural.

[Various kinds of grass—
Wanje, dzogo, chiredze, water-grasses ; and *dumvi,* the common but rich grass which grows by the side of the river.

Kampe, tsekera, nyumbu (very long), *nsanje, dzogo, msonte,* &c., are used in hut-building for the walls (*ku-kukulira*), and also *bango, maango,* reed.

Likongwe, nyumbu, mchira-wa-nyumbu, used for thatching (*folera*), also *gugu,* for throwing up a hasty grass shelter (**kapeterera**).

Of these, *gugu* and *wanje* are eaten (their seeds, *mbeu, maso,* or *ana,* threshed out and made into flour) in times of scarcity ; as also



dzu.

[Mosquitoes abound on the Rivu
are rare in the hills. The Elepham
rumbala marshes are infested with
Quilimane is sometimes as badly
They come out about sunset. Th
various sizes. The bite is sometim
ous, owing probably to their previ
They seem to come to maturity in t

Udzukulu, grandson's pla
work—see **Mdzukulu.**

Uembekero, waiting ; *em*
uembekezo.

Uendedwe, walking ; *enda ;* **n**
dwe.

Ufa, FLOUR ; *a-ku-sinja-sinj*
tsuka, *a-ka-oloa*, *na-pera*, *ufa*
ndivo a-pika nsima, they poun
wash the grain, when it is soft
grind it, and with the flour they
porridge ; *ufa wa maere*, put
captive's mouth to prevent him
ing ; *a-tsira ufa ku-mtu pi! ku-*
ku-li-na-sewera na-bvina, they
flour upon their heads, rejoicin
play and dance ; also in mourni

U-fa-kuti, if you, or if it (of
or *u* class).

Iwe u-fa-kuti u-kala nu-te
u-kala nu-u-ti) *u-nka ku-samba*,
be that you are going to wash
u-fa-kuti u-li-ku-dia si-ti-nga-te-k
if you are eating we cannot go.

Ufamtima, forgetfulness.

Ufanisiro, parable.

ba, rottenness (*fumbwa*) of
) WOOD.
u, SOVEREIGNTY, A KINGDOM; *ufumu*, to become chief; *ku-ufumu*, *ku-m'loweza ufumu*, ie him with ' the sovereignty, him chief; *ufumu wache sawoe a-to-bisa zakudia*, he is ief that is generous and feasts le.
o, a knot or joint, *mfundo*.
o, the LOCKING OF the alter-READS, in making cloth; also : to which they are attached; *saru*, *q.v.*
WISH, desire; *mfunidwe funa*.
SHORTNESS, *fupi*.
; see **Ufulu** above.
or **ugaru**, DIRTINESS; *ndaru lero*, I ate food badly o-day, or food made black rty hands; *za-garu* would dog's food; *m'nyumba muno* , the house is dirty.
, PUTTING ASIDE of food for time.
ra, sitting with one's head EEPISHNESS.
da, HACKING.
di, SLANDER; exaggeration; *i*, *gogodikira*.
il, slandering, lying.
HAT person YONDER; there nder; also of *u* class and *m* *utengo uja*, *uta uja*, *mwana*
, the habit of the *Ajawa*, *ao*.
at person, we were speaking et his name, *uje*, *uje*, WHAT'S-E; what do you call him? ı.; also that 'what do you
ıe EDGE of a knife.
s, GATHERING, as for war.
, STRONG WRESTLING; with sickness.
tu, TO RISE UP; rise up from wn; hence also to rise, as rise, grow up; to arise, as a
ku, to raise up; *utsa masegin* the dance; *utsa mididi*, noise in walking.

A-to-uka uko uko, they get up on all sides. *Wa-uka-po mnzombwe apa*, the boy has grown here. *Wa-uka-po mtengo pa komo panga*, the tree has grown up there at my door. *Moto wa-uka*, the fire has increased. *Ya-uka mirandu*, lawsuits have grown up. *La-uka bala*, a sore has come. *A-uka ndi mpepo*, it rises, flies, with the wind. *A-uka pa mpasa*, he rises up from the mat.

ukira, -itsa, -idwa, -ika; **utsira, -itsa, -idwa, -ika**. Also **dzuka**, as *ika* and *dzika*.

U-ka-ti, IF; if it be that; of the second person singular, and *m* and *u* classes; *u-ka-ti-nu-kumba*, if you should dig, when you are digging, &c.; *u-ka-ti-nu-tero*, when you say, or if you say; *u-ka-ti ndi-u-pita umo ndimo iwo a-ma-dza*, if you pass there they always come; also *u-fa-kuti*.

Ukabvu, SKILL; *mkabvu*.

Ukadiri, SLANDER, exaggeration; *dierekeza* and *pambaniza*, as also *neneza*; *ku-pambaniza momo wa-wonera* or *wa-mvera*, *ku-patikiza kwa chabe*, to go beyond what one saw or heard, to add something untrue or more than the truth; also *ugogodi*.

[The idea of exaggeration or adding more than the truth lies at the root of *dierekeza*, *nenezu*, *ukadiri*, *dirisa*, but not *ugogodi*.]

Ukadzakadza, URGENCY.

Ukaka, close-grained TOUGHNESS of wood.

Ukalamba, OLD AGE; *ku kalamba*.

Ukale, time past.

Ukali, FIERCENESS, tartness; edge or SHARPNESS of a knife; strength of beer; FIERCE HEAT of fire, sun.

A-dza ndi ukali, he comes fiercely. *Cha-twa chi-ri ndi-ukali*, it is sharp. *Moto ngo-kali* (*nga-ukali*), the fire is hot, as in smelting (*u-sungunutsa chitsulo*, *a-tola-tola chitsulo m'makabvi ache*, you melt iron and they pick it up from among the cinders). *Ya-to-kali nkwangwa* (*ya-ta-ukali*), the axe's edge is gone. *Ngwa ukali*, *wo-mveka*, *wo-chuka*, he is feared and renowned.

Ukalinde, looking after; CARE OF; *kalinde*, *linda*.

Ukalira, NEIGHBOURHOOD; *makalira*.

Ukalonga, CHIEFTAINSHIP; *kalonga*.

Ukamwini, position of intending son-in-law; *nkamwini.*

Ukancherere, dwarfishness.

Ukanga, the LONG HAIR of an elephant, as *kauli;* long hair of other animals; *ndi-patse ukanga ndi-ka-lukire zipeso.*

Ukanganjira, INTENTNESS, in following a trail; *uyu a-li ndi nkanganjiri; kanga* and *kanganga;* also—

Ukanganyama — see **Makanganyama.**

Ukapolo, SLAVERY. See **Kapolo.**

Ukar-; for words beginning thus, see **Ukal-.**

Ukata, laziness.

Ukauli, long hair of an animal, *ukanga.*

Ukawamba, cause.

Ukazi, WOMANISHNESS; feminine, *mbuzi yei-kazi*, for *ya* class; *mkango wa-ukazi* (*wokazi*), a lioness.

Uko, I., WAKING UP — see **Uka**; *dzuko.*

II. THERE; *ku-nka uko*, to go there; *uko ndi ku-chiritsa*, that is what we call healing; *uko ndiye ku——*, that is doing so and so; *uku*, in that direction: III. THAT, of *ka* and *ku* classes.

Ukofukofu, hanging over, of withered maize; tired and useless, of a man worn out.

Ukoma, GOODNESS.

Ukonde, A NET; *ukonde wo-menyera*, fastened just where the bank slopes into deep water; *ku-ruka ukonde.*

Ukonzi, FRIENDSHIP; *mkonzi.*

Ukosekose, ROUGHLY MADE STRING; *kosa*, twirl.

Uku, THAT, of the *ku* infinitive class; *ku-nena uku*, this speaking, this manner of speech.

Also THERE, in that direction; *pitani uku*, go that way; *uku nkwa kutseka*, there it is shut; *kunzi uku*, down in that direction; *kumwamba uko*, up there.

Ukuku, A FLEA; *maukuku*, plu.; Chikunda, *chadzu.*

Ukulu, SIZE, dignity; the greatness of a head-man (*-mkulu*); *ku kula.*

Ukwati, MARRIAGE; *ku-dia ko-kwati* (*ka-ukwati*), a marriage feast; *pa ukwati pa-li nchito*, ka tyole *matsatsa msanga msanga a-dza-pikira mpika ti-ka-dia zo-kwati lero*, there is great work about a feast, break firewood quickly, they will put on the pot that we may eat for the marriage to-day.

Ukwe, SMALL TREES; *ukwe wambiri, a-tolera nkuni na-ika ku-nyumba.*

Ukweni, COMPANIONSHIP.

Ula, I., LOT; DIVINING-STICKS; *ku-ombeza ula*, to try the *ula*—see **Ombeza**; *a-to-ti-lodze pansi pano*—see also **Mpinjiri**, the little pieces of wood with which they divine. *Dzuwa lina a-esera kuti ula u-nena za-ku-ona masiku ena*, another day they try because they have found it right on previous occasions.

[The *ula* is resorted to for all sorts of charges, but for theft and supposed witchcraft it is the constant resort; it is used always for hunting, and is supposed to tell the direction in which game is to be found; its chief capacity is from its nature, the supposed discovery of locality or person hidden to those inquiring.]

II. **Ula, ku**, TO SOUND, AS RAIN; or the hum (*ku-buma*) of LOCUSTS; *mbvula i-ula, nja madzi, i-ri-ku-to-dza ula i-to-tyola mitengo*, the rain pours down in torrents (*nja madzi* = very heavy, as *nja dote*), it breaks the trees.

ulira, -itsa, -idwa, -ika.

[Hence *mbvula*, which connects *mvu*, *pu*, and *ula*, all of which are the sound of water; the derivation is *ula*, but the choice of *mbv* is guided by *bvu*, *mvu*, *bvi.*]

III. To rouse up. See **Uka.**

IV. **-ula**, the reversive termination of the verb; with the idea of (1) UNDOING what is done; (2) when the verb itself has the general idea of undoing, **-ula** still further extends that meaning. There are also verbs in *-ula* with no simple verb, but (3) the idea of 'OFF,' or 'OUT,' or 'undoing,' still persists. It is also found (4) in common conjunction with *-uma:* hence *-umula*, or **-mula**, is a common termination. *E.g.*, (1) *erama*, stoop, *eramula*, reversive, lift one's self up from stooping; *ala*, spread, *alula*, take up what is spread; *gunda*, beat, *gundula*, beat off: (2) *asama*, gape, *asamula*, gape wider; *bvunda*, cover;

a, be uncovered, *bvundukula*, e cover off, and reveal: (3) to roll round and round in et: (4) *tunda*, gather; *tundu*p up, and *tundumula*, to be up and seen above.
as its whole series of accomterminations; itself, active; iddle; *-utsa*, causative or in*-udwa*, passive; *-ulula*, fur-ersive.

ivation is similar to *-era*, *-ira*, seeing st *-ura*, and often heard so (*rindi*nder, or *rindimula*); *-ala*, *-ela*, *-ila*, are in fact all similar, only *-ela* and the meaning 'do it for a person,' nd *-ula*, 'do it off.' The idea of ion is seemingly present in every nding the simple idea in the verb another person or 'off' to another further direction. Reduplication, ressed, is here simply signified (as eek verb, &c.); the *r* and *l* are re-n letters. That *-ula* should thus htly from *-ela*, arises probably from ence of the actual roots in *e* and *u*, rmination is not really *ela* or *ulu*, n both cases. See appendix for amples.]

A BRIDGE (built with cross-A FRAME for drying flesh; *ulalo*, to put the frame upon of the main beams; *usanjo*, *ukoko*.

ni, COMING TO STAY WITH A CHIEF; *lamba*, do homage.

no, THE PLACE WHERE A BEAST N KILLED; *ndi-ma-li polambo -mba-chesa nyama*, I was at e where an animal was kill-ut up its flesh.

i, BROTHERHOOD, in its aid or ; the relation of brother and r marriage, or of a man with her-in-law; but of a woman ister-in-law, is *chipwache*, or *he*, as the case may be.
–see **Ulera** below.

e, POISON; also ARROW-POI-m a flower of the name with ous root; hence also used for E, as *chaola*, black-death.
ya-ulembe ya-ku-lasana nayo, arrows; *mibvi yo-pera nya-ukidwa ndi kombe*, arrows for game smeared with *kombe* nthus) poison.
ipeta use poisoned arrows in war, but beasts killed with poisoned arrows are not eaten; the Mang'anja, however, hunt with poisoned arrows and merely cut out the bit. The mixture (*a-sanganisa njoka, achule, ana-mtusi, maomba ndi ndulu za ng'ona*, snakes, frogs, toads, grasshoppers, and crocodile's spleen), used for arrow-poison, &c., reminds one of Shakespeare's witches.]

Ulemerezi, HEAVINESS; *kunja kwa chita ulemerezi*, OUTER DARKNESS; *lemereza*.

Ulemu, POLITENESS; *lemera*.

Ulenda, GLUEY OR VISCID SUBSTANCE; *terere ngo-lenda tupi* (*nga-ulenda*), cooked *ndiwo* is stringy and viscid; *lenda*.

Ulendi, LOOSE, without firmness or strength; as of limbs; *pa-tupi-pa pozizira ngwa ulendi sa-gwira zo-ganga-lama*, his body is weak and flaccid, he does not grasp with force.

Ulendo, A JOURNEY; *ku-nka ulendo*, to go on a journey; *ku-choka ulendo*, to go away on a journey; *aulendo*, men on a journey, but *alendo*, strangers.

Ulera, NURSING; *lera*.

Ulere, FREEDOM OF MANNER AND ACTION; *cha-ulere*, or *cholere*, a present, for nothing, given freely.

Uleri, or **uleri**, WANT OF STRENGTH of body; limpness, inertness, laziness.

Uli, **uli**, SWELLING, of limbs, or joints.

Ulikwa, SMALL WINGED ANTS, small *inswa*.

Ulimbo, BIRD-LIME; also GUM from the tree; also **ulimbolimbo**.

Ulingo, MARRIAGE, as *ukwati*.

Ulize, CRYING; *lira*.

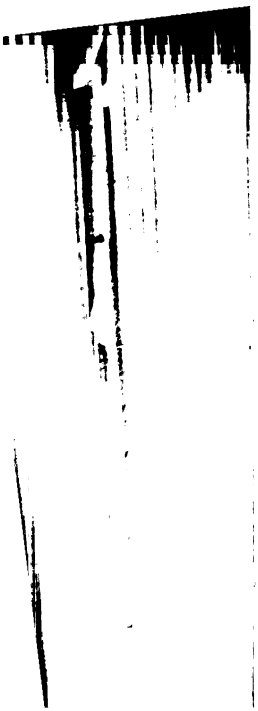
Ulo, plu. **maulo**, PIMPLES, on the head after shaving.

Ulombo, a kind of drum, as *dombe* (*d*=*l*).

Ulombo, uselessness (?).

Ulomwe, a very small soft ant-hill; *chiswe cha ulomwe, chi-ka-kala pa dote ku-dza-unda si-chi-unda ngati chiswe chene chene cha pa chulu*, the ants of the *ulomwe* mound live in the earth, but they do not make their hill as the real white ants of the *chulu* ant-hill.

[*Chulu cho-fewa, ulomwe wo-fewa*, the hill is soft, about two feet high, the ants are soft.]



white ants, a bird, butterflies, are all said to fly (*uluka*).

ulutsa, cause to fly; *mpepo mvula*, or *fumbi lo-uluka lo-ti pa*, the wind blows about t rain, or the dust which flies pa small and fine; also as a b young.

Ntomba i-uluka ndi mpep small-pox (from the corpse o person that has died of it, hut not buried) flies away with the w

ulukira, -itsa, -idwa, -ika; als **lutsa**; **mauluulu.**

Ulula, ku, TO TAKE AWAY, take as *bvumbula, ku chotsa kantu ko-bi* BRING OUT something hidden.

Wa-ndi-ululira fodia wanga, he made me bring out, or he has fo and brought out my tobacco.

Ululira alendo kantu ka pa mnyo bring out something for the strar from the side of the hut.

uluka, ulutsa, uludwa; **ulu -itsa, -idwa.**

[The root of both is *ula* or *ula*, to tak get up, as *druka* and *drula*; take awa also *ola*.]

Ululu, POISON. See under **Ulu** below.

Ululutsa, ku, TO FAN OR WINN as in winnowing one blows the l away and makes it fly; also of dust of millet.

umirira, keep 'hard' at a thing, catch fast hold of (as *kanirira, kanganira*), be 'hard upon' a person.

Mirandu yo-umitsa miromo, mlandu which silences you. *Ku-mmero kwa-uma*, to be very thirsty. *Po-uma*, where the ground is hard or dry. *Ku-anika ufa kuti u-ume*, to spread flour to dry. *M'malimwe patawale pa-uma*, in the dry season the pool dries up. *Fodia a-ka-umitsa a-ka-tsira madzi ang'ono na-pula na-unda*, when they have dried the tobacco thoroughly they pour a little water in, take it out and work it up into a ball. *Dzanja lo-uma*, a hand not accustomed to beating the drum. *Milomo yo-uma*, lips unaccustomed to framing such and such words.

umira, -itsa, -idwa, -ika—see below; and **umirira, -itsa, -idwa, -ana**; see below, *in loco*.

Umache, motherhood—*i.e.*, being a mother to, rather than having a child.

Umaka, dreadfulness.

Umang'anja, the manner of the Mang'anja.

Umange, plan of building, &c.

Umba, ku, TO MOULD OR FASHION; mould with the hands, clay into bricks, pots, pipes; to mould tobacco; *ndi-ri-ku-umba mpika*.

umbira, -itsa, -idwa, -ika.

Umbala, ku, I., to circumcise; Yao for *bvinira*.

II. **Umbala**, THEFT — see **Mbala**; *a-nena zo-umbala, za-chinsinsi*, they speak together in SECRET.

Umbili, HEADMANSHIP; greatness; also multitude, as *unyinji; wa-chita umbiri dziko la-mwina*, he acts the big man in some one else's country.

Umbombo, WASTE; *a-dia umbombo*, he eats wastefully or as a glutton; *a-dia mo-ononga mo-sakaza*, as one who gives all away at once and leaves none for the days following.

Umbudza, ku, TO BELABOUR; to beat and hurt; to beat *bango* reeds in making a rough *makangala* mat; *umbudza chitseko, nyumba, chindu, nkokwe, umbudza chimanga cha-chiwisi, a-chi-umbudza m'makoko momwe;* as *menya, pumunta*.

Umbwata, CROUCHING; *bwatama*.

Umene, which (relative pronoun); of the *m* class and *u* class; *umene-u, umene-o*, that; Chikunda, *wene*.

Umfakafaka, unable to stay in one place; migrative.

Umira, ku, TO STICK FAST TO; to be unwilling to part with (*ku-umira nako, ku-sa-fuma ku patsa muntu*); *ku umira malonda*, to be greedy about the price, and **umira** *malonda*, put too high a price on, make it dear; also not to wish to sell; *a-umiza ndi mpeni wache, sa-bwerekekai*, he is unwilling to lend his knife; *u-sa-umize si-ndidia*, don't be so greedy about it, I won't keep it (lit., I won't eat it).

umirira, ku, TO URGE ONE'S CASE, urge for payment; to fail to return a loan; TO COVET; to compel by 'keeping at' one; *umirira chikuo*, be intent upon the spoor; TO CATCH FAST HOLD OF, hold fast to, *nkana mchira wa gondwa u-kala panja inu mu-funa u-m'koka iye a-kana a-umirira mtengo, zala zache za-zika mtengo*, say the tail of a *gondwa* lizard caught outside, you wish to pull him down, but he refuses, and catches hold of the tree, digging his claws in; *ku-ka-umiriza ku-chinzache kantu*, not to let the companion of something go; *umirira mtengo*, catch hold of a tree in being carried past.

umiriritsa, -idwa, -ika, -ana; umiriza.

Umisiri, SKILLED LABOUR; *misiri*.

Umo, IN THERE; *pitani umo*, come in, go in; *endani umo*, that is the path; *m'nyumba umo*, inside the house; *umu*, herein; *imo*, within.

Umodzi, one, of the *m* and *u* classes.

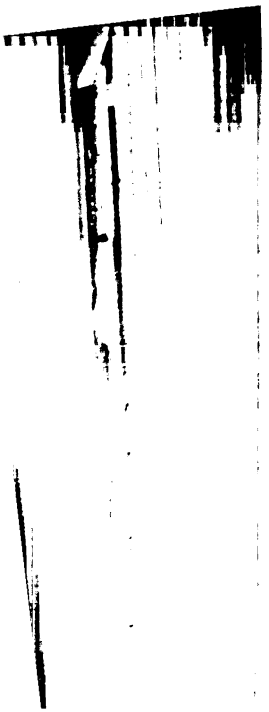
Umpala, CITIZENSHIP; from the big village; *ana awa a-nyada ni umpala wao*, these children are uppish because they are from the chief's village.

Umpambe, POWER, DIVINE POWER; *umpambe wache a-ganiza kuti mfumu wo-opsya ngati mpambe*, they think that the chief is terrible like God.

Umpawi, MISERY, slavery, friendlessness.

Umpombo, greediness; waste.

Umpongo, male.



Umvana, REPORTS, *a-fuka na,* they raise reports.

Umwana, CHILDHOOD; *um nga mo-chepera,* CHILDISHNE

Umwetumwetu, PLEASURE in smiling.

Umwini, OWNERSHIP.

Una, A HOLE; rat's hole, an also *mpaka, dzenje, panga.*

Unamwali, the dance or ce associated with puberty; or the Yaos initiation; also girlh

Unansi, ACQUAINTANCESHIP, one's neighbourhood; *unansi mnansi.*

Unda, ku, I., TO MOULD WITH HANDS; as an earthenware pot, of wax; as the white ants mal their mounds (*unda dote ndi ma a chiswe, chiswe cha-unda chulu,* earth with spittle, the white build up their hill); *ku unda m ya fodia.*

Chiswe cha-unda mtengo (or *ntumba*), to plaster all round t they eat the wood; *chulu cha dwa. Ku-unda chiguo pa-kom* mould the platform or seat of cl the door of the hut. *A-unda ch a-linga guta,* they make a ditch the village fence.

Ku-unda tsitsi, TO PRESS the gently WITH THE PALMS HANDS

(from *unga*, to heap up, but appching also in sound *bulunga*, *buka*).

guka, -udwa; ungulitsa, -ika, *fesula*, *pepula*.

guluma, ku, to grieve, to sit y and sorrowful; *ku-kala weka umba mu-li-be mnzako*, to stay in the house when one's comns are gone; *a-unguluma dzuwa -choka anzao*, on the day when go away; *pa dziko-po pa-ungulupa-li-be ana omwe a-ku-lemekezahe country is desolate, there are ildren to honour one. *A-ungulumnzache; wa-unguluma a-naza uta wache*, he grieves for the of his bow.

gulumira, -itsa, -ika, -idwa; see **Ng'ung'uza.**

guza, ku, TO LOOK AROUND; look seek for; *unguza-unguza; ndiza changa; changa-cha-unguza*, lemur looks all round about.

guzira, -itsa, -idwa, -ika, -ana.

gwe, AN OLD MALE, or bull, of a ; *chiungwe*, of the elephant; also *we* and *mpoto*: of antelopes, lo.

ika, ku, TO LIGHT; to light a or match; to hold up a light to ne see anything.

nga muni (*i.e.*, *muuni*) *u-i-atse*, **nike,** take a wisp of straw (or a h) and light it to throw light it; *ena a-unikirana na-pika a*, women hold the light for each r to see in cooking; *ku-tenga ku-ka-unika madzi ndi usiku*, to a torch to light the water at t; *i-unika nawo* (*muni*) *m'nyumba*, strike a light here; *unikira ko nsengwa*, hold the candle for companion seeking a basket.

. **Unikira,** shade one's eyes; to at anything at a distance; *u-saire alendo, a-dza-ku-manga mi-lu*, don't shade your eyes to look e strangers, they will involve you *mlandu*.

nji, *unji*, *unji*, of minnows in ls; also heaped up; *antu ambiri a ku-dza-onera nyama ya-ku-fa*, y people come together (*unji*) to the dead beast.

Unjika, ku, TO HEAP UP; *a-unjika makala m'kumbi mbvula i-ka-dza a-vumbwa*, they heap up the charcoal in the shed for fear that when rain comes it should get wet; *unjika-unjika; a-unjika zikusiro pa masala*, they heap together the grass heaps in the old garden (hoeing it up again); *unyolo nu-unjika*, the chain is heaped up; *a-unjika maungu*, they pile up a heap of pumpkins, &c.

unjikira, -itsa, -idwa, -ika.

Unjira, the position of elder brother; *unjirao*, the relationship of the elder to the younger; *mnjira*.

Unkambe, GREEDINESS; *kamba*, to desire.

Unkango, or *unkanko*, bravery; from the same; also *nkango*, a lion: from *ku kanga*.

Unkanji, BRAVERY; *kanga*, to hold fast.

Unkoswe, advocacy; the duty or position of *nkoswe; mbali wache a-dza ku-manga unkoswe*, his brother comes to cause one to enter into the relationship of advocate.

Unku, greed; *a-li wa unku*; SELFISH.

Unkungu, thieving; also judgeship (different words).

Unoledwe, *unolo*, SHARPNESS of a knife.

Unongonongo, BRAINS, *wongo*.

Unsinsi, SECRET, *maunsinsi; unsinsi wa toka*.

Untanta, (1) CLEVERNESS, also cunning; (2) DELAY, procrastination.

Untemba, a state of slavery, *ntemba*.

Untonto, DISGUST AT, *a-chita nako untonto, unyansi*.

Unyalapa, shame = *unyansi*; scorn.

Unyama, flesh.

Unyamata, BOYHOOD; *wo-chepa msinku uyu a-li ndi unyamata*, he is but a boy.

Unyambi, STICKINESS, *nyambira*.

Unyamputsi, a large fly; *u-kala m'nyumba*, lives in the houses; also *nzaza*; another name *nzulumbwe*; *u-nya-mputsi*, it lays the *mputsi* worm.

Unyani, after circumcision (*nyani*).

Unyansi, scorn; DISGUST; *a-chita unyansi ndi kantu, kantu ko-chita nako unyansi a-gwira mo-nyaika*.

Unyinji, I., NUMBER, MULTITUDE; *unyinji wao*, their number.

II. Sitting still and not going when sent; *gondwa a-chita unyinji*, the *gondwa* lizard just sits still and does not move (even when, in its easily accessible hole, it sees the person); *ana a-tuma amao sa-nka msanga-i*, the children, when their mothers send them, do not go quickly (*unyinji*); *a-kwera mkunku mwana amene wa unyinji*, the unwilling child meets the rod.

Unyo, the 'anus'; *pa-nyo pao*, used in bad language.

Unyolo, A CHAIN; *nangura cha-ku-imikira ngalawa, pena na-utsira unyolo pansi u-lira yolo nu-lira nu-nka pansi nu-unjika*, the anchor brings the boat to, when they pull it up it sounds *yolo*, sounds and heaps up in the boat.

Unza-, *unzanga*, my COMPANIONSHIP, *unzache, unzatu, unzanu, unzao* — see **Mnza**.

Unzandi-nzandi, walking, stotting along, as of a person in sickness.

Uo (demonstrative), THAT; also *uwo*; this, *uwu, uu*; of the *m* and *u* classes; *mvalidwe uo*.

Uo, run closely together, is also **wo**; hence for words in **uo**, see under **wo**.

Uomba, WORKMANSHIP; *omba*.

Uonde, LEANNESS; *onda*.

Upale, YOUTH, *upale wao*, of *mpale*.

Upalu, SKILL, *mpalu*.

Upande, manginess, the bare skin of a goat; *mbuzi ya upande*, a goat with its hair off.

Upandu, hero, BRAVERY; *mpandu*.

Upiku, OVERTURNING; *pikula*.

Upinde, (1) AN OLD MAT, *pamzi patu pano pa-li-be mpasa za bwino a-li-po mapinde omwe-wa*, we are sorry we have nothing but old mats in the village here for you to sit upon; (2) A LONG AND NARROW MAT woven with *bango*.

Upo, thereupon, as *uko*, thither.

Upongosi, relation of mother-in-law or father-in-law.

Upongwe, IMPERTINENCE; but also PLEASANTRY—see **Mkweni**.

Upotepote, roughly made, of a bow-string; *pota*.

Upsepse, meat eaten with the lips and teeth because of its fat; *ti peopa upsepse, nyama yo-nona*.

Upsyalango, hiding, jumping out (?).

Upungo, upungu, COUNSEL, as advice, or the one who counsels; *ta-imani ti-iche upungu watu*, wait till I give you counsel.

Upunzi, learning; a learner.

Upwache, the younger brother's place.

Ur-; for words beginning thus, see **Ul-**, the **u** initial removed leaves the main word.

Urembe, poison; **Uru**—see **Ulu-**; **Urungu** — see **Ulungu**; **Ururu** — see **Ululu**, poison.

Also under **Uts-** and **Uz-**.

Usa, ku, I., TO DRIVE CATTLE TOGETHER; also **busa** and **kusa**; hence *mbusa*, a shepherd, and *mbuzi*, goat; *ku-usa bwino mbusa, o-sa-zi-taya, ndi ku-weta*, to keep them well together without losing any, is to tend cattle.

usira, -itsa, -idwa.

II. To TAKE SHELTER, from sun or rain; *ti-use pano, ti-pume pano*, let us rest here (as *ku puma*); *ku-usa mbvula, ku-usa dzuwa, ku-usa utuzi*, to shelter from the rain, from the sun, in the shade; as *vama, jisa*, also *tsekedwa, bindikira*.

usira, -itsa, -idwa, -ika; **usa** (u short).

Usambala, a belt with tails of skin hanging all round; *uzambala*.

Usamwali, FRIENDSHIP; *samwali*.

Usana, NOON, DAYTIME; *pakati posana*, mid-day (*pa-usana*), from the curve of the sky being like the back.

Usangang'anga, haste, URGENCY; importunity; *kama*.

Usanjo, A BRIDGE, shelf; *sanja*; also *ulalo*.

Usauki, MISERY; *sauka*.

Usiku, NIGHT-TIME; *pakati posiku* (*pa-usiku*), midnight; *usiku wa lero*, last night; *usiku uno*, this coming night, this night; *usiku*, at night; *ku-enda usiku, a-bula usiku*, walk at night, howl all night.

Usimba—see **Utsimba**.

Usimbwa, I., VERY SMALL BEADS (of all the various kinds); *sa-tenga*

ni dzina lache lomwe sa-ka-u-tai ku-tunga kwache u-ka-u-ona u-ka-opsya chifukwa cho-chepa maso ache, they take their name because you cannot thread them; when you see them they frighten you, because the eyes are so small.

II. *Ku dia usimbwa*, to eat, as when one is satisfied; picking here and there, and throwing much away.

Usimbwe, a present; one asked for; *simbwa*.

Usinde, bee-cell wax. See **Utsinde**.

Using'anga, 'MEDICINE.'

Usingo, A TRAP WITH AN ARROW.

Usinini, GUMS; *wa-andikiza ndi mano pa fupi*, what are next the teeth.

Usiwa, SHABBINESS OF CLOTHING; *sia*.

Usiwani, COUSINSHIP.

Usokedwe, manner of sewing.

Uta, A BOW; **mauta**, plu.; also *uta wa mfuti*, the trigger of a gun.

Antu a uta, or *dziko la uta*, unsettled state of the country.

[*Mtalala, mposa, mwanambewe, nyaduwa, tenza*, trees from which bows are made; **nsinga**, a bow-string; **ku koka uta**, to draw the bow; **ku kunga uta**, to string the bow; **kulula**, unstring; *uta u-kulule u-ti* **gong'o**, that the bow may be UNBENT; *nsonga* or **nzona**, the point of a bow.

The bow is made rather thinner and flattish in the middle; holes are made at each end, through which the bow-string is put, and twisted several times round the bow, holding fast by the friction of the turns of the string; to unstring it one simply unturns the string.]

Uta-wa-Mpambe, or **utalezi** (**uta-wa-Lezi**), THE RAINBOW; also *mwana-wa-Lezi*.

Utale, a species of huge mushroom, about one and a half or two feet in diameter; edible; *muntu wa mpumi a-turukira pa boa, utale*, a man clever in instinct (or lucky) comes upon mushrooms (just the feeling one always experiences in all mushroom-finding wheresoever).

Utali, distance, length. See **Utari**.

Utama, ku, TO SQUAT, SIT, CROUCH DOWN; as a hen; *ku butama*, or *bwatama, fungamira; nkuku i-utamira anache*, the hen gathers her brood under her wings; *i-da-yamba ku-utamira dzulo*, it began to 'sit' yesterday.

Utantira, *ntantiro*, GOING FROM MOUTH TO MOUTH.

Utanto, a tree laid across a stream.

Utao, A PLATFORM OF STICKS for broiling meat or spreading it in the sun.

Utapa, 'some of your' impertinence; *mpulumpulu maputaputa, ku-tapa, zo-puta*.

Utapo, ORE, from *tapa*, the earth taken from the hole.

Utari, HEIGHT, LENGTH; *mauta a matari matari*.

Utate, FATHERHOOD.

Utawalezi, rainbow. See **Uta**.

Utecheteche, *uteketeke*, PANIC.

Utenda, sickness; DISEASE.

Uti, which? of the *m* and *u* class; also **u-ti**, saying, or that; *ulendo uti?* where is the caravan from? *mtengo uti?* which tree? *nzerunso zo-ti ulendo o-sa-u-dziwa kuti ndi uti ndi uti bi*, don't know where it is from.

Utiriri, and **utititiri**, A FLEA; also *ukuku*.

Utobvi, the gum of trees; rubber and other EXUDATION.

Utogole, DUNG; *matubvi*, more offensive.

Utonga, I., the manner of the *Atonga*.

II. CASTRATION; *ku m'fula*.

Utoto, paint; anything smeared or painted on.

Utsa, ku, TO RAISE UP—see **Uka**; also rouse up; raise up from the dead (see **Ufiti**); *nu-mu-utsa nao mankwala*, and you rouse him from his faint with medicine; to begin a dance; *ndi-ka-bwera ndi-dza-utsirira nchito yanga*, when I return I shall begin my work again.

utsitsa, -ira, -idwa; **utsirira**, &c.; *mautso*.

Utsama, THE MELTING OR RUNNING OF IRON; *pa-ka-panda moto si-chi-lolo-tsama-i chi-to-fua chi-lola utsama ndi moto wa-ukali*, it does not melt (*lola-utsama*), it just remains hot if the fire is not very strong, but it runs with a very fierce fire.

Utsanje, shelf.

Utsatsi, NEW-COMING; *mtsatsi*.

Utsi, SMOKE; from **uka**, to rise; *utsa, uutsi*.

Utsimba, periodical sickness; *wa namwali:* also the initiation ceremony. See **Tsimba.**

Utsinde, I., THE WAX OF THE BEE-CELLS; *zisa*, the comb itself.

II. Taking advantage.

Utsukwa, ACQUAINTANCESHIP; people of former time, a slave bought before, hence an old acquaintance.

Utswanyatswanya, BREAKING; *tswanya.*

Utugwatugwa, FAST WALKING; *tugwama.*

Utumwa, SERVICE; *tuma.*

Utundumisi, DESPITE; *tundumiza.*

Utungulu, 'HEAT MIST.'

Utya tya tya, level.

Uuntu, manhood; *uantu.*

Uvimba, OF LITTLE CHILDREN; as in a village; *uvimba wao u-li wa bwino*, the child life is good; *uvimba wa awa ngo sa-ba nao*, the children of these people don't steal.

Uvundu, decay. See **Ubvundo.**

Uwa, ku, TO HOWL, BARK. See **Ua.**

Uwasa, anus (Yao).

Uwawanyo, ROBBERY; *wawanyo.*

Uwendo, GOING, CREEPING; *wenda.*

Uweta, widowhood, living alone, without husband, or of a man without wife; *mbeta.*

Uwika, ku, 'TO CUP' (surgical). See **Lumika.**

Uwisi, GREENNESS — see **Wisi**; *m* and *u* classes choose it, as *chi* class takes *chiwisi.*

Uwongo, BRAINS; *uwongo wanu ndiwo u-ku-dzetsani za manta*, it is your mind that makes you afraid.

Uwu, this, of the *m* and *u* classes; *mtengo uwu* or *u.*

Uyo, that, that person; sometimes of *m* and *u* classes; *mpeni uyo.*

Uyu, THIS, HE; *uyu wa mudzi winayo*, this person is from that other village.

Uza, ku, TO TELL.

Sokonombwe a-na-uza mwana-yo, a-ti, kana, the grasshopper told the child not to; *ka-***uza** *mwana* **kuti** *bvundukula-po*, tell the child to uncover this jar (native story). *Ku-mu-uza njira*, to show him the way. *Ku-mu-uza nzeru*, to instruct him, tell him what to do, as a physician his patient. *U-ndi-uze ine zimene a-ku-tuma*, tell me what he sent you to do. *Ka-uzeni mfumu*, go and tell the chief.

uzira, -itsa, -idwa, -ika, -ana.

[*Weruza* (derivation *era, crenga*, with *u* of telling or arranging out, setting forth, having no connection with *uza*); *taulira; chenjeza* (warn); *longosola*, and *fotokoza*, set forth; *langa* (instruct); *nena, ti*, are synonymous.]

Uzambala, A BELT OF SKIN, WITH TAILS OR ENDS STRUNG ALL ROUND; *a-tenga ti-nguo wa mitundu mitundu na-bvala chiunu kwete ndi lamba lache*, they take little bits of cloth or skin and put them round their waist fastened to their belt.

Uzenjerezi, sloth; TARDINESS.

Uzingo, A TENDON, the string or tendon round the head of an arrow; also vein or artery.

Uzira, ku, TO BLOW; puff; blow as the wind; as with the mouth; blow off; *pepa*, of the wind.

Ku-uzira pa bala na-m'cheka mubri wina a-mu-uzira kuti mtima wache u-kale pansi pang'ono, ndi ku-mva mpepo ya-ku-uzira-yo, to blow upon a wound when they are cutting out an arrow, one blows upon the place, that his heart may get a little rest from the pain of the operation.

uzirira, -itsa, -ika.

Uzirira, ku, TO BURN a hole in wood WITH A RED-HOT IRON; *ku-uzirira mpini, uzirira uta;* also to put fire in and blow and thus burn a hole (which is at the root of this special application of *uzira*, to blow).

uziririra, -itsa, -idwa; root as in *usa, uza.*

Uzombwe, YOUTH.

Uzondi, SPYING, *zondima.*

Uzu, grass. See **Udzu.**

Uzungu, the manner of a white man (*mzungu*); also being a white man; *wa-tani eni ndi uzungu wao.*

V

V, closely connected with **B**, and **BV**, *q.v.*

Va! HOLLOW, as of a pop-gun; OPEN, *ku tseguka va!* WIDE, as of a door.

Vaku! TUFTED, as tail of zebra or lion; *mchira wa-ti vaku* or *bvwandu.*

Vala, clothe. See **Bvala.**

Vama, take shelter. See **Bvama.**

Vandu, I., of a TUFTED or BUSHY tail.

II. OPEN; also lying on its back.

Vanganichira, confuse. See **Bvanganikira.**

Vapa, ceasing of motion, as of a bird shot.

Vapama, ku, TO FALL DOWN, BECOME MOTIONLESS; as a man 'flopping' down upon the mat without strength to speak; *mbalame i-vapama*, the bird gives its last flap; *antu a-vapama ndi njala, ndi dzuwa, pa mpasa wapa! bvule! a-tenga chakudia na-m'patsa.*

Vatu, bulging out. See **Bvatu.**

Vaza, clothe. See **Bvaza.**

Veka, clothe. See **Bveka.**

Velu, light—see **Veru**; and flexible—see **Bveru.**

Veluka, be light. See **Veruka.**

Vemera, answer. See **Bvemera.**

Vende, of one's eyes, open, but wild, as of a drunk man, or one who has killed another.

Vendu, and verb **venduka, ku**, to be open or half open, but without sight, as the eyes in sleep at times, or of a person dying; *nkuku i-ri-ku-vendula maso apo vendu i-funa ku-fa*, the fowl is closing its eyes there, it is going to die; *zi-ri-ku-gona maso ao a-li vendu*, they are sleeping with their eyes half open.

venduka, -udwa, -utsa.

Veru, LIGHT; *tsitsi la azungu lo-ti veru veru*, European's hair light; *tonje lo-lasika lo-ti veru veru*, teased-out thread, light and fluffy, light and airy; see also **Bveru.**

Veruka, ku, TO BE THIN, LIGHT, FLEXIBLE; as **leruka.**

Ndebvu za chimanga zi-veruka, the maize beard is light and flexible. *Ti-mirenso tina nto-veruka*, some plants (?) are thin and light. *Tonje lo-veruka*, light thread. *Li-verule tonje-li*, make it very thin. *Chi-verula ichi*, make this light. *Mapeperu ngo-veruka-veruka*, butterflies are light and airy. *Uyu a-ndi-verukira m'maso*, this person is worthless in my eyes. *Mau ache a muntu a-li-ku-veruka*, his words are worthless.

verutsa, -udwa, -ula; *verutsitsa, verulidwa, verukira*, &c., *verulana* = *chepetsana*, to despise each other.

Vereruka, ku, TO CURL UP as hair or feathers; *veru veru.*

Veyuka, ku, TO WAVE FROM SIDE TO SIDE as an arrow in the air not well shot or balanced; as *peyuka*; also **veyula**, and **veyulula**; **veyutsa, -udwa.**

VI, I., BEATING, *ku kung'unta vi vi!*

NOTE.—Here comes in a new letter, a sort of compound of **b**, **v**, **w**, **l**, formed with the lips and tongue, and very difficult of pronunciation. It occurs in one or two words, and may conveniently be classed under **vi.**

II. SILENT; quiet, lurking; also *bvi bvi.*

Vika, to steep. See **Bvika.**

Vimba, ku, I., TO THATCH, TO COVER WITH GRASS; conceal with grass as a trap; *vimba nyumba, vimba tsatsa, nkokwe, mbuna*, to cover a house, firewood, a store, a pit; *Achipeta a-vimba chulu*, the Chipeta thatch the ant-hill.

II. TO DANCE THE WAR-DANCE, a Chingoni word; *a-angala ndi zikopa zao ntungo zi-ri ku manja ndi mluzu na-imba*, they dance with their shields, their spears in their hands, and they sound their whistle.

vimbira, -itsa, -ika, -idwa.

III. **Vimba**, plu. *mavimba*, BOY ATTENDANTS; *ana a mudzi wo-kulu, a-mudzi wa mfumu ana amene a-tsagana ndi mfumu; mabvimba a-gona m'nyumba imodzi ya-andikira kwa mfumu; bwalo la mavimba*, the children of a head village, of the chief's village, the boys who accompany the chief; the

boys sleep in one house near the chief; the boys' *bvalo*.

Vimbiri, rolling about. See **Bvimbiri**.

Vimvi, an insect. See **Bvimbvi**.

Vimvinika, roll on the ground. See **Bvimbvinika**.

Vina, dance. See **Bvina**.

Vinganichira, to confuse. See **Bvinganika**; **Vinganiza**.

Vinya, and—

Vinyiza, ku, to gather up, bundle up; *vunyiza*.

Vinyo, WINE (Portuguese).

Viri, shaking of rattles—see **Bviri**; also shaking one's self, as a dog does when wet.

Voma, hum. See **Bvoma**.

Vomera, ku, to answer; which at first means the sort of chant or humming response kept up as a running accompaniment to a speaker in a *mlandu*.

Vomereza, to answer, answer in chorus. See **Vomera**.

Vononga, to spoil. See **Bvononga, Bvonongera**.

Voyo, SOFT, as verb **ku-foweza**, and **feweza**, make soft, of cloth, &c.; of a country in fear from the rule of one man.

VU, I., PLUNGE INTO WATER, noise of rain (*mvula*). See **Bvu**.

II. The SOUND OF THE WIND in a whirlwind, *chibvumbulu, mpepo i-ti* **vu vu vu**; the sound of much wind.

III. The NOISE OF A BIRD'S WINGS.

Vuadza, plunge into water. See **Bvuadza**.

Vubula, ku, to MAKE A HOLE INTO, STRIKE INTO A LARGE HOLE—*e.g.*, into the nest in digging for mice; also **gubula**, *ku-poola mu una wo-kulu, ta-vubulamo;* TO UNCOVER, reveal, **vumbula**.

vubuka, -utsa, -udwa. Vubwa, A HOLE; *mavubwa*, plu.; *la* class.

Vukula, to ache, throb. See **Bvukula**.

Vukumula, ku, to tease out cotton; shake—*e.g.*, cloth and thus dust off anything on it.

Vukuta, to blow bellows. See **Bvukuta**.

Vula, take off clothes—see **Bvula**; also take out of water; lend.

Vulala, to wound—see **Bvulala**; **Vulaza**, see **Bvulaza**.

Vule, dead, sleeping—see **Bvule**—also of lion's mane.

Vuma, hum. See **Bvuma**.

Vumata, keep in one's mouth. See **Bvumata**.

Vumba, to rain upon. See **Bvumba**.

Vumbe, a species of mouse; lives in grass, with no hole; *ana onse a-baliza kunja m'chisa*, it bears its young outside, in a nest; like *mpera; mireba yoka tandani, tandani*, straight and spreading 'runs'; *antu a-ka-tenta moto vumbe a-lowa pa una pa mpuru*, when people burn the grass to catch it, it runs into the hole of the *mpuru* mouse; see also **Bvumbe** for other facts.

Vumbwe, THE WILD-CAT; *abvumbwe*, plu.; *wa-a* class.

Vumula, to put medicine to take out poison. See **Bvumula**.

Vunda, ku, to be rotten, decay. See **Bvunda**.

Vundichira, to cover—see **Bvundikira**; *bvundika*.

Vundukula, to uncover. See **Bvundukula**.

Vundumula, to throw off. See **Bvundumula**.

Vunga, ku, I., TO RUSH (of the wind); *mpepo i-ri-ku-vunga, ni-gunda mwa mpamvu pi pi! moto twe!* the wind comes rushing and strikes with force, *pi! pi!* scattering the fire, *twe!*

II. TO WRAP UP; *ta-vunga fodia-yo m'masamba*, wrap up the tobacco in leaves; wrap up in a parcel.

vungira, -itsa, -ika, -idwa.

Vungama, sleep, leaning. See **Bvungama**.

Vunya, ku, TO GATHER UP into a heap; string, cloth, grass, bark; ANYTHING THAT CAN BE GATHERED UP; *katundu-yu wa-manga mo-vunya*, wrapped up, not folded up, but gathered up; *li-vunya-vunye tonje-lo*, gather up that string; gather up what is loose, bundle up; *mpaka wa-i-vunya-vunya njoka*, the cat rolls the snake up.

vunyira, -itsa, -idwa, -ika; also kwinya, *funya*.

Vunyiza, ku, TO BUNDLE UP; *ta-unyizira nsaru momo i-ri-ku-turuka m'tumba,* roll up the cloth, there it is coming out of the bag; *ku-vunyiza chingwe-cho ku-chi-bwezera pa malo ache chingwe,* TO ROLL UP AND PUT BACK the string in its proper place; to roll up the straying ends; gather into its heap; *wa-ndi-vunyizira nkuku yanga,* he stole my fowl—*i.e.,* he bundled it up in a heap and took it away; *wa-i-vunyiza nkuku m'tumba, m'nsaru,* bundled it up into a bag, or into cloth.

There is another letter between **V** *and* **W** *formed by the teeth and lower lip, as in* **kowo, ko∗o; wa, ∗a; wi, ∗i; wo, ∗o,** *q.v.* The asterisks stand for the sound, which is most nearly expressed by **w**.

W

W is used to amplify the vowels, as *aka, waka; uu, uwu;* hence words will also be found under the ordinary vowels, if not found here.

W is made up of **u** with the various vowels, *ua, ue, ui, uo, wa, we, wi, wo;* it is the labial breathing, and is associated with **m, b**; *mw* and *bw;* as *bwenzi, mwenzi,* &c.

Wa, I., FULL; *dzanja wa!* handful: *tanga wa wa wa!* as *ba!*

II. OPEN, RIGHT THROUGH, no hindrance to enter; *ku komo ku-li wa!* an open door; *pa chiboo pache pa-li wa!* the hole is quite open; as *va!*

III. BOILING; *futsa kang'ono wa!*

IV. CRISP AND STRONG, as of hair, *wa, wa!*

V. TREADING OF GRASS under foot.

VI. DIGGING, as for water, throwing out the sand.

VII. DRIZZLE, FINE RAIN, *wa wa wa;* also *waaa,* in a slightly heavy shower; *waza.*

VIII. OF; of the *m* class and *u* class, as well as the person *m* class; *muntu wa mpamvu, mudzi wa mfumu, ta-wa-lezi; fodia wa pa njira,* a smoke by the way; *wamdende,* a captive; plu. *amdende; amzindende.*

It is used to make a whole class of nouns; *wa* with any noun or expression denoting quality; the plu. is *a.*

IX. The representative particle of the *m, u,* and *m* person classes in the immediate past tense of the verb. *Mtengo wa-gwa,* the tree has fallen; *ufa wa-uma,* the flour is dry; *muntu wa-nena,* the person said.

X. For **wa-**, see also **a-**. Also ∗**a** (see between **V** and **W**), BEATING, HITTING. The lower lip is held by the teeth and then 'knicked' out.

Wache, his, her, its; of the *m, u, m* person classes.

Wadira, ku, TO STEP LIGHTLY; as *nyang'ama.*

wadiritsa, as *nyang'amitsa.*

Wadza, ku, TO CLEAVE; as **waza,** *q.v.; mpezi i-waza mtengo,* the thunderbolt splits the tree.

Waka, I., falling upon the grass; *wak!* as *soka;* also the sound of an animal in the grass; *waka waka!*

II. **Waka, ku,** (1) to catch, (2) to light fire. See **Aka.**

Wake, his—see **Wache**—of the *m, u,* and *m* person class.

Wako, thy, of the *m, u,* and *m* person class.

Wala, ku, I., TO SHINE; of the sun, moon, &c.; *dzuwa li-wala, nyenyezi zi-walitsa kunja;* of any white gleaming thing, *cha-wala pa dzala nchiani?* what is that shining at the ash-heap? —but *cha-yera* used for any merely white thing, as maize husk or white paper.

Nyalugwe a-wala manga, mbidzi a-wala manga, the leopard's spots are bright, or the zebra's stripes. *Dzuwa la-wala lero ku-li-be mitambo malimwe a-fika,* the sun shines indeed to-day, there are no clouds, the dry season has come.

walira, -itsa, -ika, -idwa; also **Walali** below.

Wala, II., **wala-wala**, *nyumba i-chita wala-wala*, the house shows INTERSTICES OF LIGHT, not closely covered with grass; *udzu a-folera wala-wala*, they leave interstices in the thatch, through which the rain comes. Also of drizzling rain, and sprinkling; *mchere wala wala pa nyama*, sprinkling of the salt on meat. Also of the shimmering of water.

Walali, BRIGHT, VISIBLE: *ntiti zache zi-onekera zi-ri walali walali*, its ribs are clearly seen through the skin; also of CHINKS in the wall or roof.

Walama, TO STOOP, bend down; also *erama*; *ntochi zi-walama*, the banana bunch bends down; *muntu a-walama* (not used well).

[*Walama* and *welama*, *welama* and *erama*, are the same word.]

Wali-wali, BRIGHT, polished; SHINING; *nyanja i-ri wali-wali*, the river is like a streak of light in the distance; *wali wali ndi ku-koma*, also bright and beautiful as of a woman well dressed, *namwali wa-bvalira zache zi-ri wali-wali*; also **walali-walali**.

Walika, ku, TO SPLIT; as seed-pods, as the *nsatsi* which bursts and scatters its seeds; *malua a-walika* or *penyula* or *ng'amba*, the flowers open; *ntete zi-walika*, the sparks leap forth, *chikuni cha walika*.

Walima, ku, TO GLITTER, FLASH; *mpeni u-walima*, of *kaliloli*, &c.

walimira, -itsa, -idwa, -ika; also *pselima*, *q.v.*

Wamba, ku, I., TO HARDEN or BROWN BY THE FIRE, also by throwing on the fire; to toast or roast; curl and make tobacco-leaves crisp by putting them to or on the fire; roasting or toasting thus, meat or fish; to 'parch' green maize; to dry cloth thus near the fire, dry one's hands, meat, &c.; *ku wamba fodia, chimanga, manja, nyama. Wambani nkuku-yo, nyama-yo ti-die*, roast the fowl or the meat (at a short distance from the fire) that we may eat. Also **amba** and **ambiza**; *ambiza manja* or *amba manja*, warm the hands.

wambira, -itsa, -ika, -idwa; *wambizira*, &c.

[Synonyms—*anika* is to spread in the sun and thus harden; *wasula*, to roast or burn slightly on the outside, singe feathers or hair off, cook or roast slightly, while *wamba* is cooking through; of maize, *ku-kaninga* is to roast on a tin plate, *ocha* to put into the fire, roast by putting close to; but when *wamba* is used, it means, *a-sesa pulusa pang'ono ndi ntokoso ndiye ku-goneka chimanga ku mbali ya moto*, to clear a small space in the ashes and lay it to the fire.]

II. **Wamba**, of no account; *nda-ona mbalame wamba*, I saw birds about; *nda-ona antu wamba*, I saw people, who they were it makes no matter; *wa-fa wamba*, he died to no purpose, he need not have died; *na-enda ni mbuyache na-sa-m'samala-i, uja a-enda wamba*, and he goes out with his master without any concern, such a one goes *wamba*, to no purpose; *antu a wamba wamba, o-panda-pache, o-sa-lemerera*, people of no account; *susuka wamba*, he is very greedy, senselessly greedy; *a-ka-betsa wamba*, he goes beyond all decent stealing; *a-endetsa wamba wamba a-dza-m'gwira antu a nkondo*, he goes beyond careful and proper walking, the war will get him; *nkuku m'sa-i-tamangitsa mwa wamba wamba*, don't rush after the fowls in that senseless fashion; of war which comes to one village and passes over without cause or reason to another.

Wambala, take some out of. See **Ambala**.

Wambiri, much, of *wa* (*m*, *u*, *m* person classes); *fodia wambiri*.

Wamng'ono, little, heard like *wang'ono*, but a slight *m* sound makes it *wa-mng'ono*, of the *m* person class; *wa-ung'ono* (slight *u* sound), of the *m* class and *u* class; *a-ang'ono, ang'ono*, plu., *ma* and *a* classes; *mwana wamng'ono*.

Wanda, ku, I., TO MAKE LEVEL, LAY FLAT; as grass; to level the grass before one in walking through long grass; *nyama za-wanda bande apa*, the beasts have laid a level track here; *mpepo ya-wanda chimanga*, the wind has 'laid' the grain; *wande-po-ni nyumba*, level down,

knock down (*gwetsa*) the hut (which, the hut being of grass, fits the word); *ndi-ku-wanda* (jocularly), I shall knock you down flat; also of cutting down trees, making a clearing; also *a-wandira m'konde kuti njoka zi-nga-dza-lume ana*, he clears the verandah that no serpent may come and bite the children; special meaning, *mau a-wanda m'dziko lonse* (=*fikanira*), the words are heard all over the place.

[*Bande*, a track, is the same word as *wanda*, the *b* and *w* being related as in *banga*, *wanga*.]

II. **Wanda**, as if for *andika*, in the phrase *mau a-wanda m'dziko lonse*, the words ARE HEARD, REACH, all over the place, spread over; as also *fikanira*—*i.e.*, *andikira*; **anda** also meaning TO LEVEL.

III. **Wanda** is also connected with *andama*, to float, but the concealed semi-vowel is *y* not *w*, *yanda yanda*, *q.v.*

Wandipita, a species of water-fowl; plu. *andipita*; also *kandipita*, *akandipita*; *wa-a* class.

Wanga, **ku**, I., TO NOTCH, the teeth, the head of a verandah post; *wanga mano*, *wanga mwala wa mfuti*, *wanga nsichi*, notch the teeth, a flint, a post. See also **Anga**.

wangira, **-itsa**, **-idwa**, **-ika**.

[The verandah posts are bevelled at the top, and a notch is made in them to let the light cross-beam lie in.]

II. MY, of the *m*, *u*, and *m* person class.

Wangana, mine, of such-and-such a thing; *mtengo wangana*, such-and-such a price of mine.

Wangula, **ku**, TO CHIP OUT, OPEN OUT; notch out; as in enlarging a bees' hole; also in making a way through a thicket or a bango reed flat; *ku wangula njira*, to open up the way, clear a space; to cut out a plot or space of grass; *a-chi-wangula chimanga a-ku-ba*, the thieves cut out a portion of maize; *nyama za-kupula apa za-wangula apa*, the herd have cleared a space here; *a-wangula mubvi*, to notch an arrow; *wangula ndi mpeni*.

wanguka, *wangudwa* (*chomwe chi-sengedwa kuti pa-yere pa-ti kupu*, that which is cut out, to be open and clear), *wangutsa*; *wangulitsa*.

[*Tendeula*, synonymous, to cut out, clear round anything hard, refers to the cutting; **wanga** and **wangula**, to notch and to notch clear out, refer to the light or light space made, as in root *wa*, in **wala**, &c.; **wanda**, also to lay flat, depends for its meaning upon the CLEAR SPACE made.]

Wanje, a species of strong-fibred reedy grass with hollow stem, used for making baskets, and for sewing with: they are used for salt, and for food in times of scarcity; *wa-a* class.

Wanji, what kind of, or what for? of the *m*, *u*, and *m* person class; *mtedza ngwanji?* what are these nuts for? *mwana uyu ngwanji?* what do you want the child for?

Wanu, your, of the *m*, *u*, *m* person class; *mdzi wanu*, your village.

Wao, their, of the same classes. **Wanu** above.

War-; for words beginning thus, see **Wal-**.

Wasi, a strand of *mlaza* fan-palm leaf, such as is used in plaiting hats, or *mbaza*, *tumbi*, and *mfumba* bags; *awazi a-kanjedza*, *mlaza*; a bunch of them being *chikunje cha awasi*; *ndi-lemba awasi ndi-funa ku-tanda mfumba yanga*, I cut strands of leaf, I wish to begin to make my sleeping-bag; also used for the strand of cotton pulled out into a thread; *wa-a* class.

Watama, **ku**, TO BE LEVEL or STRAIGHT, flat, open; *dziko ili ndo-watama*, this country is flat; *po-watama*, a level place; *pano mpo-watama pomwe pa-ona po-kazikika bwino lomwe*, it is a good open flat place here for building.

watamira, **-itsa**, **-ika**, **-idwa**; also *bwatama*.

Watika, **ku**, TO SHARPEN BY RUBBING; to sharpen a knife by rubbing it together with another one; also as razor on a strop; *tsenjira*, *q.v.*

watikira, **-itsa**, **-idwa**, **-ika**.

Watu, our, of *m*, *u*, *m* person classes.

Wau-, see **Wo-**, for *wa-u* diphthong.

Wau, I., the NOISE OF SHOUTING; of quarrelling; of shouting over beer, *ena a-lira wau wau* or *wo wo*, *wo-dza*

pa banja pao, there is a noise of shouting at their house.

II. The STRONG TASTE OF STRONG BEER; as *waula, u-waula mfuno u-pwetekera mfuno*, it hurts the nose.

III. Singeing, *ku waula nkuku wau wau*, to singe the feathers off a fowl.

Waula, ku, TO SINGE, SCORCH; burn the small feathers off a plucked fowl; the short grass round a grave when the tall grass has been mowed down; to singe or roast ground-nuts with burning grass; of the sun scorching one's body, *dzuwa li-waulitsa tupi; waula mbewa, nkuku, chikopa cha nyama cha pa mimba.*

Waula njuchi, burn the bees to get the honey—*i.e.*, singe with whisp of burning grass. *Waula zimanga, kuti zi-nga-fumuke*, singe the maize, for fear it gets dry before to-morrow. *Moto wa-m'tengo wa-ndi-waula, u-tapita komwe ku lulimi la moto*, the bush fire singed me (if you pass, say, by the tongues of flame).

waulira, -itsa, -idwa, -ika.

[*A-paka nguluwe ndi dote na-waula na-pala dote, ndi-choka pamodzi ndi ubwea dote-lo*, they smear a pig with earth and singe it, and scrape the earth off, and the bristles come off along with the earth.]

wauka, wautsa, waudwa.

Wawa, ku, to ache, to be bitter. See **Awa.**

Wawanya, ku, to rob, gather and carry off. See **Awanya.**

Wayula, ku, TO MAKE A RUSTLING NOISE, as in the bush, among dry leaves, or in the water.

Chi-wayula chi-chita wayu wayu ndi chirombo, it rustles with the wild beast; *ku-lira kwache-ko ndiye wayu wayu. Muntu a-wayula maudzu, maudzu a-wayudwa ndi muntu.*

wayuka, -udwa, -utsa; *tswatswatika* is the rustling crackle of dried leaves; adverb **wayu.**

wayulira, -itsa, -ika, -idwa; wayulula.

Waza, ku, I., TO SCATTER; SPRINKLE; scatter seed (as *fesa*).

II. To split, to cleave; *waza nkuni, waza mtu*, cleave firewood, cleave a head (possible use of the word); *mpezi ya-waza mtengo*, the thunderbolt cleft the tree.

wazika; wazula (split, cleave open); also see **Walika**; synonyms—*ng'amba, didimuka, teteka*; root *wa*, open.

We, I., STRAIGHT, SMOOTH; as a tree, straight and high; of a path without turns; *yawe, zawe*, &c.; *njali yo-ti we!* a canoe tree, straight and smooth; *nsungwi we!—njoka i-enda we!*

II. Of a knife PIERCING, ENTERING; of a knife DRAWN OUT OF its sheath, or one thing drawn out from others; *ku sololoka we*, of a knife out of its sheath.

III. The cry of the fox, **we we!**

Wede, LOOSE, not tightly bound; hanging loose; wrinkled; weak-limbed; idle; of a house not well tied; a basket not tightly woven; of a man idly sitting at his house, *wa-mwamna su-kala u-li wede*, a man really a man, does not sit idle; *a-li wede wede a-li-be mpamvu*, he is weak-limbed; of wrinkles, *zo-ti powa powa.*

Wedera, -ku, to be loose, as above **Wede.**

Wedza, ku, to fish—see **Edza**; also *edzama*, lean.

Weka, thou only, thou thyself; *iwe weka; u-ndi-patse kantu kamene u-ka-dzima weka-ko*, give me something of your own choice; *u-sa-tume wina dzoza weka*, do not send for any one else, oil me yourself.

Wel-; for words beginning thus, see **Wer-.**

Welama, ku, to stoop. See **Werama.**

Welenga, ku, to count. See **Werenga.**

Weluka, ku, to leave and go away. See **Weruka.**

Wenda, ku, TO CREEP STEALTHILY ALONG; steal along; *ku-wenda nyama*, to stalk game (*zemba nyama*, the same, not however to creep, but to keep out of sight). *Nyalugwe a-wenda kantu; mwamna a-wenda nyama; mbala i-wendera za-ku-ba; njoka i-wenda kantu*; the leopard stalks its

prey; a man game; a thief his theft; a snake its victim. *Nyama njo-sa-wendeka njo-chenjera*, you can't approach the game, they are too wary. *Zirombo za-wendana, nkango ndi nkango mnzache*, the wild beasts creep and stalk each other. *Wendetsa*, very stealthily.

wendera, -etsa, -edwa, -eka, -ana; *enda, yenda*, to walk.

[*Mbala i-wenda* **nyang'a-nyang'a** *i-nya-***ng'amira** *sa-ku-ba, ku-sa-chita* **chwa**! **chwa**! *a-enda ngati nadzikambe na-ponda-ponda ma-samba ku-sa-chita* **bsa bsa**, *masamba sa-liru*, the thief creeps without crackling the leaves.

Other synonyms—*lambalala*, skirt round; *nyantama*, step lightly; *kowa kowa*, stooping down; *nyerenyeka*, slipping along; Chikunda, *vima*.]

Wendere, of a CREEPER TWINING; *ku-yanga-yanga m'mitengo yonse*, climbing all over the tree; as *namwi-engeza*.

Wendu-wendu, creeping along.

Wenga, ku, I., TO PARE; also **enga** and **senga**; *ku-wenga nkaka*, pare a cucumber; *wenga nkaka*, skim milk; *wengera ni mpeni*.

Wenga munga ku pazi, take out a thorn from one's foot (the skin is pared a little). *Wenga zikadabo*, pare one's nails. *Wenga mbatata*, pare a potato.

wengera, -etsa, -edwa, -eka.

[Also *engelula, cherera, pala; senga, kosola*; synonymous.]

II. **Wenga, ku**, TO BRING OUT SPOTS, of meat eaten by a person, which is supposed to bring spots out over the body; also **ku-wengwa**, TO BE SPOTTED.

Nyama ya-ndi-wenga, the meat has made me spotted; *nyama njo-wenga*, this is meat which causes spots, *muntu a-ka-dia a-ka-dza nayo zipere*, if a person eats, *zipere* sores come.

[Many families refuse the flesh of various animals, from the belief (whether real or imaginary) that it thus affects their persons.]

wengera, -etsa, -edwa, -eka.

Wenge-wenge, IDLE; LOOSE-LIMBED; of **ku wengeseka**; to be thus weak; *malungo a wenge-wenge a-li zi*.

Wengula, ku, TO PARE OFF; also *engula* and *yengula*.

wengutsa, -udwa, -uka.

Weni, I., ANOTHER PERSON, VILLAGE, &c.; plu. **eni**; some one else.

Ku mudzi kwa weni, ku mudzi wa eni, to another's village, to the village of other people. *Mwamna wa-ika mbeu kwa weni*, the man lives at another village, and his children belong to that village (*a-balira mwana kwa weni*). *Ife ndife a-eni*, or *a-weni*, we belong to other people, another chief.

II. **Weni**, TRULY, INDEED; or **wene**, *wene-wene; ula weni-weni wa-ku-ombeza*, the very *ula* or lot to try, or a true lot; *ife weni*, we indeed.

Wenjera — see **Wenga** above — for *wengera*.

Wenka, ku, to walk as a coward; *wenka wenka*.

Wera-wera, stooping; also *a-li wera*, abashed.

Werama, ku, TO STOOP.

Udzu u-werama pa chindu, the grass hangs down from the roof. *Nsampa u-li chiweramire cha dzulo su-na-fumpuke*, the trap is still bending as it did yesterday, it has not sprung up. *Muntu a-werama na-tola kantu ka-ta-gwa pansi*, a person stoops and picks up something which has fallen on the ground. Also to stoop, as an old man; to bend the head down as a buffalo. *Antu po-lima a-werama*, stoop at hoeing.

weramira, -itsa, -ika, -idwa; also *ku kotama; kowama*.

Weramula, ku, to lift up from a stooping posture; **ku-weramuka**, to get up, as people stooping at hoeing, as a buffalo lifting up its head in tossing a man.

weramutsa; also *eramula, erama*.

Were, I., *were-were*, noise of passing through or under the grass or reeds; of an insect, an animal, a person; not *wera*, stooping.

II. Of sunshine, showing through chinks.

III. The noise of the *nyenje*.

Werechera, ku, to mind, care for.

Werenga, ku, TO COUNT; TO READ; to arrange; instruct; relate, recount.

O-sa-werengeka, very many, innumerable; *a-ku-werengeka*, few, or

that can be counted. *Nda-werenga nkuku zanga*, I counted my fowls. *A-ka-to-werenga, pena a-bsyala maso atatu, penai anai, pena awiri, ndimo zi-kondwa*, he counts out and sows sometimes three seeds at once, sometimes four, or two, and they grow up well. *Sa-werenga bwino uyu mirandu*, he does not give a good or clear account of what was said in the *mlandu*. *Ku-werenga antu a nkondo*, to draw out the line of battle. *Sing'anga a-mu-yerengera zakudia*, the doctor instructs (*instruo*, Lat.) him what food he must not eat.

werengera, -etsa, -edwa, -eka; also **erenga** and **yerenga**.

Werenjera, -etsa, &c. See **Werenga**.

Werere-werere, CHINKS; just as *wali* and *walali* are related, so are *were* and *werere*.

Wereza, ku, TO RUSTLE, in passing through the grass, *njoka i-wereza we, nkoswe a-wereza we*.

Weruka, ku, TO LEAVE AND GO AWAY, AS WORKERS at the close of the day's work; *antu a-weruka, a-leka nchito, lipenga lo-werutsa*, or *lo-weruka antu*, the people go; the bugle which makes or lets them go. *Ti-ka-lima-lima m'munda-mo ti-ka-weruka dzuwa li-ri pakati pa-mtu*, if we hoe in the garden we leave off at mid-day.

werutsa, -udwa; not of a *mlandu*, or dance, but of work.

Weruza, ku, TO TELL, INSTRUCT; narrate as *werenga*; root as in *werenga* (not *uza*, to tell)—see **Eruza**.

Wesula, ku, TO MAKE THE SPACE OR OPENING LARGE; *pa-kule malo, pa-kule mpata; kuza ntuli*, take a large slice out.

Wesula ichi chi-patse mpata, enlarge this, make the gap bigger. *Pa-koze kuti pa-mke nsichi ina*, make a wide space for another post. *Wesula njira*, widen the path. *Wesula muwanga wa chindu-lo*, widen the space between the roof couples, or radials; *wesula ntanga*, make the basket wide.

[Just as *wenga* means, to cut a notch, so *wesula* means to widen a similar space still more; as *manga*, to bind, has its reversive, *masula*, to unbind. But *masula* is not derived from *manga* directly, as if it were *mangasula*, *wenga*, *wengesa*, *wengesula*, *wesula*; but from the root itself *ma-sula*, instead of *ma-ng-a*, *we-sula*, instead of *we-nga*; the *-ng-* and the *-* both being formatives.]

wesuka, -utsa, -udwa.

Weta, ku, to tend, to keep; as a chief his people, a shepherd his flock, a hen her brood; *zo-weta*, tame animals.

wetera, -etsa (*sungitsa*); **weteka** (*nyenga, chenjeza*).

[Synonyms—*usa, kusa, dietsa, sunga, ang'anira.*]

Weye-weye, of the dawn, light; also *ana a-pokosa weye weye*, noise of children at play.

Weyu-weyu, WAVY IN MOTION, as a fish, *nsomba i-enda weyu weyu; mbvi i-weyuka weyu weyu*, the arrows go with wavy motion through the air; *tombolombo weyu weyu*, the dragon-fly poised and swaying.

Weyula, ku, to wave, turn to one side; *nachire wa-weyula ngalawa*, the billow swings the canoe round; *nsomba i-weyuka, chipsyepsye chache chi-weyula zirimba zi-palasa*, the fish turns with a wavy motion, its tail steers it, its fins paddle it forward; *mpepo i-weyula mbvi*, the wind makes the arrow swerve to one side; *mbalame i-weyuka*, the bird turns aside.

Wi (* **i**, see between **V** and **W**), the NOISE OF HITTING or beating.

Wil-; for words beginning thus, see **Wir-**.

Wili, two—see **Wiri**; *wilila*, rough—see **Wirira**.

Wina, ANOTHER; SOME ONE; *munthu wina*, some one, or some other. *A-dza wina*, some one is coming. *Mtima u-dza wina*, his heart changes. *Wina a-dza-ala mpasa yache*, if one should spread his mat. *A-ka-ka-samba a-dza wina, a-sanduka wina*, when he washes he is like a new person. *U-ka-ona wina u-mvi-itane*, if you see any person, call him. Also of *m* and *n* class; plu. *ena, ina*.

Winda, ku, TO PROTECT WITH MEDICINE; as on a journey, the *tsachiwindo* walks round the camp at night with his medicine and elephants' or zebras' tails, or as people bury medicine in

the garden, or hang it in its horn up upon a stick to protect it from thieves; or the bush, that it may not burn; *winda ulendo, winda munda, tengo* (*kuti antu a-sa-li-tente*), also *nyumba, pa-mdzi*, &c. Hence *chiwinda* is the leader of the caravan; the slaves are *ndende*. *Winda tsitsi*, keep the hair unshorn.

[**Ku winda taitsi**, TO LET THE HAIR GROW, remain unshorn; as one does after a death or after sickness, until in the one case the mourning is considered over and the people wash with medicine, and in the other the doctor gives the patient leave to consider himself cured: to guard or keep the hair uncut. *Ku winda litsilo*, to let the dirt remain not washed off; *chiri lo-winda*, a bush kept rough, from burning. The hair is also kept unshorn for absent friends.

A-ku-fedwa a-winda tsitsi, the mourners let the hair grow (for a month or two); *antu chi-fukwa a-ika mtenbo ndiko ku-sala matsitsi na-winda na-sa-zola mafuta*, those who bury neither shave nor anoint their bodies.]

Windu, of water boiling, turning over and over as in the rapids, eddying as in the whirlpools; falling, as waves on the sand; rippling; *bwada bwada*, the noise of boiling.

Winduka, ku, and **windula**, I., TO TURN OVER AND OVER, as water in boiling, &c.—see **Windu** above; also TO BE VEXED or GRIEVED in heart; to cause to vomit (*ku-windula mtima ku funa ku-sanza*); also be sour.

Madzi a-winduka windu windu; pala lonse nda-li-pika (*li-windula*), the water boils, they make the gruel boil. *Wa-mu-windula mtima ndi-ku-m'swera chache*, you have vexed him by breaking that thing of his. *Pa pote pa-winduka madzi ache*, the water in the whirlpool boils. *Madzi a-winduka ndi mpepo*, the water ripples with the wind. *Mtima wanga u-winduka u-funa ku menyana ndi iwe*, my anger is roused, I want to fight you. *Nyama u-ta-i-dia i-ku-windula*, the meat you have eaten makes you vomit; *windu!* the upturn, *poh!* the act.

windutsa, -udwa; *windu windu*, waves of water in a flood.

II. **Windula, ku**, to take away the medicine (*ku winda*, to put it down) with which one has guarded the garden; to shave the hair off; as *tsirika* and *tsirikula; la-winduka tsitsi; wa-windula tsitsi.*

windutsa, -udwa; also **windukula; windukula, -utsa, -udwa**; *chiwindu*, the medicine.

Winuka, ku, TO TILT over and descend; of anything thrown off its balance, as a log of wood; of people descending a hill and going down on the other side, *antu a-winuka piri;* of the sun descending, *dzuwa li-winuka cha-winuka cha-gwa*, it has tilted over, it has fallen.

winutsa, -udwa, -ula.

Winya, ku, TO BE ANGRY; *iye a-ma-winya kwa ine, iye a-ma-winyira ine*, he is angry at me; it is a wide word; also *ku kwia.*

winyira, -itsa, -idwa, -ika; root is in *wira, windula, wirula*, and also associated with *manya*, wrinkles.

Wira, ku, I., TO BOIL; TO BUBBLE; as water in a pot, or in a whirlpool, gas-bells in a swamp; *mpika u-wira*, the pot boils, or *madzi a-wira*, the water boils (just as in English); *ku wiritsa ntalo*, to boil the pot.

wirira, -itsa, -ika, -idwa; root as in *windu, wirula*, turn over.

Wira, II., *wira-wira*, the shaking of a fringe or feathers (*ku-gwedeza kwache-ko*).

Wiri, TWO; *awiri, iwiri, ziwiri; kwiri*, in pairs; *tsa-chi-wiri; ka-wiri*, twice.

Wirima, ku (TO BE ROUGH), TO SHAKE ONE'S SELF, as a goat when it is wet, or fowls when drenched; *tonde a-gwedezeka a-ta-vumbwa a-wirima*, the he-goat shakes himself when he is wet and his hair does not lie smooth; *nkuku zi-ri-ku-wirima*, the fowls shake their feathers.

Also *Mpambe a-li-ku-wirima, monga mpambe a-ta-kwia mbvula i-gwa yeikulu yeikulu njazi nzi-swa mitengo mpepo ndi-i-womba*, the thunder is (?) roaring, as when *Mpambe* is angry and the rain falls in torrents and the lightning breaks the trees; either for *lirima*, or for anger, or as above to drip with rain.

Wirira, ku, TO BE ROUGH WITH LONG GRASS; or of hair UNSHORN; *po-wirira*, a rough place; *mu-wirira*

udzu wo-bwera, u-komana njira ya-wirira, njira ya-fa, the place is rough, the grass meets over the path, the path obscured; *ti-lowa pa-tindi-pa po-wirira*, we enter into deep grass; *pa-ku-wirira*, to where the fowl calls its chickens to be safe from the hawk; also *pororera*. See **Puti**.

Wiriwita, ku, TO BEND THE BODY or waist in dancing, *m'chuuno de! moduka*.

wiriwitira, -itsa, -idwa, -ika.

Wirula, ku, TO ANGER; GRIEVE or VEX THE HEART; from the boiling or turning, which is the root of *wira*, to boil, of water.

Mtima u-dza wina ngati madzi o-tenta; u-sa-ndi-wirule mtima, his heart changes, turns, as water turns in boiling; do not provoke me—of the heart rising and going out in wrath. *A-wirula mnzache mtima*, he seriously vexes his neighbour. *Mtima-u mu-wirula*.

Wisi, GREEN, FRESH; as of grass, green vegetables, green maize, green in colour, or fresh in form.

Njirwa za-zi-wisi, undried bricks. *Chimanga cha-chi-wisi, udzu wo-wisi; yei-wisi, la-li-wisi*, &c.

Wo, I., of HITTING or BEATING; GRASS, or the bush; *kwapa wo!* the stroke of the sickle.

II. Of throwing or PUTTING *nsima* INTO ONE'S MOUTH to stop it; *wo wo!*

III. Noise or CLAMOUR, as *wau wau; wo wo; garu a-uwa, wu wu!*

IV. Of VOMITING, *ku-sanza wo* or *po; woh*.

V. For *wa-ku-*, or *wau-*, the adjective with the infinitive of the *wa* class (*u, m, m* person classes).

[*Wo-wedza*, a fisher; *wo-bwetweta*, one inspired; *wo-dwala*, ill; and so on, forming a whole class of words.]

VI. **-wo**, enclitic demonstrative, THAT; *munda-wo*, that garden.

VII. **Wo**, ∗o, ∗i (see between **V** and **W**), DISAPPEARING.

VIII. **Wo-wo-wo**, similar to ∗o in sound, or **bo**∗o∗o, NOISE OF FIRE.

Wocha, roast on the fire, burn. See **Ocha**.

Wodo-wodo, loose, as *wede wede, q.v.*, and *lobodoka*.

Wodoka, TO BE LOOSE-LIMBED or LOOSELY CONSTRUCTED; *malungo ache a-wodoka wede wede*, his limbs are loose-jointed.

Wofuma, ku, and adverb *wofu*, SOFT. See **Ofuma, Ofu**.

Woka, they alone, they themselves; of *a, ma* plu. classes, and of *m, u* classes (sing.); the *m* person class has *yeka* and *eka*.

Wokali, fierce, strong, *moa wokali;* of *wa* class.

Wola, take away—see **Ola**. **Wolea**, be soft—see **Olea**. **Woloka**, ford—see **Oloka**.

Womba, to work, mould — see **Omba**; *ku omba nsaru*.

Wombeza, cast lots. See **Ombeza**.

Wombola—see **Ombola**—redeem.

Womola, bite out. See **Omola**.

Wompola, jump through. See **Ompola**.

Womwe, same, very; of the *m, u* classes; *onga womwe ndiwo wa-ku-gulidwa malonda msanya*, it is only powder that buys quickly.

Wona, ku, TO SEE—see **Ona**; also TO BE TRUE, *za-ku-ona*—see also **Ona**.

wonera, -etsa, -edwa, -eka. See **Onera**, &c.

Wonda, to be lean. See **Onda**.

Wonde-wonde, LEAN.

Wonga, POWDER, *wa* class; *antu a-onga*.

Wongolu, of *ongola*, STRAIGHTENED.

Wonse, ALL, of the *m, u* classes; *m* person class is *yense, yense*. *Wa-ng'amba mono wonse*, it broke all the basket. *Mtengo wonse*, every sort of tree.

Wopsya, be dreadful. See **Opsya**.

Wosola, GO RIGHT THROUGH and leave a hole; CROSS OVER. *Nyama-i ya-wosolera apa*, the animal got through or crossed over there. *Chipolopolo cha wosolera apa*, my bullet went right through here. *Mbvi wanga wa-wosola apa; mfuti ya-osolera apa*.

wosoka, -otsa, -odwa; also **osola**.

Wota, to warm one's self. See **Ota**.

Wotele—see **Wotere** below.

Wo-tenga, a fugitive, one who comes to stay with another chief.

)tere, SO, THUS; of the *m*, *u*, and rson classes. *Wo-tere*, as big as *nda-gula mtanga wo-tere*, I ht a basket so high; *wo-tere-pa*, *re-po*, *wo-tere-pano*.

tero, like that; *wo-tero-po*, like there.

si wo-tere-pa, *ndiwo u-sanduka nbo*, smoke like this turns into ls. *Utenda wo-tero-po*, *ndiwo u-ya antu*, sickness like that de- s the people. *Mwana wo-tere-* child so big.

)ti, THAT, is SUCH THAT; SAYING —see **Ti**; as for **Wotere** above—see **Tere**. *Wo-ti choinchi*, saying so, such as this, of the *m*, *u*, *m* person class; *mtengo-u ndiwo wo-ti m'to-bsyala u-puka*, this tree is such that if you plant it, it springs up.

Wou, shouting, as men; also of a dog barking, *wou*, *wou*; *wu*, *wu*; *wo*, *wo*; also *uwa*; *nyenje nye nye nye!*

Wo∗o (see ∗ between **V** and **W**), disappearing into, as into thick bush; as disappearing down one's throat.

Woza, take away. See **Oza**.

Y

belongs to the alveolar class of)nants, as **w** does to the labials palatals, and **h** (as it occurs in aspirated letters *b*, *d*, *g*) to the rals. Although *w* belongs to irst class of consonants, it is used *d*, *dwa*, *twa*, *swa*, *zwa*, and *k*, *gwa*, *chwa*, just as *y* is used after *ya*.

is used after the labials *byala*, *a*, *pye*, *bvyala*, after its own alve- and palatals, *tyaka*, *nyada*, *lya*, and *zya* (Yao), *chya*, *jya*.

is of the same class of letters as d **w**—*i.e.*, a breathing which fies the harder consonants (as *nga*, *mphanda*, *nghango* (*ntanga*, *nda*, *nkango*), and *bwanda*, *mwa*, &c.), *tyakama*, *pyeti*.

vowel is *i*, and it is sometimes ult to tell which is the better ing, with *y* or *i*; in *myala*, &c., plural of the *m* class, *y* has been en; and in general *y* has been en for *i* in all cases where it is sounded separately (as *ku dia*, to —*e.g.*, *tyakama*, not *tiakama*. her, instead of writing *chidya*, , &c., or *chidia*, *adia*; *chija* and have been written as the truer ession of the sound (though the ytic *ia* is more tempting).

hen a word begins with a vowel, tendency is to prefix *w* or *y*, as *nga* for *erenga*, *yera* for *era*. *Y* efixed to some and *w* to others, ing for the most part different words—*e.g.*, *wala* and *yala* are quite distinct the one from the other; in others, again, the *w* and *y* are both used without causing any change of meaning in the word. The words have therefore been apportioned according to their true sound, as far as one has heard them, and the plain vowels have also been distributed into *w* and *y*.

Y has also the tendency to turn *u* into *wi*, as **kwi-era** or **kwi-yera** for *ku-era* and *ku-yera*.

These remarks also apply to the syllables in the body of the word as well as to the initial syllables.

Ya, I., CATCHING IN ONE'S HAND, *ku-yaka*, or *kwi-yaka ya!* of clapping the hands at ball, in a *mlandu*, &c.

II. OF QUICK WALKING; *myendo ya!* or *miyendo ya!*

III. THROWING INTO ONE'S MOUTH, *ya* or *yo*; *zimanga ya!*

IV. YES after salutation *moni*.

V. HELD FAST IN ONE'S HAND, as *ya* I., *mauta ya!* held up *m'manja chiri*, all with their bows and arrows *twe!*

VI. Of RUFFLED WATER, *madzi a mchenga*, **ya ya ya**.

VII. Of MANY GOING and all GOING WELL, **ya ya ya**, as of a crowd of people.

VIII. Of ONE'S TEETH SET ON EDGE, also the feeling of an electric shock, **ya ya ya**, *yayamira*.

IX. **Ya**, (1) the connective of the *mi* plural class, and *n* singular, *mitengo ya we, nsomba ya weyu weyu.*

(2) The representative of these classes in the perfect tense of the verb, *mitengo ya-gwa, nsomba ya-pita.*

X. **Ya, ku,** TO BE DEEP; *madzi a-ku-ya*, deep water; *mtsinje wa-ya*, the stream is deep; *dzenje lo-sa-ya*, a hole not deep; *mtanga wa-ya*, the basket is deep.

*Ku-***yetsa**, to be very deep; also to make deep.

XI. The root of *yala, yambakata, yanda, yanga, yangalala, yanika, ya-nkasitsa, yapi-yapi*, and also *yankula*; SPREAD OUT.

Yabvu-yabvu, gladness, LUXURIANCE OF HERBS OR GRAIN; *u-li yabvu yabvu; zimanga zi-ri yabvu yabvu, zi-ri-ku-pota, zi-kondwa kwambiri*, the maize is rich and fresh, beginning to bear, and in fulness of growth all over.

Yabwa, ku, to itch. See **Abwa.**

Yache, his, of the *mi* plural and *n* singular classes.

Yai yai, one's teeth on edge, of *ya-yamira.* See **Ya.**

Yai-, see **Yei**; *mitengo ya-ikulu, nsomba ya-ing'ono*, of the *mi* and *n* classes.

Yaka, ku, to catch—see **Aka**; of fire catching.

Yake-yake, of lighting fire—see **Aka**; of catching a ball; *yakane-ya-kane*, catching each other when falling.

Yake, his, for *yache.*

Yako, they, of *mi* and *n* classes.

Yakuti, so, such and such, saying that; *mitengo yakuti mu-ta-i-dula i-uma msanga*, a kind of tree such that if you cut it, it gets hard very quickly.

Yala, ku, I., TO ARRANGE, SPREAD —see **Ala**; as **longa** and **longosa**, TO PUT THINGS IN THEIR PLACE, *ku-longa mbia.*

Yala, II., WAVING, as the SKIN STRIPS of the *usambala* belt of the Angoni; also *wira wira*, their hanging round; while *yalala* is the hanging in strips.

Yalala, and verb **ku-yalalira**, TO HANG IN STRIPS OR TRESSES; as a belt made with strips of skin; or the roots of creepers from the trees; *timitsitsi ti-ri yalala.*

Yalama, ku, TO HANG ROUND—see **Yala**, II.; *njobwa zi-ri* **yalaya** *za-***yalama**, the sporran hangs down in strips (an Angoni mode of dress which with the *seche* tolerably conceals nakedness).

Yalaya, HANGING DOWN AS THE MANE OF AN ANIMAL, as cowrie shells strung on a necklace (*timbera ti-ri yalaya*); hair (*tsitsi li-li yalaya*); strips of skin in *uzambala* belt and *njobwa* covering (which hide by being in strips and resemblance to skin); a fringe (*mponje zi-ri yalaya*); *chenjerere chi-ri yalaya cha pa kosi pa kavalo*, the mane hangs down in strips on the neck of the horse.

Yale-yale, SPREADING, of *yala* and *ala.*

Yalu, and verb, **yalula, ku**, TO TAKE UP FROM.

Mpasa ya-yaludwa kale, the mat was taken up before. *Ta-yalula mazira a nkuku*, we took the eggs up. *Ti-ka-sia mpasa zatu zo-sa-yalula kumene ti-pita m'ti-enda-ko malungo atu sa-ka-limba-i*, if we leave our mats not taken up when we go and walk our limbs will not be strong. *Alula yalu*, take up a great deal with both hands.

yalutsa, -udwa, -uka; yalulitsa, -ika, -idwa, -ika; yalukitsa, -idwa; yalutsitsa; yalukula; alula, *q.v.*

Yamba, begin. See **Amba.**

Yambakata, of the hawk's wings; SPREAD OUT UPON THE WIND; of cloth STREAMING IN THE WIND, spread out behind; of sails (*matanga*) not filled (which is *tumuka*, swell out, belly out), but blown by the wind.

Mpasa ya-ndo-ti yambakata ndi mpepo, a-i-chinjirizira ku mpepo, the mat is lifted up by the wind, waves with the wind, is carried by it. *Nsaru yache i-yambakata ndi mpepo*, his dress is blown, streaming from him upon the wind.

Also **ku yambakatira, -itsa, -idwa, -ika.**

t is *ya*, as in *yala*, to spread, and ıation of syllables like *batata*.]

ri, many, of the *mi* and *n*

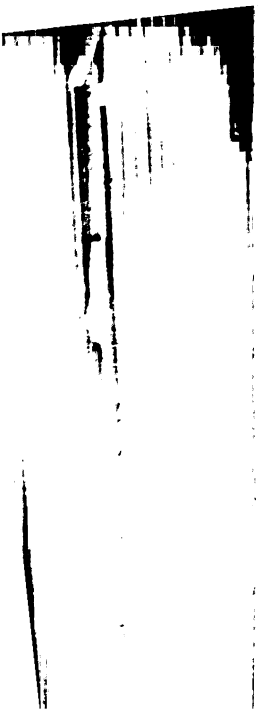
ıka, to ford. See **Ambuka**.
a, to thank. See **Amika**.
a, to suck. See **Amwa**.
, I., spread above, FLOATING ə water, as grass in a flood, *yanda*; root **ya**, as in **yala**. *ala zi-ri yanda-yanda m'ma-* ıticks and straws are floating ater. *Antu a-li-ku-sambira a yanda*, the people are swim- ., upon the surface of the oating.
anda, ku, DO, SET ABOUT, o it at once; used almost as ary verb; also **Anda**. *ino pache tiye ti-ande ku-i-pa ge* or *ti-yande, ti-yange*), also *pache ti-i-pe kani*, the best) set about and kill it, to kill ıt off (of one, say, who catches alive and does not know how home). *Tie ti-ande ku-mka, zi-anda ku-mka, ti-dza-ando- dzi-anda-umka*, come let us ıs set about it and go; in *nda* is almost *chita*; **ando-**

ma, ku, to float. See **Andama**.
, I., MY; of *mi* and *n* classes.
ınga, ku, to spread above, ɜe **Anga**; *chitedze nkundi, chi- ukowe, maungu*, &c., all spread *uga*; root *ya*, spread.
is quite a different word.]

lala, ku, TO BE SPREAD OUT. *'era i-yangalala*, the flag is ut to the wind. *Made ache angalaleni*, the strands are read out, not close together. ɜ *i-yangalala mapiko*, the eads out its wings; *mapiko lika, myendo i-ri pe, mapiko ingalala*.
ılika, -itsa, -idwa; **angalali-** see **Angalala**, and **Tangalala** to stretch), **Tambasula**, &c.
ana, ku, to see, look at, look See **Ang'ana**.
ata, ku, to hold in one's arms. **ata**.

Yangatu, PICKING OFF; *yangatula*.
Yangatula, ku, to put down what one holds—see **Angatula**; *yangateni*, adverb of *yangata*.
Yangazitsa—see **Ankazitsa**—touch lightly.
Yanika, ku, to spread—see **Anika**; root *ya*, as in *yala*, with *n* instead of *l*.
Yanja, to spread over—see **Anja**; root *ya*, as in *yala*, with formative letters *nj*.
Yanji, what or how; *mi* and *n* classes; *milandu wa-mva kumene-ko yanji*, what did you hear said there?
Yanka, ku, to answer—see **Anka**; **Yankula**—see **Ankula**; **Yankwa** (also greed), see **Ankwa**.
Yansu, stepping lightly out; *po- yenda, yansu yansu*; and verb **Ya- nzula**—see **Anzula**.
Yanu, your; of *mi*, *n* classes.
Yao, their.
Yapi-yapi, the waving of feathers upon the head, as in the Angoni head-dress; of a lion's mane; also **Yapia-pia**.
Yar-; for words beginning thus, see **Yal-**.
Yasa, YAWNING, GAPING; *makoko a-ti yasa yasa, mu-li-be nyemba*, the pods are gaping, the seeds are out; *a-gona a-li yasa*, he is sleeping with his mouth open.
Yasama, ku, and **yasamula**, to gape. See **Asama**.
Yatu, OUR; of *mi*, *n* classes.
Yayama, ku, TO SET THE TEETH ON EDGE; to draw the mouth together; *a-bulumunya bwemba mano a-chita manta*, he sucks *bwemba* fruits and his teeth are set on edge; *malalanje a-yayamika*, oranges draw the mouth, are sour; *mkaka wa chimang'anja u- yayamitsa mano, m'kamwa mu-ti yai- yai-yai, mate chu-chu-chu*, teeth on edge, saliva flowing. Also of the shock of *nyesi*, the electric eel.
yayamitsa, -idwa, -ika; **yayamira**.
Ya-yi, for *ya-i*, *yei*, *q.v.*, of, of the *mi*, *n* classes.
Yayika, ku, TO BIND OR TIE LIGHTLY.
yayitsa, -ira, -idwa; also **yeyeka**.

Ye, OFF; *ku-da-nka ye!* it went right off.



yei-tari; **yei-fupi**; **yei-ku muna**, &c., in order, large, little; long; short; female &c.

[The real words are *ikulu*, *iwisi* &c., but the *i* prefix, so common, has dropped out of Mang'anja except instances (see under *i*). It remains, in this set of adjectives which yield selection of their nouns; hence subs of *ya* classes take *imuna*, *ikazi*, &c., a *imuna*, *ya-yimuna* (by amplification), (by contraction of the vowels).]

Yeka, he alone, HE ONLY, he self; **iye yeka**, also *eka*, as *emwe yemwe*, *yense*.

A-na-dza yeka, he will come self; *eka eka a-na-dza*.

[*Iye* is also *ie*; but better *iye*, *e-* a being the characteristic sounds.]

Yeka—see **Ya**—to be deep.

Yel-; for words beginning see **Yer-**.

Yembe yembe, WAITING; of *keza*; *lindu-lindu*.

Yembeka, **yembekeza**, to wait. **Embeka**.

Yemwe, he himself, THE SAME SON—see **-mwe**; *kweye iwe yemu* you yourself; *iye yemwe*, he hin *mmodzi yemwe*, one the same; *e yemwe-yo*.

Yenda, walk, go. See **Enda**.

Yendeka, wait. See **Endeka**

Yendu-

Yina, other; of *mi*, *n* classes; *ng'o-mbe yina*—see **Ina**; *yina-yu*, *yina-yo*.

Yipa, be bad. See **Ipa**.

Yitana, call. See **Itana**.

Yiwala, forget. See **Iwala**.

Yo, I., STEEP DESCENT; *dzenje lo-ti yo!* a deep pit; DEEP, *bala la-ku-ya*, *lo-ti yo!* a deep wound.

II. CLOSE, CROWDED; as in lines of carving or printing; *mpini zo-ti yo!* lines of tattooing close and many.

III. **Yo**, for *ya-ku*, *ya-u*; the connective of the *mi*, *n* classes, with the infinitive; *mbia yo-sweka*.

-yo, the demonstrative of the same classes, and of the *m* person class; *mpasa-yo*, *mfumu-yo*, *mwana-yo*; *mwana wa-chira-yo*, that child is cured (the *-yo* sometimes tacked on to the end of the clause, even at some distance from the noun to which it refers); *mbedza-yo*, that hook; *mfuti-yo*, that gun; **wo**-*chedwa*-**yo**, that delayer.

Yoka, alone, only; of *mi*, *n* classes.

Yolo, the noise of a chain (*unyolo*) descending into the water.

Yolu yolu, FALLING SCATTERED on the ground; *yoyoka*.

Yomwe, the same, that same; *mi*, *n* classes; *yomwe-yo*. See **Mwe**.

Yonse, all; *mi*, *n* classes; *yonse-yo*; *-nse*.

Yotere, so, such; *mi*, *n* classes; *nyumba yotere*; *yotere-pa*, *yoterepo*, *yoterepano*; *yotero*, *yoteropo*; *yoterepaja*.

Yoyo, LEAKING, coming out at a hole in the basket.

Yoyola, ku, TO STREW, cause to fall, and be scattered on the ground, or in beating grain into a basket; **yoyoka**, to fall and be scattered, of light seeds, or of leaves from a tree; *chitowe cha-yoyoka*; also of beads falling from a string, *ku-yoyoka* or *yoyokera pansi*; *ufa u-yoyoka*, the flour is sprinkled, *ufa u-ti-u-dzi-yoyoka mu mtanga mukala nyangalazi*, from the interstices of the basket; *fodia a-yoyokera m'konde*, the tobacco is strewn in the verandah; *zi-psyola pang'ono pang'ono*.

yoyotsa, -odwa; **yoyokera**, &c.

Yu, of saliva coming into one's mouth with the taste anything bitter, *mate a-dza m'kamwa* **yu yu yu** *ndi kantu ko nyung'unya*, also *chu chu chu*.

-Yu, this; *garu-yu*, *mwana-yu*; 'that' is *yo*, *mwana-yo*.

Z

Z, stands for **z** and **dz**, and a sound between the two. Some dialects tend to harden the *z* into *dz*; others prefer the softer *z*; while the Yao tribe obliterate *z*, and adopt *s*, *sy*, and a lisped *s*, or *sh*, instead.

Z- is the plural initial of words whose singular is **ch**, as *chintu*, *zintu*; hence—

NOTE.—For nouns beginning in **z**-plu., see the sing. under **Ch-**.

Z becomes in some of the dialects **bz**, or **bzy**, *zala*, *bzala*, or *bzyala*; but all are entered, as well as those in **dz**, under the common simple **z**.

Za-, I., plurals in *za*. See **Cha-**.

II. **Za**, STICKING INTO, PIERCING, as a spear into the ground; *ku zika mpeni za!* also *zi! twika za! ntungo*, *mbvi*, *mchokoto*, *za!*

III. SOFT, quiet.

IV. Of, adjectival particle, of *zi* plural classes (*i.e.*, plural of *cha-*, and *ya-* singular); also the pronominal representative of the same classes in the perfect tense of the verb.

Hence also, as *chabwino*, good, is used adverbially, so is *zabwino*, well, good, as also *kwa-bwino*, without reference to any particular class.

Za-ku-ba zi-ondetsa, thieves get very lean. *Kwa-gwa za-tatao*, that is a heavy fall. *Ku-chita za-bwino*, to do well; *ku-kala za-bwino*, to be well. *U-ka-la-dia za-mnkondo*, you would have eaten the food of those that ran away. *U-ka-la-ka-dia za-mbwalo* or *za-pa-bwalo*, you might have

eaten with the boys. *Za-ku-dia*, as *chakudia*, and *kudia*, food. *Nsomba za-kwera*, the fish have gone up the river.

V. **Za, ku**, to come. See **Dza.**

VI. **Za**! chopping. See **Dza.**

Zache, HIS, or her, or its, of the *zi* class.

Ngwa zache, he is selfish, also morose; shuts his door and speaks well to no one; *chitsiru chomwe chi-ngochita zache za-dzedzeduka*, she just seeks her own pleasure. *Ngo-susuka iye amene na-sa-patsa anzache zache*, he is greedy, he gives nothing away. *A-pa zache zo-nona*, he kills his fatlings (for the strangers). *Zi-m'sowa zache*, his wits fail him. *A-taya zache*, he has lost his things.

Zadwa, be sown. See **Dzala.**

Zadzada, chop. See **Dzadzada.**

Zagade, za-gade, LITTLE CUTS or HACKS in tattooing; *a-ngo-ti zagade zagade m'tupi monse*; also as *gagada*, to chop.

Zaka-zaka, many carrying things in their hands, coming and going; *ndodo za-zaka-zaka, akatundu a-zaka-zaka.*

Zako, thy.

Zala, to fill—see **Dzala**; fingers—see **Chala**; to sow—see **Bzala**; ash-heap—see **Dzala.**

Zaluka, ku, to taste of alcohol. See **Dzaluka.**

Zama, TO GO RIGHT AWAY, STRAIGHT DOWN, FAR OFF.

Nyama ya-laswa, ya-zama, si-ti-zi-onei, the beast was wounded and went straight off, we did not see it again. *Mau a-zama a-mveka ku-tari*, the words go straight out from one. *Mbewa za-zama za-lowa pansi si-ti-zi-ta-i*, the mice have gone straight down, we cannot dig them out—*i.e.*, the hole goes straight down. To go straight down as one does in diving.

Zamani, thick white calico, *nsaru za zamani.*

Zambe, a kind of mouse. See **Dzambe.**

Zambiri, many.

Zana, day before yesterday; kind of mouse; one hundred—see **Dzana.** Also fierce—see **Zanama** below.

Zanama, ku, TO BE STRONG, FIRM; SET; FIERCE.

Wa-zanama uyu wo-sa-teka, he is fierce, you cannot conquer him.

Zandama, ku, TO BE FIRM; FIERCE; as *zanama*; to be tough, elastic, as india-rubber, tough meat.

I-ra-ti-zandamira si-ti-ra-i-dziwe ku-ti yomwe-yo-i, the beast was fierce (today) and stood firm against us, we did not know it to be the same. *Kantu ko-zandama*, anything firm. *Uyu wa-zandama si-mu-m'ta-i*, he is strong, you cannot 'beat' him. *Nkondo ya-zandama*, the war is fierce. *Njati ya-zandama*, the buffalo stands, or is strong.

zandamira, -itsa, -idwa, -ika.

Zandamuka, ku, TO REBOUND, of india-rubber—see **Zandama**, to be tough, firm; *mano a-zandamuka mpira*, the teeth won't chew india-rubber, also of tough meat; *mpira u-li-ku-nzandamuka* (*q.v.*) *ngo ncha ncha*, the ball rebounds.

Zandza, be firm. See **Dzandza.**

Zanga, I., MINE; *zanga-zi, zanga-zo*; *ti-embekeza zanga za-kwatu kuti zidze*, I am waiting for my things from my village.

II. **Zanga, ku**, TO GRIEVE, ANNOY; SPOIL; *dzuwa la-ku-zanga iwe*; *ndazangidwa ni mbvula*; the sun oppresses me, I am troubled by the rain; also *zunza* and *tula.*

III. **Zanga, ku**, TO CUT LITTLE BALD PATCHES IN THE HAIR; *u-ndi-zange; muntu uyu a-li wo-dzanga matu wache*, cut my hair thus, this person is cutting his hair (*ku tema ga ga*).

Zanja, hand. See **Dzanja.**

Zanjampako, bird; **Zanjo**, bird; **Zangwe**, bird. See **Dzanjampako, Dzanjo, Dzangwe.**

Zanu, your.

Zanzana, strong in body. See **Dzanzana.**

Zanzi, cramp. See **Dzanzi.**

Zanzuka, ku, TO BE LIGHT-FOOTED; **zanzula** *katundu*, to carry a burden lightly although it is heavy; *a-zanzuka myendo*, he is light and strong —see **Anzuka.**; Yao, *chachuka*; root

m, and *-uka* gives the light-

their; *ku-tola-tola zao*, to pick eir things; *na-chita njira zao*, ney go on their way.
, our.
, **ku**, I., TO BE WILD, FIERCE; ; *a-zaza masiku onse*, he is insolent, *ngwa chipongwe* in a good sense or a bad ; *ku-zazira anzako*, to be strong, overbearing, with one's com- ; *nkuku njo-zaza i-letsetsa ana wa mankabawi*, the hen is brave, nds its brood against the hawk; *ngo-zaza, moa wo-zaza, nkondo ya-yati, garu*, &c., be strong, fierce.
ra, -itsa, -idwa; also *kalipa*.
To fill—see **Dzaza**.
-zazu, filling—see **Dzaza**; also sentence *na-dziwitsa zonse za-ti azu*.

I., adverb of *zemba*, DISAPPEAR-OING ROUND, and so, OUT OF ; root of *zenga, zenenga, zerenga*, .
Of A CHILD TRYING TO WALK, *mo-esera*, slow endeavour; *a*; **ze ze**.
eduka, be foolish. See **Dze-a**.
era, for *dzekera*, to be disgusted food, *ya-m'dzekera nyama*; as *a*.
ba, ku, TO DISAPPEAR, avoid by G OUT OF SIGHT.
ido wa-zemba sa-na-ti-tsazike, ravan has gone without saying ye. *Ng'ona wa-zembera antu*, ocodile disappears when it sees , avoids the sight of men (also te). *A-choka mo-zemba chifu-a-funa ku-gonekera pamdzi-po*, lip away because they do not to stay at the village. *Ku-zemba*, to surround as in war. *i-zemba-zemba*, the way is con-y being lost sight of. *Nkango -zembera antu*, the lion lies led to catch people.
bera, -eka, -edwa; *zembetsa*, ne's hand in passing something; *mbitsa*; *zembana*, lose sight of other.

zembeza, to hide something, as a thief.
zembereku, hiding from; *zembera*, be wonderful.

[*Ng'ona a-ma-ti-zembera, a-ma-gona pa mchenga-po, ndipo a-ma-dza-na-bisala komwe ku-na-li ife, na-kwera na-sinduka ngati bango la-chabe, pamene na-andikira pa-fupi ndiko ku-mbira na-dza-bukira m'gombe pomwe pa-na-li ife*, the crocodile disappears from sight (in order to get us); when he is lying on the sand, he conceals himself where he has seen us; he ascends the stream and comes floating down just as a *bango* reed would do, and when he comes close he dives gently and comes up just at the bank where we were standing.]

Zembe, water-melon—see **Dzembe**.
Zembereku, sudden disappearance —see **Zemba**.
Zendewera, ku, SWING OVER, as a child catching hold of one's neck (*mwana a-zendewera mkulu m'kosi*); or a baboon catching hold of the branches of the tree and swinging over, *nyani a-zendewera mtengo; lendewera*.
zendewereka, -edwa.
Zenenga, ku, TO WIND ROUND, WRAP ROUND; *tonje, nsaru; njoka ya-zenenga mtengo*, the snake twines round the tree; *mitsitsi ya-ndi-zenenga myendo*, the creepers have entangled my legs; *zenenga mtolo*, tie round a bundle; *a-zenenga mauta ao nsala*, they wind lizard-skin in strips round their bows.
zenengera, -etsa, -edwa, -eka; also **zerenga, tserenga**.
Zenengula, ku, TO UNWIND.
Zenera, A WINDOW; plu. *mazenera*; *la-a* class.

[Round apertures are made in a hut, about six inches in diameter, and about four feet from the ground, to give light, but chiefly to let one see outside. *A-ndu-boola ninga ngati una wa komo la nkunda ndimo a-tseka ndi chitsekero, a-ka-funa ku ona m'nyumba mwa mdima a-chotsa chimene-cho*, they make a hole through like the door of a dove-cot (*i.e.*, round and bound round), and shut it with a door; if they want to see inside the house, they remove the shutter.]

Zenga, ku, I., TO TIE OR FASTEN ROUND; to bind round.
Ku-zenga luzi ku mtolo wa nsungwi, to tie string round a bundle of bamboos. *A-zenga chimbudzi; a-zenga tonje-lo ku njinga*; they tie round the hut top knot; wind thread round the

light bamboo spool with which they twirl it and round which they wind it. *Njoka ya-ndi-zenga mwendo; nkwinjiri ya zenga mwendo;* a snake is round my leg; also of brass wire. **Mzengo** *yo-zenga; ku-zenga mpumbulu pa mimba kwere kwere kwere.*

Zenga, II., a curved knife, or axe; Yao, *katemo; wa-a* class.

Zengereza, ku, TO LINGER, LOITER, BE TOO LATE.

A-na-zengereza, anzache ndanyamuka, he was behindhand with his load, his companions were all up and ready. *Wa-zengereza pa-ku-samba manja nsima ya-ta,* he delayed in washing his hands, and the food was finished when he came.

Zengerezera, -etsa, -edwa, -eka; *zengeretsa* (*chedwetsa*); *zengeredwa, zengeretsetsa;* root *zenga, zerenga.*

Zengerezi, delay.

Zengesa, ku, TO BARTER GOODS (*ku tsatsa malonda,* also *ku londa*), *ku zungulira nao malonda; zengeri.*

Zeni, truly; *za* class.

Zenje, a pit; *dzenje.*

Zenjera — see **Zenga** above — for *zenjera.*

Zenjezenje, a species of small lizard, to which genus also belong *msambululu, buluzi; wa-a* class.

Zerenga, ku, TO WRAP ROUND, twine round; as *zenenga.*

Zezu, full, overflowing; *madzi a-li zezu, a-li mbu, a-kwana monse,* the water is full, overflowing, clear all round and level with everything.

ZI, I., SOFT, 'WERSH'; the feeling of the body when it is weak; the taste of insipid things; salt without taste, fruits over-ripe; of things that have a warm, soft taste, good, *nkaka u-li zi,* the milk is good; but of things which should be tart and are not, bad; also **za; zo,** sour—see **Zizi**; root of *zia* (dim. *fewa*), *zima* (quench), *zile, zirala* (be quenched), *zira* (smooth), *zizira* (be cold, from the feeling of the body, *zizi*), *zizwa* (be astonished, sensation as of hair standing on end), *zizimuka, zinga* (be calm), *zizinga* (be brave).

II. **Zi-,** plu. of *chi-*; hence see **Chi-**; and also drop *zi* or *chi* to find the root.

III. **Zi-,** pronominal representative of the plural of *n* class and *chi* class; *zi-ri momo,* they are in there.

-zi, enclitic demonstrative; *zanga-zi,* these of mine.

IV. **Zi**—see **Dzi,** self. Also *dzi dzi dzi,* fear; and *dzi dzo,* STRONG.

V. Root of *zinga,* surround; as *z* of *zemba, zerenga;* and *zu* of *zungulira.*

VI. **Zi,** PIERCING; *zika zi,* as *za*; also root of *ziwa* and *ziwula, zino* (tooth).

Zia, ku, TO BE INDISTINCT, DIM, FAINT; root *zi* I.

Njira yo-zia, an old pathway, grown over. *Nyenyezi nei zia,* the stars are faint. *Ngo-sa-ona maso ache ngo-zia,* his eyes can't see, they are dim; *ngo-ziitsa, nka-onetsa-i. Una u-na-zia kuli-be mbewa, yo-sa-fumbula, udzu wamerera,* the hole is deserted, the mice are away, the track to it is not trodden, the grass has grown over. *Pa-komo pa-zia eniache nyumba-i a-na-nka ku ulendo,* the door is all overgrown, the owner of the house is away upon a journey. *A-kambakira za mu mtima mwache wa-zia wyu lero,* his story-telling and wit have all gone to-day, he is occupied with something. *Ziana, o-sa-chezera kawiri kawiri, chibwenzi cha-zia,* the friendship is less, they don't often talk together. When the sun goes behind a cloud, it is *dzuwa la-za.*

ziira, -itsa, -idwa, -ika, -ana.

Ziandamo, FLOTTAGE.

Ziani, et cetera; what else.

Zichizira, PIERCING—see **Zikizira.**

Zidzimuka, ku, to startle — see **Dzidzimuka.**

Zija, those things yonder, or past.

Zika, ku, to stab, pierce; put a post into a hole made for it; of roots, to pierce the ground, *mitsitsi i-zika pansi;* also prick; *twika, kwika.*

Ku-m'zika ndi mpeni, to pierce him with a knife. *Zika zichiri za mauta pa bwalo,* stick the pegs of the tent in the *bwalo. Zika zala,* dig one's nails in. *Nyama wa-i-zika pa mogo,* he pierced the animal in a vital part.

zichitsa, to do it strongly; **zikika** *ti-chi-zikika-i nsichi la-chepa ndi dzenje s'kamwa*, won't go in, hole too small); *ikidwa, -itsa;* also **dzika**; *dzikira, itsa, -idwa.*

Zikizira, ku, TO PIERCE to what is nderneath; *mnzache wa-m'zikizira mpeni po-wenga munga, mpeni u-ikizira pa-ku-fika nyama za pansi*, his ompanion pierces him with his knife n taking out a thorn, the knife reaches he quick. *Wa-zikizira chikopa m'ku-hotsa mabvalanguo*, he cut the hide n taking off the parchment skin.

Njobvu i-zikizitsa nyanga pa mtengo, he elephant pushes its tusk into he tree. *Bvino iwe apa u-zikizira n'tumba-lo*, take care you cut into he stomach.

zikiza; zikizitsa, -ira, -ika, -ana.

Ziko, country—see **Dziko.**

Zikoloondo, THE FLATS AND HOLLOWS in which the water lies after a flood.

Zikomo, THANKS; (*chingoni*).

Zikota, sweet stalks—see **Dzikota.**

Zikwerezo, a netted float for fowls, *za-nkuku-zo, yanga yanga, koletsa koletsa ni luzi; yambutsa zikwerezo*, either with boat or on foot.

Zikwikwi, sitting dull and subdued.

Zikwikwira, draw one's self together—see **Dzikwikwira.**

Zile, PASSING AND GONE; *m'maso zile*, something passed before me in the dark, now it is gone.

Zilengo-lengo, mysterious phenomena—see **Chirengo, Lenga.**

Zima, ku, TO QUENCH; also to be quenched; hence to be puzzled (*ku-zimidwa*); to die (*ku-zimira* or **zimiza**); to lose, be lost; as **zia**, *q.v.*

Moto wa-zima, the fire is quenched; *zima moto*, quench the fire. *Chintu cha-ndi-zimira*, I have lost something. *Muntu wa-zimira m'maso*, the man is lost, is out of sight; also is dead. *Mpeni nda-zimira ndi-ka-da gula*, I could not find any knife to buy. *Mpeni wanga wa-zimira*, my knife is lost. *Ta-zimidwa po-pita*, we did not know how to go. *Mfumu wa-zimidwa nkondo, kapolo wa-zimidwa ko-tawira*, the chief is perplexed by the war, the slave cannot get a place to flee to. *Zima muni, nyali, moto*, put out the light. *Mfumu wa-zima*, or *wa-zimira*, the chief is dead. *Kodi mzimizi uje?* is that person dead?

Zimbiri, RUST, also of anything which grows on, covers over (*vimba*, root) another, and comes of itself, as moss upon a stone; *la* class.

Zimbo, ant-eater—see **Dzimba.**

Zimene, which things? *zimenezi*, these, *zimenezo*, those.

Zimira, zimiza—see **Zima** above.

Zimodzi, ones; *zimodzi-modzi*, the same.

Zimongitswa, —*zizwitsa.*

Zimpsipsinyo, the fibres which one SPITS OUT OF ONE'S MOUTH in eating sugar-cane; also *zimpsimpsimo.* See **Chitsipe.**

Zimwe, ant-eater. See **Dzimwe.**

Zina, I., others, some; *zina-zina*, others of different kinds.

II. **Zina**, name. See **Dzina.**

Zinai, four; of *zi* classes.

Zinda, ku, TO BITE, to show the teeth.

Zindikira, ku, TO KNOW, RECOGNISE; hence **chizindikilo**, a sign, something by which you know a thing.

Mwana-yo nda-i-zindikira mwana sa-zimira amache, I recognise that cloth, a child is not forgotten by its mother—*i.e.*, I should know my own property. *A-zindikira mnzache m'mudzi*, he recognises his companion or neighbour in the distant village. *Nda-zindikira-po, paja nda-bisa changa mpa-po*, I know the place there, where I hid my goods was there.

zindikitsa, -ana, -ika; the Chikunda thus mark slaves.

Zindula, ku, I., TO BITE OUT A PIECE, BITE OFF; *zinda.*

Zindula, ku, II., TO HANSEL A NEW POT, not by eating out of it for the first time, but by cooking in it a small quantity of food and throwing the food away; *nda-zindula mbia yanga lero; mpika wa monjo wa-sa-zindulai*, a new pot which has not been used; *a-u-zindula mtsuko mpika, ntalo, ubiya*, they hansel a jar, pot, porridge-pot, or pot of any kind.

zindulika, a pot good and well seasoned after the first trial ; **zinduka, -utsa, -udwa.**

[*A-ka-gula mpika wa monjo a-ika pa moto wo-panda madzi ndi-u-peya ngati pale ndiko ku pula pomwe ku-lindira pang'ono ndimo a-tsira-mo madzi ndi ndiwo ndiko ku-tereka pa moto*, if they buy a new pot, they put it on the fire without water, and burn it like a sherd of a pot ; then take it off the fire again, wait a little, pour in water and vegetable, and set it by the fire—throwing this away takes away its newness and (*zindula*) hansels the pot.]

Zinga, ku, I., TO SURROUND.

Antu a-zinga nyama kwete, tsere, the people surround the game. *Nkondo ya-li-zinga*, the enemy is all round us. *Ta-zinga nkata u-i-pinde*, make the round grass ring for your head ; *nkata-i si-zingika-i i-ri-be maluzi*, the ring can't be made because there is no string. *Chisi-chi chi-na-zingidwa m'nyanja*, this island is all surrounded in the river (past tense, as of anything thus made or created). *Zinga guta m'mudzi*, surround a village with a fence. *Zingira mkanda*, to put beads round one's neck. *Zinga gowa*, incurve the wings of a hunt. *Njoka ya-zi-zinga nkata*, the snake coils up. *Zingani moto pa tengo-po*, surround the bush with fire (*e.g.*, in hunting). *Mchila wa nadzikambe wa zinga nkata*, the chameleon coils its tail round.

Zinga, ku, II. also **dzinga**, TO BECOME CALM ; *wa-dzinga uyu m'mtima mwache*, to strengthen or quiet his heart ; *madzi a-dzinga pano*, the water is calm here ; more usual words are, *fatsa, deka, dika.*

Zingano, a needle. See **Nzingano.**

Zingati, HOW MANY ? See **Ngati.**

Zing'ono, little, *za-zi-ng'ono.* See **Ng'ono.**

Zinja, (1) the rains ; (2) a desolate place. See **Dzinja.**

Zinjira, ku, surround—see **Zinga** ; **zingitsa, -idwa.**

Zino, a tooth. See **Dzino.**

Zinong'anong'a, SWEET THINGS ; fruits, jam, sugar.

Zintu, CORN, GRAIN ; also things. See **Dzintu** and **Chintu.**

Zinyao, DRAWINGS OF WILD BEASTS, in which the whale (*nangumi*) figures largely, used in the ceremonies of initiation to add to the dreadfulness of the event. The drawings are made with flour upon the smooth ground of the village, and the people come to look at them. The whale is chosen for its large size, but the leopard and crocodile are also used with effect.

Besides the drawings FIGURES are made of wood and cloth, grass and horns and skins, to represent such animals as the buffalo, elephant, &c., and a man inside the mask gives the movement ; the head is lighted and blazing, and this in the darkness and with the other associations adds the impressiveness of fear to the mystery of the initiation of the children.

Zinyasi, bits of grass and stick, *zinyatsi* and *zinyalala* ; also as *chinyezi*, soft feel of mud.

Zinzana, to be hard, rough. See **Dzinzana.**

Zipangizo, TOOLS ; *ku panga.*

Zira, I., an egg—see **Dzira** ; root as in *ika, dzika, zika.*

II. **Zira, ku**, TO SMOOTH BY SMEARING with the hand, mud, clay, &c., on a floor or wall ; *ku-chita mo-zira*, to be smooth like clay ; *ku-zira nyumba, zira pansi, zira makomo* (smooth the doorway) ; *ku zira nkokwe kuti maere a-nga-ma-turuke*, to smooth the basket that the ants may not get in ; *a-zira chimatiro*, they smear on plaster ; *wo-langa namwali kuti u-dzizira m'nyumba mputsi zi-sa-lume mwamnako*, and they instruct the girls, saying, 'you must also smooth the floor well that the *mputsi* may not bite your husband.'

zirira, -itsa, -idwa, -ika.

Zirala, ku, to be quenched, PARTLY QUENCHED ; of fire DYING OUT ; it is *zima* modified, *zia* and *zirala* allied.

Moto u-zirala su-wakai, wa-andikira ku-zima, the fire is low, it won't catch, it is nearly out. *Moto u-zirala pa tengo*, the bush-fire is out, embers still burning.

ziralitsa, -idwa, -ika, -ira.

Ziru, A CRACK IN THE SKIN ; plu. *maziru* ; *ena a-dia njobvu a-ng'ambika-ng'ambika ni maziru m'mapazi ao*, some who eat elephant meat get cracks in their feet like the cracks of an ele-

phant's foot (*maziru a njobvu*); *la-a* class.

Zirula, ku, TO TAKE THE SURFACE OFF, as *epula*, **erula,** as a woman takes straws off the top of what she is cooking.

Zisanu, five; of *zi* class.

Zisonte, cobs of maize with the grains taken off, as *chisongonto;* **chisonte,** sing.

Zitao, WONDERFUL THINGS, things that astonish; *chitao.*

Zitatu, three; *zi* class.

Zitete, INSECTS.

Ziti, which? *zi* class; *iti, chiti, liti,* &c.; which things?

Zitototo, the inside of the *maula* fruit; a very hard shell which is broken to eat the inside.

Ziuje, these things spoken about before.

Ziula, ku, TO CUT OUT A PIECE, a lump, a slice; pull out, bite out, cut out, *e.g.* of a fowl, in making only a hole to take out the entrails.

ziuka, ku, TO COME OUT, as a piece of anything comes out; as a stopper comes out of a bottle.

Ziula una wa mbewa, take the earth away that shuts the mouse-hole. *Ku-ziula chimatiro,* to take off the sealed top. *A-ika mtedza m'mbia na-matira chimatiro, dzinja li-ka-dza ndiko ku-ziula,* they put ground-nuts in a jar, and seal it hermetically, when the rains come they unseal it.

Ziwa, ku, I., TO STOP OR CLOSE THE MOUTH OF a hole, or phial; *ku-ziwa ku kamwa kwa nsupa, ku una kwa mbewa; ziwa chitsekero-chi pompo,* put the stopper in again; *ziwa pa chiboo pa mtanga,* stop the hole in the basket, *ka-ziwire nkuku,* shut it because of the fowls; *una wa-ziwa,* the hole is stopped.

Hence *ziwula, q.v.,* to open, take out what closes; *chiziwo,* a stopper.

ziwira, -ika, -itsa, -idwa.

Ziwa, ku, II., to know. See **Dziwa.**

Ziwanda, apparitions or spirit possession. See **Chiwanda.**

Ziwe, a pool. See **Dziwe.**

Ziwiri, two; *zi* class.

Ziwula, ku, to open up, by taking a piece, or stopper out—see **Ziula** above, the reversive of *ziwa;* also **Zuula.**

Ziye, extinguished, vanished; **ziye-ziye,** of paths overgrown.

Zizi, the feeling of cold; lacking savour; the feeling of fear. See **Zizira** below.

Masuku a zizi, bad *masuku* fruit, when warmed and slightly fermented by the sun. *Madzi a zizi,* cold water. *Tupi la zizi,* cold. *Chinangwa cha zizi,* good cassava, not bitter. *Dzira la zizi; mazira a zizi; zizi lache la dzira;* or *dzira la chitsiru, mazira a zitsiru,* an addled egg. *Chiko cha zizi,* a good cup which does not make the water bitter.

Zizimbezimbe, DIZZINESS, mist over the eyes; things dancing before the eyes; *m'maso mwanga za-chita zizimbezimbe.*

Zizinga, ku, TO BE CALM, as *zinga;* be BRAVE; firm; INDIFFERENT to danger; from *zi,* calm.

Ndi-nga-fe ndine wanji? what matter if I die? *njala i-ka-ndi-pweteka ku-libe kantu, ndi-zizinga, ndi kala pompano si-ndi-funa ku-enda,* if famine comes to hurt me it is no matter, I am indifferent, I sit here, I do not wish to go and walk. *Ku-zizinga pe!* to sit calmly still.

Zizira, ku, (1) TO BE COLD; (2) LACK SAVOUR, be insipid; (3) TO BE LOOSE-LIMBED, soft, feeble; (4) TO BE CALM.

Lero kwa-zizira, it is cold to-day. *Kwa-ziziritsa lero,* it is very cold. *Ku-mva ku-zizira,* to feel cold. *Madzi o-zizira,* cold water. *Mchere wo-zizira,* tasteless salt. *Mtsikidzi wina wo-zizira, wina wo-wawa,* fruits, one sweet, one bitter. Also of taste of water from a new pot. Of meat which has no salt (*nyama yo-sa-kolera mchere*). *Tupi langa la-ndi-zizira,* my body is weak, as before illness. *Nda-zizidwa malungo,* my limbs are weak. *Lero kwa-zizira,* it is calm to-day. *Madzi o-zizira,* calm water. *M'nyumba muno mwa-zizira lero za-leka ku-luma nkunguni, mwa tontola,* the house is quiet, the bugs are away. *Chironda changa cha-leka ku-wawa, cha-zizira; mtu wanga wa-zizira,* my wound is better, my headache has stopped.

Zisiro, cold, &c., see above; *mazi-ziro*; also *sinsiro*; *la-a* class.

Ziswa, ku, TO BE ASTONISHED.

Nda-ziswa lero, nda-ziswa mau wandi-uza uje, I am astonished to-day, astonished at what he told me. *Ya-ti-ziswitsa nkondo*, the war surprised us. *A-li-ziswa mapazi a nyama si-mu-zi-ona kumene za-lowa*, the spoor is perplexing, you can't see where the beasts have gone. *Ndine ndemwe ndi-m'ziswa*, I myself cannot manage him.

ziswira, -itsa, -idwa, -ika, -ana; synonyms—*lapitsa, zunguza, leperetsa, lapitsa, lenga, dodometsa.*

ZO, I., SOUR, BITTER; of salt, too much, *mchere u-li dzo, u-dzalula mtima.*

II. **Zo-zo**, the SWINGING of a load upon a stick, hence *kadzodzo.*

III. Plu. of **cho**, *q.v.*, for *za-ku*, the connective of nouns of the *za* class with infinitives, or abstracts in *u.*

Zo-bvala, dress; *zo-kota*, curd; *zo-pika*, cooked food; *zo-ona*, truth; *ntawi zo-dzalira*, time for sowing. *Zokadiri*, slander.

Also used adverbially, as *zo-ona*, truly.

zo, those, of the *zi* class; *zija-zo*, those things yonder.

Zoba, ku, TO ADZE OUT. See **Goba.**

Zochi-zochi, the WALKING OF TALL MAN, seen above the grass, &c.; also *zokwa! Ngwa mtali a-enda zochi-zochi.*

Zodzobola, ku, to pick—see **Dzodzobola**; as of a hole eaten out of a pumpkin; *a-ka-dzodzobola na-lowa mbwalo-mo; kadzodzoboledwe wache.*

Zogo, a species of grass, used to weave the fish-basket, *wo-luka myono kuti i-dzi-lule.*

Zoka, only; *za* class.

Zola, to rub. See **Dzola.**

Zolo, ant-eater; as *sakwi*; also *zyolo.*

Zolomondu, or **zolomundu**, sudden appearance; as *mbalambandu.*

Zolowera, ku, TO BE ACCUSTOMED TO; be tame, of animals; also *so-werera.*

Mfumu uyu a-li wo-zoloweka, this chief is kind-hearted, 'easily entreated,' free-hearted with his people. *A-zolowera antu*, the people are familiar. *Muntu wa-zolowera nchito*, the person is accustomed to work. *Mbalame zi-zolowera pa ntondo*, the bird is tame about the grain-mortar.

zoloweka, zolowesa; *chizolowerezi.*

zoloweretsa, -era, -eka, -edwa.

Zoma, 'namwali' dance. See **Dzoma.**

Zomba, a locust. See **Dzomba.**

Zomwe, the same; *za* class; *zomwe-zo.*

Zonda, ku, TO SPY, SEE; *u-ka-m'zonde ngati a-li m'moyo*, go and see if he is well. *Ku-ka-zonda nsampa*, to go and look at the trap. *Ng'ona a-zonda mazira ache komwe a-na-a-kwirira*, the crocodile watches the place where it has covered up its eggs. *Na-muka zache, na-dza ku-ka-zonda*, and goes his way and comes another day to see them. *Ku-zonda nkondo*, to spy the enemy; *mzondi*, a spy.

zondera, -etsa, -edwa, -eka, -ana.

Zonde, A FROG, WITH LONG LEGS; travels when the rain comes and the ground is muddy; *wa-a* class.

Zonga, ku, TO CUT meat round and round INTO LONG STRIPS; *a-zonga chi-kumbe*, they cut strips of *chikumbe* root: (also *cheka, chesa ntuli*).

zongera, -etsa, -edwa, -eka.

Zongola, ku, to straighten. See **Dzongola.**

Zongonyola, ku, to sprain. See **Dzongonyola.**

Zonjera—see **Zonga** above.

Zonse, ALL; *zi* class; *zonse zi-viri-zo-be*, only these two still; *a-dia zonse*, he eats everything; *zonse-zi, zonse-zo.*

Zonsi, SO, SUCH; *zi* class; as *chonchi, choinchi*; also **zonzo**, as *choncho. Zonzi nda-kwana nazo*, that is enough for me. *Mponda zonzo*, that kind of gourd. *Maka zonzo ndizo zi-anjira m'mwamba*, it is specially these creepers that climb. Also *zonzija.*

Zor-, for words beginning thus, see **Zol-.**

Zotere, SUCH; also *zotero, zoterepa, zoterepano.*

Zoterere, VEGETABLE (see **Terere**), soft boiled.

ıch, such that, saying that—
s *tere; zo-ti choincho*, being,
; thus.
ana, ku, TO BE INTIMATE
See **Zolowera.**
ıra, be accustomed. See **Zo-**

ıtraight. See **Dzoye.**
ınoint. See **Dzosa.**
, I., as *chitsopi*, the barbs of
barbed arrow; plu. *azozoda;*
ıs.
ıoda, ku, to hack. See **Dza-**

or **zoli** (as in French *joli*),
DOWN ONE'S HEAD; *nda-*
-li zholi! wera! kola!
la, hinder, rebuke. See **Dzu-**

ku, I., TO COME UP FROM BE-
zula, TO PULL UP (*muntu wa-*
ngo, the person pulls up the
tengo wa-zuka pansi, the tree
up; hence *mzukwa*, an ap-
which comes up from the

ka, to rise up, be taken out
ula, uka, utsa; dzudwa. See
Dzuka.
rising, waking. See **Dzuka.**
ku, I., TO PULL UP BY THE
pull up grass, trees; *ana a-*
a, the children pluck up the
plants; *zula msinde*, pull up
ne; *nkondo i-zula zimanga.*
zudwa, zutsa; zulira, -itsa,
va.
la, ku—see **Dzula**—to pluck a
ke up by the roots.
yesterday. See **Dzulo.**
height—see **Dzulu**; *manika*

ku, TO GROAN; to answer or
the running response in a
yi yi yi! oh! oh! ah! ah!—
, i; a, a, a; ha, ha, ha, &c.;
Dzuma.
, **ku,** to be thin, oppressed,
kness; *a-to-zunda ni ntenda;*
&c. See **Dzunda, Nzunda.**
la, ku, TO STRIKE WITHOUT
FORCE INTO THE BLOW; *ndo-*
ya-ngo-m'zundula, fell lightly
n; *uyu wa-ngo-m'zundula*, he
riking in earnest; *mwana a-*
menya mkulu mo-zundula, the child beats the older person, but its blows have no force.
zundutsa, -uka, -udwa.
Zungu, a pumpkin. See **Dzungu.**
Zungulira, ku, TO GO ROUND ABOUT; **zunguza,** to swing round; **zunguka,** and **-udwa,** to be whirled round.
Nsaru ya-zunguza chuuno changa bwino lomwe, the cloth goes round my waist quite well. *Zungulira mtengo*, go round the tree. *Wa-zungulira patari pa nyumba*, he passed round the house at a distance. *Njoka ya-zungulira mtengo* (for, twine round, also see **Zinga**). *Mau awa a-ndi-zunguza*, these words perplex and alarm me. *Nda-zunguza kalombo*, I whirled round the beast by the tail (for fear it would bite). *Mfuti ya-ndi-zunguza*, the gun turned round in my hand.
zungulira, -itsa, -idwa, -ika.
Zungunyula, ku, to sprain. See **Dzungunyula.**
Zunguza, ku, to whirl round, hence to perplex. See above, **Zungulira.**
Zunza, ku, TO AFFLICT, be cruel to, annoy, tease; *mu-sa-i-zunze nyama, u-sa-ka-zunze kantu-ko*, don't hurt, tease the animal. *Ntenda ya-m'zunza, a-to-zunda ni ntenda*, the sickness oppresses, is hard upon him. *Ku-lowetsa dzuwa a-li chimangire, ku-m'zunza*, to let the sun beat upon him while he is still bound. *Ku-zunza mbuzi wo-sa-i-pa msanga msanga bi*, of cruelty in not killing an animal straight off.
zunzika, be afflicted (*ku-gona masiku asanu nda-tsendera-be mtima kumene-ko ndiko ku-dwala ndi ku-fa*, to be ill, say, five days with oppression of the sickness, sickness which may prove fatal; *amene-yu wa-zunzika ndi ku-fa*, the pains of death); **zunzidwa, zunzitsa,** &c.
Zunzu, and verb **ku zunzuka,** TO GO OFF OR AWAY, RUSH OFF, as one does when angry, or in haste; go off with unconsidered haste.
Wa-choka zunzu, he went off angry. *Ko ine ndi-na-zunzukira-nji ku-tsagana ndi mnzanga a-to-ndi-ipira mtima*, why did I come thus hastily from my companion? he is too bad to me.

Ta-zunzukira-nji ku-dza kuno, why did we leave thus to come here?

Zunzunda—see **Nzunzunda.**

Zunzunuka, ku, to grow up quickly; grow in height; as *takata tupi*; also *sunzunuka.*

Zuula, ku, to cut out a piece of skin or flesh; cut out a piece, cutting it round and round to make a bow-string; take the stopper out of a bottle. See **Ziula,** and **Ziwula.**

Zuwa, the sun. See **Dzuwa.**

Zuwe and **Dzuwe.**

Zuzwa, ku, TO STAND ERECT, *chiri ri*; from *dzuka*; **zuzwira, -itsa, -idwa, -ika.**

Zwe, whirling round, as of a bird shot, wheeling down.

Zwezwe, the handful of cotton, out of which is drawn the thread with the fingers and thumb; the drawn bit is spun by hooking the continuous thread to the spool, twirling it, and letting it hang twirling; *wa-a* class.

Zyolo, a species of ant-eater, *sakri*; *wa-a* class.

ADDENDA.

Be be be, treading, scraping with the feet.

Boo, a wet place, where water comes from below.

Botoyo, a bustard.

Bwafuka, *pa-bwafuka pa-kamwa pa chiko.*

Chibviti bviti, silent, not heard by any one.

Chichewechewe, cartilage; *chicherechere.*

Chikakaka, a ferret.

Chikanga, a thicket.

Chikolowondo—see **Zikoloondo,** flats and hollows.

Chikombero, a harbour; a particular marking on a mat.

Chikululu, small cricket, eats holes in cloth.

Chikwikwisiri, smell of crocodile, and leopard.

Chimwenyumwenyu, a musical instrument.

Chindende, heel.

Chintenu, chintewe, fear.

Chinyezi, damp spot in soil.

Chipemba, fear.

Chiredze, a water-grass.

Chirembwe, a head-man.

Chiti! jumping a little, after a big leap.

Chitserekwete, with no sense, as a fowl which eats its own eggs.

Chivumulo, medicine for snake-bite and arrow-poison; *a-tsuka pa bala na-paka chivumulo.*

Chiza, ku, to heal; *chiritsa.*

Chizumba.

Cholochoka, to confuse.

Chopa, to strike, as a snake.

Chula, to pound; *tyula dea.*

Chuwale—see **Mwale,** palm.

Dakatula—see **Lakatula.**

Dambalitsilo, of a knife, not sharp, not worth much; as *ku-da kwache; da-mba-litsilo.*

Dichi, settling down; *gwinti,* swallowing it, of a morsel of food.

Erechera, care for, mind.

Ganchira, ku, to shake tail, as a 'water-wagtail'; also shake buttocks in dancing; *ganchi ganchi.*

Gondola, ku, to sleep any fashion, take a nap.

Gu, sound of stirring a pot; also **Guru guru.**

Gure—see **Gule.**

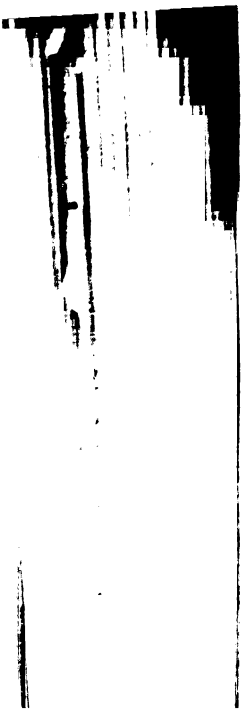
Kacholo, peppercorn, small, very hot.

Kanduwa, kambuya, strong tobacco. as the Chipeta use; *u-ta-m'koka u-gwa naye.*

PART II.

INDEX AND VOCABULARY

ENGLISH AND MANG'ANJA



THIS Vocabulary does not
of English words. It is
tionary, but a few words l
quantity of common ideas
lation and ordinary interc
however, independently of
seeing that space forbids
mous meanings.

ENGLISH AND MANG'ANJA.

Abandon, *sia.*
Ability, *nzeru.* See **Skill.**
Able, be, *ta; nga; koza;* to be done, *teka.*
-able, *-eka, -ika.*
Abortive, fruit, *mpwepwa, mpumbwa.*
About, go, *tandala;* be about to, *funa ku.*
Above, *mwamba; pamwamba, chamwamba;* one above the other, *popera.*
Abreast, *kwakwane.*
Abroad, go, *fala.*
Abstain from food, *sala.*
Abstract (honeycomb), *fula.*
Abundant, *fala.*
Accident, death by, *ntumbi.*
Accompany, *tsagana, tsakana;* together, *tiba.*
Accomplish, *koza.*
Accomplishments, *machitachita.*
Account, of no, *wamba.*
Accretion, covered with, *timbirira.*
Accusation, *gute* (*vid.*)
Accuse, *neneza;* falsely, *sinjirira.*
Accustomed, be, *kolowera; zolowera.*
Ache, *wawa, awa; bvukula; pweteka.*
Acquaintance, an, *mnansi; mdziwa;* -ship, *unansi; chanansi.*
Acrid, be, *nyung'unya.*
Across, *twa*, lie across, *pinga; pingasa;* stretched across, *tantalika;* cut across, *dula.*
Add, *enjeza, onjeza;* add to, *patikiza;* add upon, *sanja, msi.* Add to the truth, *dierekeza*, &c.—see **Slander.**
Adder, *mpiri* (puff-adder).
Addled egg, *bulazi, blazi;* be addled, *sukusa.*
Adhere to, *patika; badika; pati; badi.*
Adultery, *chigololo.*
Advise, *eruza.*
Advocate, *mkoswe; nkoswe; panda.*
Adze, *nsompo;* to adze, *sema, tsompa* and *sompa;* adze out, *goba;* adzing, *udzodzoboledwa, kasemedwe.*
Afflict, *zunza; tundumiza;* be afflicted, *sauka.*
Afraid, be, *opa; techemera* (shaking of fear); *manta.*
After, *pambuyo.*
Again, *-nso; nsoni; pomwe.*
Age, come to, *sinkuka; msinku; kwimbi;* grow old, *kalamba.*
Aggravate offence. See **Slander.**
Ago, *kale;* long ago, *makadzana.*
Agreement, *pangana, mapangano.*
Ah! *eo! i i!*
Aim at, *tanda; teteka;* aim well at, *tsitikiza.*
Air, *mpweya.*
Alarm, *mchemo;* to alarm, *ku nyonyoma.*
Alcohol, taste of, *dzaluka.*

Alike, *chimodzimodzi ; fanana.*

All, *-nse, -ense ;* all over, *ponse, konse ;* all right, *chikulu ;* all off together, *pvi.*

Allow, *lola.*

Allusion to, make, *pipiritsa.*

Alluvial soil, *dimba.*

Alone, *-eka*, &c. ; *chilekere.*

Ample (large), *mwete.*

Amuse, *seketsa.*

Ancestor, *kolo ; mkolo.*

Anchor, *nankura.*

And, *ni ; ndi ; ndipo*, &c.

Anger, be angry, *kwia, mkwio ; kalipira* (fierce) ; *tuzulira* (protruding eyes) ; *sunama* (shut lips) ; be angry quickly, *sasuka ; mpembe* (snorting).

Animal, *nyama.*

Ankle, *ntula, mfula.*

Anklet, *goloswa ; chigwinjiri ; mkwita.*

Annoy, *zanga ; puta.*

Anoint, *dzola ; kwakwatiza.*

Another, *wina, weni ; nza-.*

Answer, *bvomera ; anka ;* in singing, and drums, *pikula, pokoleza, pochereza.*

Ant, *nyerere* (very small) ; *mnyanya, nyanyao* (marauding) ; *lintumbu* (red) ; *ntusi ; nkungunkuma ; ntumbatumba ; nsungununu ; maliragudu ; mpembedzu ; mdzodzo ;* species of white ant, *chiswe, kalanzi, ulomwe ;* winged ants, *inswa, ulikwa, mafutefute ;* and others.

Ant-eater, *nkaka* (scaly) ; others not real ant-eaters, *dzimba, dzimwe, zyolo, sakwi* (*vid.*)

Antelope, some species of, *insa ; mbawala ; gwape ; kasenye ; mpalapala ;* antelope bull, *mpoto.*

Anxiety, *nkawa, de!* be anxious, *dera, da nkawa, myuka, myu.*

Apparition, *mwanda.*

Appear, *bvumbuluka ; sokoloka ; meremetuka ; bantuka.*

Argument, *makani ; ku-longosola* (set forth).

Arise, *dzuka.*

Arm, *mkono ; chikono* (in one's arms) ; arm in arm, *kolane.*

Armlet, *chipirigo, chingwinjiri ;* wire, *fumba.*

Armpit, *kwapa ;* put under arm, *kwapatira.*

Arrange, *ala ;* longa ; longosola ; *fotokoza ; santa ;* arrange well, *konza, kokoza, konkoza.*

Arrive, *fika ; mwa ! mbwe !*

Arrogantly, speak, *lalata.*

Arrow, *mubvi ; mpaliro, psimo, msonga, ncheto, mndumba,* various kinds ; *nsewe,* toy arrows ; *ntisa, nyankwa,* arrows for birds ; arrow-barb, *chilimba ;* and others.

As, *monga, poti*, &c.

Ascend, *kwera.*

Ashes, *pulusa ;* of pipe, *mapsera ;* ash-heap, *dzala.*

Aside, *pambali ;* bend aside, *pewuka ;* go aside, *patuka, pambuka ;* fold aside, *kundula ;* food put aside, *magodi, kamba.*

Ask, *funsa ;* for *pempa, pembera, luwira.*

Assemble, *sonkana ; jia ; tunda, mema ;* assembly, *mjio.*

Assist, *tandiza.* See **Help.**

Astonish, *zizwa, nyonyoma, susumwa, lapitsa.*

Astray, go, *sochera ;* lead astray, *sokeza.*

Astringency, *kamba.*

At, *pa ;* at such and such a place, *pangana.*

Atmosphere (shining), *ngali ngali.*

Attain, *fika.*

Attendant, *bandazi ; kalinde.*

Attentions of wife, kind, *magodi.*

Auger, *chiboolero.*

Autumn, *mpakasa.*

Avoid, missiles, *pewa ;* foods, *saka ;* one's mother-in-law, *nyalawa ;* get out of sight, *zemba ;* avoid a place, *benda, benda ;* go to side, *peda, pedama, penda, pendama.*

Await, *endekeza ; embekeza.*

Awake, *cheza ; tsangula ; tsangalitsa ; vid.*

Away, *chekule !* go away, *choka ;* far away, *kutari.*

Axe, *nkwangwa ;* also *goma, gaso, katemo* (small), *kanyembe, chigodi.*

—o—

Babble, *bwebweta ; lakatula ; lukuta.*

Babe, *kanda.*

Baboon, *nyani ;* old, *nchimbo.*

Back, *mbuyo ;* back of, *mbuyo ;*

lying back, *sanama, gadama, de de de;* back of head, *nkongo;* backwards, *chambuyo, mfutambuyo.*

Bad, be, *ipa, ipira,* &c.; of meat, *teka, brunda.*

Badger, *petepe.*

Badly off, be, *dwa; sauka.*

Baffled, be, *lakwa;* baffle, *laka; chima; ta; sokoneza; lepera; tetsa luso.*

Bag, *tumba* (skin, &c.); *mbaza* (woven); *mpako; chigumbu; tumbi* (double).

Bait, *nyambo.*

Bake, *ocha.*

Balance, *pikulana;* weigh, *eza.*

Baldness, *dazi;* be bald, *perepeteka, sosoka* (here and there); bald and smooth, *kulukutika, kulukuta;* bald patches, *maswesewe.*

Bale, *kapa; kupa.*

Ball, *mpira;* of toe, *nzino, ntumba;* ball-and-socket joint in body, *msu kundu.*

Bamboo, *nsungwi.*

Banana, *mtochi* (tree); *ntochi* (fruit); *mlanya.*

Band, for waist, *ntina*—see **Belt.**

Bandyleg, *matewe, mapeta.*

Bank, of river, *gombe, chiri;* dry land, *mtunda;* sand-bank, *guo;* in hollowing canoe, *dingo.*

Banner, *mbendera.*

Baobab, *mlambe;* fruit, *dambe.*

Baptise, *tsira madzi.*

Barb, *nkaka; chirimba; kutu.*

Bark, *kungwa;* teased out, *lifusu;* cloth, *nkwende;* of bamboo, *mfundu;* to bark, *sadzula, kuula;* to bark as a dog, *ua.*

Barm, *chimera.*

Barrel, of gun, *mtutu.*

Barren, *chimbwiira; uma.*

Barter, *tsatsa, zengeza; gulana; malonda.*

Base of, *tsinde; pata.*

Basin, *mkate; chiwira* (vessel).

Bask, *bamba.*

Basket, *mtanga;* flat, *lichero, chipeta;* small, *nsengwa;* double, *mtungwi;* store, *nkokwe;* large, *chikwa; nakoma* (large, *nsengwa*); plastered, *namkulunga;* beer, *mseche;* fish-trap, *mono, njidzi; mberemba;* old basket, *papa, chipapa;* for hoes, *ntete.*

Bat, *mleme; nalimpsimpsi.*

Bathe, *samba.*

Baton, *chikowero.*

Battle—see **War.**

Baulked, be, *njenjemeka.*

Bawl, *pfuula.*

Be, *li; ndi; kala; n'.*

Beads—see **Nkanda;** small, *usimbwa;* string of *chipote.*

Beak, *mlomo.*

Beam, *mtanda.*

Bean—see **Nyemba;** *nandolo, mpodza,* &c.; ground, *nzama;* dye, *chisiwo;* fish poison, *ntutu, ombwe;* itch, *chitedze.*

Bear, *bala;* bear first-born, *chembera;* one child too soon after the other, *tumbiza;* fruits, &c., also *bala,* bear underground, *ika.* See **Carry.**

Beard, *ndebvu.*

Beast, *nyama* (eaten); *chirombo* (beast of prey); little beast, *kalombo.*

Beat, *menya* (common); *bo! bu! babada, bwandu* (fist); *bwafamula, pwafamula, pofomola,* soft and heavy; *chamula* (with switch); *di!* with clod, or in belly; beat of pulse, *dokola, doko; go* (with stick); *goma, gogoda* (knock), *guguda* (as heart), *guguza* (beat shields); *kanta, kang'anta, kong'onta; koma, kowera; ku! kunta, kumunta, kung'unta,* also *pa! panta, pamanta,* also *pu! punta, pumunta; kwadza, pumudza; kupa, kwapa, kwapula, popa; panda, gunda; pe!*—pound, &c., *tibula;* beat water, *tibvula, tubvula, tubvumula;* beat close, *tsendera;* beat too gently, *tundudza;* beat as pulse, *tukula.*

Beat of drum, *di! pi!* (distant); *gara; demini; mini; tsipe; mbindi; dipi;* to beat drum, *mininga,* &c.

Beaters, thing for beating, *chipamanta.*

Beautiful, *ngwiro* (clear); be, *nyeta, kongola;* beautify, *konza;* beauty, *kaso, makomakoma.*

Beaver-rat, *nchenzi.*

Because, *chifukwa; kawamba; po kala.*

Beckon, *kodola.*

Become, *kala; gwa; sanduka* (change into).

Bed, of stream, *kwawa* (dry); bedstead, *kama;* rough mat, *makangula;*

bed-shelf, *tandala ; mpasa* (ordinary word).

Bee, *njuchi ; kumbulu ;* beehive, *nkwimba ya njuchi ;* bees'-wax, *pula ; pasi*, bee-fly.

Beer, *moa* or *mowa ;* first day, *mlusu ;* second day, *tanti ;* third day, *chale* (with *chimera* in) ; fourth day, *mirala* (day after drink) ; next, *mvunde*. Sweet beer, *mtibi*, &c., &c., see.

Beetle, *kafalubvu ; nkumbutera ; chintenga ; gongoni ; ndaferamyendo ; mwanamulolo*, &c.

Before, *tsogolo ;* before then, *kale ;* before that, *kalerache*.

Beg, *pempa ;* begging, *mjaujau, mapempapempa, mpempo ;* beg pardon, *pepa*.

Beget, *bala*.

Begin, *amba ; tanda ; tanga ; somola ;* begin a song, *toma ;* a dance, *pininga* (with little drum) ; at the beginning, *poyamba ; katangwi ; tangwi*.

Beguile, *nyenga*.

Behave, *singa* (*ku-zi-singa*).

Behind, *mbuyo ; pambuyo*.

Belabour, *umbudza*.

Belate, *dera* (*ku-m'dera pa njira*).

Belch, *gea ; bia ; pwea ; ge!*

Believe, *mvera ; kulupira*.

Bell, *chingalangala*.

Bellicose, *makomakoma*.

Bellows, *mbvukutu*.

Belly, *mimba ;* large belly, small thighs, *mzunda ;* ample belly, *kwebwe*.

Below, *-nsi ; pansi ;* here below, *pansi pano*.

Belt, *mpango ; mkuzi ;* of hide, *lamba ;* of beads, *chimpote, nsikisa ;* with skin strips, *usambala*.

Bench, *mpando*.

Bend, *pinda* (fold) ; *peta* (flexible) ; also *tifula, tifu ;* crooked, *potola, potoza, poto ;* as a corner, *gonya, gonyerera*, a bend, *ngondia, ndonyo, ngonyo, nyondo ;* a fold, *pindi ;* bend down, also of a path, &c., *kota, kowama, kowa ; kou, kotu ; gwada ;* as a snake, *wiriwita ;* as maize heads, *kololoka ; de!*

Beneath, *pansi pa*.

Benight, *dera*.

Benumb, *kungwa*.

Beseech, *pemba*, pembedza.

Beset, *zinga*.

Beside, *pambali ; pa*.

Bespeak, *toma*.

Best, *ku pambana* (*vid.*)

Betray, *perekeza ;* betrayal, *t*

Betroth, *toma ;* betrothal, *t*
dwa, matomera.

Better—see **Best** ; get be*pundiza ;* get better, *chira*.

Between, *pakati ;* fix, *pana*.

Beware, *chenjera*.

Bewilder, *zizwa, lapitsa*.

Bewitch, *lodza*.

Beyond, *mtsogolo ; paja*.

Bhang, *chamba ;* very stro*ngo*.

Bid, *uza, weruza ;* think *ngera ;* bid farewell, *tsazikana*

Bide one's time, *benta*.

Bier, *chitanda*.

Big, *-kulu ; tatao*.

Bigamy, *chipala, mitala*.

Bile (spleen), *ndulu*.

Bill, *mlomo ;* bill-hook, *nko*

Billow, *nachire ; pfunde-pfu*

Bind, *manga ;* round, *zenga kanjirira ;* loosely, *sakaika, a*round breast, *simpira ;* hand*s* back, *timbulira*.

Bird, *mbalame ;* bird-lime,

Birth, *badwa ;* water, *n*
before preceding child gro*mbidwa*.

Bit (cut off), *chidutswa*, a (specially cloth) ; *kantu ;* b*tsuo*.

Bite, *luma ; zinda ;* out, *jimpu, omola, omo, kakatula, ma, katu*.

Bitter, be, *awa* or *wawa ; nya ; gugudira ; kambi ; tso!*

Black, be, *da ; biriwira ; bi!* black death, *chaola ;* bl*chiniko*.

Blacksmith, *msuzi ; chipala*

Bladder, *kodzodzo, nkodz chi-*).

Blade, *mpeni ;* blade of gr*mbala ;* sprout, *kapeni*.

Blame, *chifukwa ;* to blam*e* blame without fault, *tayo*.

Blanket, *chipfundo ; gulun*

Blaspheme, *lumbira, laula*.

Blaze, *chirangali ; lilamba* (*koleza moto*.

Bleed, *ka*, *keza*, *mvazi*.

Bless, *dala*; blessedness, *mvai*. See **Happy**.

Blind, *punduka maso*; *kungu m'maso* (*wa*); *tatala*.

Blink, to, *tvanima*; a blink, *ng'amba*.

Blister, *tuza*.

Blood, *mvazi*; life-blood, *mlopa*, *malopa* (*vid.*)

Blossom, *dua*.

Blot, *sokonekera*; blot out, *fafaniza*.

Blow, *pepa*, *pepera*, *pepeta*, *pepeza*, *pepezera*, *pe!*—blow upon, *puzirira*; with bellows, *bvukuta*; nose, *mina*, *penga*; a blow with fist, *nkonya*, *soko*, with hand, *futada* or *pfudada*, *mafuludada*; blows returned, *mfimfi*; *dwa! mpu!*

Blue, be, *biriwira*; blue beads, *chingulungulu*; cloth, *chinong'onyo*, *madzi* (*ya*), *lopa* (*ya*).

Blunt, be, *bunta*; *binya*, *binyika*; not sharp, *twa* (*o-sa*); blunt arrow, *mpero*.

Boa-constrictor, *nsatu*.

Board, *chibandwa*; *tabwa*.

Boast, *dama*; *sata*; *nyada*.

Boat, *ngalawa*.

Bob, *dokoma*; *dumula*, *dumu*, *du*; *ndumu*; bob up, *fumpuka*.

Bobbin, *njinga*.

Body, *tupi*; limbs, *malungo*; dead body, *ntembo*.

Boil, *bwabwada*, *bvada-bvada*; *wira*; *fitsa*; *enga* (*mafuta*); *futira*; *tutuma*; *lusula*; *wa! nzio-nzio*. A boil, *pfundo*; small, *nankalimbwe*, *namkanjinji*; *sabola*, *chipere*; head of, *jingo*.

Bondage, *ukapolo*, *udzakazi*, &c.

Bone, *pfupa*; large, *pokoto*; bones seen through, *la la la*, *tya tya tya*, *chikangalima*; bone in one's throat, *namseta*.

Bonfire, *chirangali*.

Book, *kalata*.

Boot, *nsapato*.

Booth, *masasa*.

Border, *mcheu*; of garden or village, *mseu*; of river, *tsedzere*; of cloth, *kakunku*—see **Edge**, &c.

Bore, *poola*; *booleza*; *peka*, *pekesa*; boring, *maboola*; boring iron, *chikundi*.

Born, *badwa*.

Borrow, *kungula*; *bwereka*; *mangawa* (*kudia*).

Bosom, *chifua*.

Both, *-wiri* (*onse awiri*); into both hands, *poka!*

Bottle, *palasuku*; *nsupa*.

Bottom, *tako* (outside); *pansi pache* (inside).

Boulder, *dwale*.

Bound, (spring) *lumpa*; boundary, *malire*, *mpepetere*; *te!*

Bow, *uta*; bow-string, *nsinga*; bow point, *litso*. To bow, *werama*; bow down, *gwada pansi*.

Bowels, *matumbo*; excitement of, *supuka* (*ku*).

Bowl, *chiko*, &c.; of pipe, *kafwambira*.

Box, *gome*; *bokosi* (English); box on the ears, *mafuladada*.

Boy, *mnyamata*; boys, *mpale*; grown boys, *magagada*; boys' house, *gowero*.

Bracelet, *nkwinjiri* (metal); *nzenenga*; *chipandia* (elephant foot); *mpusu* and *chimpusu* (grass); *nsala* (sorghum rind), &c.

Brain, *uwongo*.

Bran, *gaga*; *dea* and *madea*.

Branch, *ntambi*; leafy, *tsamvu*.

Brand, *sita*.

Brandy, *chasu*.

Brass, *mkua*; wire, *nsambo*.

Bravado, *simbwa*—see under **Foolish**, **Daring**.

Bravery, *ukali*; *umuna*, *chibwamna*; *unkango*; *nkani*, *kana* (*ku*) *moyo*; brave man, *nkabvu*, &c. (see **skill**), *mbiriwiri*; be brave, *zaga*, *gang'a*, *zizinga*—see **Daring**.

Bread, *mkate* or *mkato*.

Breadth, *bvambi*; *gwambi* and *kwambi*; *kwambala*, *nkwambala*, *ngala*; *mimba*; *chitandi*.

Break, *gaza* and *gadza* (branch); *po*, *pwe*, *pvanya*; *swa* (common word), *sweka*; *tswanya*, *tswatswatika*; *tyo*, *tyoka*, *tyola*; *tumu*, *tumula*; the breaking of waves, *sefuka*; break of fine weather, *ng'amba*. Break across, *dula*; *kobola*, *kobo*; *mwetula*; *tebula*; broken, *duka*, &c. Break down, *tswatswatika*; *tapasa*; into bits, *nyonyodola*. Break off, *broda*, *brodola*.

buntula; dutsula; gadzula and *godzola, gogodzola, gola*, also *kadzula, kwadzula*, also *tsotsola, padzula, nyotsola, nyetsula, nyonsola; tudzula, lutsula, motsola, putsula; tsopola, nyopola; pesukunyula, konyola; nokola, kolola*. Break open, *gazula*. Break out, *tusuka* (of a boil). Break through, *posola, kodzola, bulika* (as mice through escape-hole), *buluka*. Break up ground, *tipula*. Breaking out, or off, *de!* breaking and spreading, *twe!* breaking inside, *gwedze!*

Breakfast, *fisula*; also *susuka*.

Breast, *bere, mawere*; breast-bone, *nchonzi*.

Breath, *puwe, pume, mpumo*; breathe, *puma*; hard breathing, *nkweza, pata*.

Breeze, *mpepo*.

Brevity, *chidule*.

Brew, *fulula; pika*.

Bribe, *chira*.

Brick, *njerwa*.

Bride, *mkwati*, or bridegroom.

Bridge, *msanjo; ulalo*.

Bridle, *ndende; mpingwe*.

Briefly, *chidule*.

Bright, *ngwe! waliwali! mbe! temula; sangaluka*—see **Shine**.

Brim, *pepete; mbali*; brimful, *ngumbwi*.

Bring, *tenga; turutsa* (out); back, *bweza; dza* (*ku-dza nacho*).

Brittle, *kadzula; miriri*.

Broad, *mwete; temwe; kwalala*—see **Breadth**. Broadcast (sow), *fesa*.

Broken grain, *mpale*.

Brood, *fungamira; bwatama*; brooding (person), *gwiko*; brood of chickens, *maunda*.

Broom, *chibwezo; chipsero; tsache*.

Brother, *mbale*; her brother, *mlongo wache*; brother-in-law, *mlamu*; brotherhood, *chibale, ulamu*, &c.

Bubble, *ntibwitibwi; chidikwidikwi*; bubble, *bwabwada; dibwira, dibwi; wira*.

Buck, *nakodzwe*; old, *mkweche*.

Bud, *mpudu, mpundu; nkunje, kunje; chipupu*; to bud, *puka; dukula*.

Buffalo, *njati*; bull, *lambwe*; buffalo-bird, *mbesa*.

Bug, *nkunguni*.

Bugle, *lipenga; kuluneta* (Portuguese.

Build, *manga* (*nyumba*); pile upon, *sanja*.

Bulge, *bvatula*; bulging rim, *koza*.

Bulk, *tatao*.

Bull, *mpongo* (*ng'ombe*)—see various animals, *mpangala, mpangwe*.

Bullet, *chipolopolo; chumbu*.

Bulrush, *mlulu*.

Bunch (beads), *msuweta*; (bananas) *mkoko; konje*; of green beans, &c., *mkonje* and *nkonje*; (maize) *mlanzo*.

Bundle, *chikunje; katundu* (utensils); *mluchu* (cloth); *mpaka; mpulu; mseke*; to bundle up, *vunyiza*.

Bungle, *dodomu*.

Burden, *katundu; mtolo*; put into house, *gwibidi, gwibidimira, gwibidiza, gwibidira*.

Burn, *ocha; psya; tenta*; with iron, *sitama*; on one side, *kalika*; in cooking, &c., *pye, pyeza, psyetsa; pera*; internal, *tukuma, tukutira*; scorched place, *mbala*; burnt hair, *mwiabwi*.

Burrow, *fukula*; flap in dust, *fulufuta*.

Burst open, *tudzuka*; as boil, *tusuka*; out, *fantuka*.

Bury, *ika; taya; kwirira*; also *ika mtembo, ika m'manda*; burying relation, *mdzukulu*.

Bush, *tengo; chire*; burnt bush, *lupsya*; bush-buck, *balala*.

Business, *mirimo; basa; nchito*.

Bustard, *botoyo*.

But, *nambo; koma*.

Butt, *tendere; podo, pondo*; butting, *gwedze*.

Butter, *mafuta*.

Butterfly, *peperu, chipeperu*.

Buttocks, *mkolo; tako*.

Button, *butau* (Portuguese).

Buy, *gula*; in scarcity, *suma*.

Buzzing, *ni*.

By, *kwa, pa*.

Byre, *tanga*.

Cain's brand, *chilope*.

Calabash, *chipfulu*.

Calf, of leg, *kasumbu*; *ntantula* and *tantula*.

Calico, *mlekano;* cloth, *nsaru;* thick white, *zamani.*

Call, *itana;* *chemera* and *tyemera;* to name, *itana* and *esa;* call forth, *songa;* calling a dog, *kwa;* *kokosa.*

Calm, *bata;* *batata;* become calm, *totoka*, *tontola*, *zizira.*

Calyx, *kunje.*

Camel, *ngamira.*

Can, *nga;* *nkana*—(*vid.*)

Candle, *nyali.*

Cane, sweet, *msinde;* *msale* (*mapira*); *chikota* (maize); sugar-cane, *nzimbe.*

Cannon, *mzinga.*

Canoe, *ngalawa;* *bwato;* canoe capitan, *mpodzwa;* canoe beak, *mnsu;* canoe trees, *njale*, *mvawa*, *mtondo*, *mtonjimanga*, *mbvumbamvula;* *mpepe.*

Cantering, *gogodo.*

Canvas, *chiguduli;* sails, *matanga.*

Caolin, *njereza.*

Capital, head village, *mpala.*

Capon, *mfule* (*wa nkuku*).

Capsize—see **Overturn.**

Captive, *goli* (*wa-m'goli*).

Care, heed, take care of, care for, *samala;* *labada;* *erechera;* take care of, *kulupira;* look after, *ang'anira;* take care, *bwino*, *pepa*, *mbolembole;* *mpole;* diligence and care of, *konkoza*, *konko;* *dongo;* watching, *ukalinde;* desire, *funa;* carelessness, *mpwayo.*

Carry, *nyamula;* *tenga;* on pole, *temba*, *tembeta;* also between two, *tanda;* on head, *dendekera*, *chidengu;* and put elsewhere, *tuta*, *tunza*, *tututsa;* in arms, *angata;* at breast, *fukata;* carry off upon, *tukulula;* carry away, *ola;* carry off, *fumfula*, *fumfunula*, *kapeyero*, *kwadza;* carrying loads, *ko ko ko*, *tu tu tu.*

Cart, *gareta* (Portuguese).

Cartilage, *chicherechere.*

Carve, *chemba;* *checheteza;* *cheka*, cut.

Cashew, *mkaju.*

Cassava, *mbwani;* *chinangwa.*

Cast, *ponya;* cast up, *fukula;* off, *pfundula;* skin, or hair, *tsuwa*, *tsuwula*, *tsungula;* lots, *ombeza.*

Castor-oil, plant, *mtsatsi;* bean, *nsatsi.*

Castrate, *fula;* eunuch, or animal cut, *mfule.*

Cat, *mpaka;* wild-cat, *vumbwe.*

Catch, *gwira;* catch hold of in trap, &c., *kola;* also *njinja*, *njuta;* fast hold, *kakamira;* sickness, *tenga*, *gwa;* smell of, *punga;* fire, *koleza*, *aka;* tossed grain, *degula*, *tsetsula;* breath, *befu;* catching, *kwe! do!* caught fast, *ji;* catch breath, *kolera mtima.*

Caterpillar, *mbozi;* species of, *mpeza*, *chipuka*, *chiwaula*, *mbinimini.*

Cause, of *chifukwa;* of *mlandu*, *kakolekole;* cause to do, *-etsa*, *-eza.*

Cave, *panga;* cavern, *mgomo.*

Cease, *leka;* rain, *kata;* shower, *duka;* pain, *totoka*, *tontola;* for a time, *tsotsa.*

Celebrated—see **Famous.**

Cells, *masa;* with no honey, *nankadea.*

Centipede, *linyetsu*, and *nyetsu* (red); *dzongololo* (large, black).

Ceremonies—see **Dance**; one initiated, *namturuka.*

Certainly, *inde;* *etu;* *nditu;* *ntera;* *nteradi;* *-di;* *-tu.*

Chaff—see **Bran**; chaff-dust, *mungu.*

Chains, *unyolo;* *matondolo;* sound in water, *yolo.*

Chair, *mpando.*

Chameleon, *namzikambe;* *kalirombe;* *kwakwa.*

Champ, *jegweda.*

Chance, take the, *kaika.*

Change, *sinta;* *sanduka;* *pinduka;* *tembenuka;* *nyanduka;* from good to bad, *suluka;* cause to change, *sintaniza*, &c.

Character, *makalidwe*, *mabadidwe.*

Charcoal, *kala* and *makala*, *tsimbe.*

Chase, pursue, *londa;* away, *tamangitsa*, *ingitsa.*

Chasm, *pompo.*

Chat, *cheza.*

Chatter—see **Babble**; chatterer (bird), *nantambwi.*

Cheat, *nyenga*, *nyenjerera;* *jenjeneka*, *jenje.*

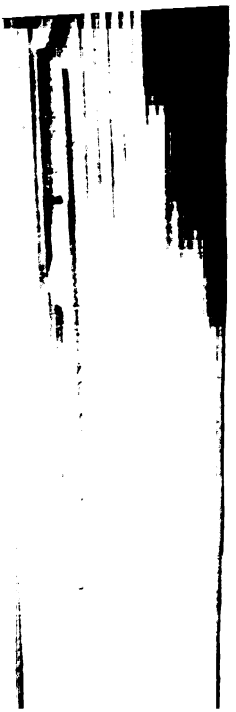
Cheek, *tsaya*, *masaya.*

Cherish, *lera.*

Chest, breast, *chifua;* (heart), *mtima.*

Chew, *tafuna;* *jegweda* and *jegedwa;* *pwetedzera;* chew the cud, *jigula*, *lukula.* Chewed cane, *tsipe.*

Chief, *mfumu;* *kalonga;* *lundu;* *chirembwe.*



Choose, *sanka ;* out, *sankula.*

Chop, *gagada, ga ! dzadzada, d nsansanta* and *tsantsanta, nsa !*

Chorus, *mabvume ; mang'ombe ; l mereza* (*ku*).

Chuck (under chin in fightin *bwandamula ;* chuck out, *kompola.*

Chump, *chitsiga.*

Church (translation), *nyumba Mulungu.*

Churn, *pukusa.*

Cinders, *kabvi, makabvi.*

Circle, *ngogo ;* circles on roof, *ch tungulu ;* of grass, *nkata.*

Circumcise, *dula, umbala.*

Citizenship, *umpala.*

City, *mzinda.*

Civet-cat, (?) *msenga, kanyimbi.*

Civil war, *masache.*

Clamour, *pokoso, wo !*

Clap hands, *go go, ga ga, pi, po.*

Clasp, *kola ; fungatira,* see.

Class, *kamu,* &c.

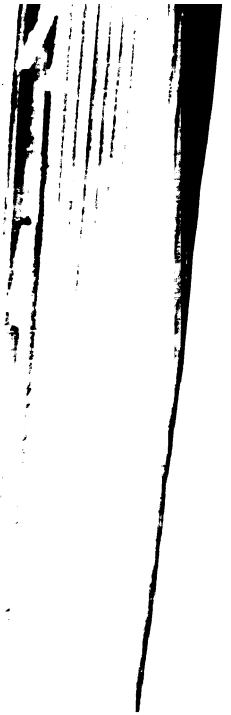
Claw, *chala* (finger) ; *kadabo* (nail) *chiboda* (leg of fowl).

Clay, *katondo* (red) ; *dongo* (white) *kande* (black) ; without sand grit, *t riri.*

Clean, *sisira ; ngwiro ;* clean of *pukutula, tsungula.*

Clear, *mbe ; sesu ; ngwiro ;* ope space, *kupu ;* water, *dee, deka ; tetera* round, *te ;* cleared, *pululu ;* of sky *temula ;* clear

Colours, *manga-manga.*
Coma, *komoka.*
Comb, *chipeso ; mpese ;* to comb, *pesa ;* comb out, *paza ;* bees' comb, *masa ;* cock's comb, *mchocholoio.*
Combustion, (*moto wa*) *gwa*, or (*wa*) *nya ; aka.*
Come, *dza ;* to, *fika ;* from, *fuma ;* out of, *pala, turuka ;* into, *lowa ;* between, *tsita ;* up, or over, *seruka ;* together, *sonkana ;* to land, *sulira, kwecheza, swe ;* into mind, *pukwa ;* come to stay, *tenga ;* come along, *kwacha.*
Comely, *kaso* (*wa*).
Comfort, *tontoza ; kondwereza ; sangalatsa.*
Command, *lamula ; malamulo ; mauziwa.*
Commander, *kapitao ; kazembe.*
Commerce, *malonda ; magulano.*
Commission, *daiza ;* commissioner, *kamvere.*
Common, become, *fala.*
Compact, *mapangano.*
Companion, *mnzache ; nza- ;* -ship, *unzache ; ukweni.* See **Friend.**
Compassion, *nsisi ; chisoni.*
Compel, *panikiza ; -etsa* (causative).
Competition, *makani.*
Complain, *nyirinyika ; dandaula.*
Completely, *latu, myu* (finished).
Compose, *lakatula, ndakatulo.*
Compress, lips, *putamiza.*
Conceal, *bisa ;* food in one's hand, *sachiriza.*
Conceited, be, *deruka, deru ; demvuka, demvu, chidemvu ; dungudza, dungu ; chesula, mchisulo.* See **Proud.**
Concise, *chidule* (*mwa*).
Condition, *makalidwe.*
Confess, *vomereza.*
Confide in, *kulupira ;* in confidence, *pambali.*
Confinement (woman), *nkuwira.* See **Chikuta.**
Conflict, *limbana*, &c.
Confluence, *matsiriro.*
Confuse, *bvingirira, bvanganikira ; fafana ; sokaniza ; sokoneka ; pwiripwitika*, and *pwilikitira ; cholochoka ;* in confusion, *pirimu, sakalali.*
Connect, *lunzitsa ; lumikiza.*
Conquer, *tyola* (break) ; *ta, marizira,* (finish).
Consent, *lola.*
Consider, *lingalira ; ganiza.*
Console, *pepeza.*
Conspiracy, *chiwembu.*
Constipate, *tsundiriza.*
Consume, *nyeka.*
Contempt, *mnyozo.*
Contend, *tsutsana* (words), *menyana, limbana*, &c.
Contest, *makani.*
Continually at it, *kanganire ;* continue, *-be* (suffix, as *chitabe*, continue doing).
Contort mouth, *nyindula.*
Contraction of muscles, *konye.*
Contradict, *tsutsa.*
Convalescent, *tsirika.*
Converse, *cheza.*
Cony, *mbira.*
Cook, *pika ; psya, psa, psyera ;* cooked inside, *tukumira, tukutira ;* cooking-stone, *fua ; pi !*
Cool, be, *zizira ; pepa* (day) ; *sinsiro,* cool of evening ; *kanamzizi ;* to be 'cool,' *simbwa.*
Coop, *tanga, kola.*
Copulate, *funkata.*
Copy, *tsanza.*
Cord, *kwere kwere ; chingwe.*
Core, *tima.*
Corn, *trigu ; mbeu, diso*, a grain.
Corner, *ngonyo, ngondia.*
Corpse, *mtembo ;* corpse-bearers, *afisi.*
Corpulent, *chidundumwa, chikwintikwinti.*
Correct, *konza.*
Corrode, *lala, laza.*
Corrupt, *pumbsya.*
Cost, *fa ;* price, *ntengo.*
Cotton, *tonje ;* handful of, *msweswe*, and *zwezwe.*
Couch, *mpasa ; makamala, makangala.*
Cough, *kosomola, koso ; tsokomola.*
Council, *mlandu ;* councillor, *pungu.*
Counsel, *upungu.*
Count, *werenga.*
Country, *dziko.*
Court, of village, *bwalo ;* head village, *mpala ;* court friendship, *pala chibwenzi.*
Cousin, *mswani ;* -ship, *uswani.*
Covenant, *mapangano ;* broken, *maale.*
Cover, *kwira* ; *kwita* ; *kwirira* ; cover



dobwe ; also *kuta, kwi.*

Covet, *sirira ; dukidwa mtin rera* (be gloomy about) ; *p* (pass over).

Cow, *ng'ombe.*

Cowardice, *chintenu.*

Cowed, sit, *tetewala.*

Cowries, *timbera, mbera.*

Crab, *nkanu.*

Crack, split, *ng'amba ; mn mng'alu ; didimuka, di ; mng'a pwe pwe pwe ; pwi ; pi ; ke ; mang'a ;* crack in skin, *mchiru ; ga* sound also, *pulika, pupuli, pupu* as sparks or seeds ; *teteka ;* crack of leaves, *twa, twati, twatwa* bush fire, *chirindimo.*

Craft, *chenjera (ku).*

Cramp, *konye (vid.) ; dzanzi ; sa mira.*

Crane, *chumba ;* white, *kako* crested, *ngaru.*

Crash, *twanya ; bwafamula.*

Crate, *chitangalala ; mtembero.*

Creak, *kwichiza ; nye !*

Cream, to, *epula.*

Create, *lenga ; malengedwe.*

Creep, *kwawa ;* stealth, *wenda* along, *nyakama, nyampira ;* many creeping, *nyakatu ; kanandu ;* creeping of flesh, *tau tau.* A creeper, *tu-nduzi, cherechete.*

Crest, *tsumba ;* crested bird *mbwa.*

limba); cut smooth, *tendeza*, *setekeza*, *tseketa*; cut clear *endeula*; cut groove, *jeba*; *ga*; cut into, *goba*; cut hair *jemera*, *jejemera*, *je je! ji* firewood, *teba* (*nkuni*); cut *sadza*; cut strips, *zonga*; m bone, *chesa*, and *senya*; *kasula*, *kangula*, *tumbula*; *sengula*, *psasula*, *tsetekula*, bit); *ngwanda*, *ngwandula*; grass); cut and lay, *salika*; *gada*, &c.; cut out, *lembula*, *mbula*; also *chiwita*, *duliza*. *mdulidwe*, *mdulira*, &c. *Twe*, *xa*, *te*, *tse*, *kwa*, *de*, *ga*, *che*.

—o—

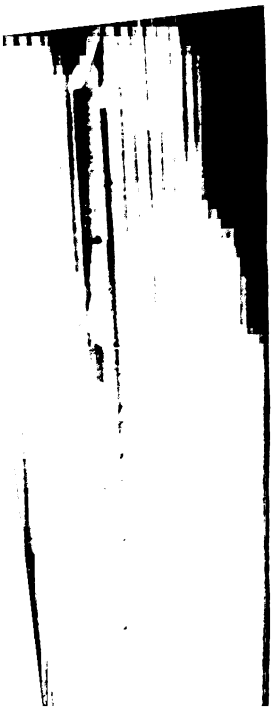
atira.
kandabsya.
nyalapa; *nyakata* (fastidi-

ipwa. See **Valley**.
chinyezi (spot).
bvina; play, *sewera*, *mase-* use to dance, *tambitsa*; dance *angala*; ceremony, *dzoma*, *uli*.
suzutsa, *susuza*.
maka, *opsya* (*vid*.)
punzo; *mapundi*.
da, *dera*; *bi*; *kwechere*;

umba; *msanzi* or *nsanzi*.
ter, *mwana* (*wa nkazi*), *mwa-*

ku-cha, *chicho*; *dangakucha*, *ha*, *dambakucha*.
uwa; *tsiku*; daytime, *usana*; esterday, *dzulo*; day before *dzana*; to-day, *lero*; mor- *wa*; *mkucha*, 3d; *mtondo*, *nemene*, 5th; *mbweza*, 6th; 7th; day-star, *mtanda*.
-see **Die**—*bvule*; *sokonekera*; ly, *mtembo*; dead beat, *nya-* See **Tired**.
onta; *gonti*; *mgonti* person; *utu*.
ondwa; price, *uma*.
imfa; *lubvi*; by accident, throes, *pupa*, *tsalima*, *tata*, *palapata*.

Debt, *ngawa*, *mangawa*; *magongo*, *kongola*; *ngongole*.
Decay, *bvunda*; take away, *ola*; meat, &c., *teka*.
Deceive, *namiza*; *nyenga*; *pundiza*; *siriza*; *punza*, *pumbsya* (spoil).
Decompose, *sungunuka*.
Deep, *ya*.
Defeat, *laka*; *tsutsa*.
Defecate, *nya*; *pyolo*.
Defend, *teteza*.
Deflect, *serula*, *tsetsula*, *gunda* (*vid*.)
Deformity, *chirema*.
Delay, *chedwa*; *diza*; *linda*; *untanta*, *ntanta*, *dengerezo*, *mzengerezo*, *chedereru*, *kalinderinde*, *kachedo*.
Delicately, touch, *nyaika*.
Delirium, *mzangazime*; rainy, *bwebweta*.
Den, *nkwimba*.
Deny, *kana*.
Depart, *choka*; *pwira*; out of, *guduka*; the departed, *mzimizi*; land of, *mziyeziye*.
Depressed place, *ntiwa*.
Deprive of, *chenjeza*.
Depth, *muyo*, *muyedwe*; of basket, *ngumbi*.
Descend, *tsika*; *tsidzama*; descendants, *mbeu*, *mdzukulu*.
Desert, *pululu*, *chipululu*; *bwinja*.
Desire, *funa*; *lakalaka*; *kumba*; *kwala*; *pupa*; instil desire, *kumbiza*; *chikumbo*; strong desire, *tsansa*; *dioko dioko*; desirable, *mbona*; for meat, *nkwiru*, *chikwiru*; *nkunu*, desire to come again and again to get or eat something one has tasted once, *wadia nkunu*.
Desolate, make, *pulula*; place, *chipululu*, *dzinja* or *bwinja*; desolation, *mtawanga*, *chipasupasu*, *chipupuluzi*.
Despise, *chepetsa*; *tukula*; *ona mopusa*; scorn, *nyoza*, *nyolola*; *chezula*.
Despite, *mnyozo*; *mtsonyo*; *cha!*— show, *tsonya*, *nyingula*; and see **Despise**, above.
Destroy, *ononga* (spoil); *sakaza*; *sasula*; *pasula*; *soloka*; *pululuka* (be destroyed); *tera* (finish).
Detach, *gumula*.
Devastate, *sakaza*. See **Destroy**.
Devil's snuff-box, *ng'oma-ya-kalulu*.
Devouring country, *mapaapa*.
Dew, *mame*.



dig into, *aogoaa, aogosa; dogodola;* strike, *gantula;* ger, *kolosa, jogoda;* water, ground, *ba!*

Dignity, *ukulu.*

Diligence, *dongo; changu mangu; umirira, kanganira,* it; *kangalika.*

Dilute, *tunduwira.*

Dim, *zia.*

Din, *pokoso.*

Dip, *tibika; tumbika; pamba nsa, nsu.*

Direct, *tanda;* direct along, *lunjika, ndunji; mwa!*

Dirty, be, *da;* dirt, *ubve; litsi* person; dirty and dirtiness, *ugalu; chaubve;* disgust, *nyansa*

Disappear into, *patira; lowa; bidira* and *gwidimira; ze!* (*ko*∗*o*), *wo* (∗*o*); also *zemba.*

Disaster, *tsoka.*

Disc, *polombo* (*vid.*)

Discussion, *mlandu; makani.*

Disease, *ntenda,* see; incur par lar disease, *sempa.*

Disentangle, *tombosola; futu* (unfold); *pombosola,* &c.

Disgust, *nyansa; untonto;* of n *kwinti.*

Dish, *chiwira.*

Dislocate, *gwedemula; kongony* See **Sprain, Twist.**

Disperse

lemba; drawing, *zinyao;* draw to the bank, *kokeza.*

Dreadful, be, *opsya; palama; amaka, umaka;* something dreadful, *chipandu.*

Dream, *lota; malota, atulo.*

Dress, *bvala; manga;* dress well, *samba, sola;* much, *kverepete;* long in front and behind, *pyali, makomola;* bunch, *mfunga;* short, *tenenga;* round waist, *magudulira;* like trousers, *gobola.*

Drill, *peka.*

Drink, *mwa;* first, *somola;* all up, *gugudira;* swallow, *kakachira, kukubwi;* sweet drink, *dzikota.*

Drive, *kusa; usa;* hunt, *saka;* spear, *sopa;* away, *inga, tupsya;* in, *tsendera.*

Drizzle, *futika; nyakira; futifuti* or *mfutifuti; mawawa; wa.*

Drop, *ka; donta; tonta, nyonta, dondokeza, dontoka; kuka; dolika; mdonto* and *lidonto; do!*

Dropsy (?), *mbulu.*

Drum, *ng'oma;* large bass, *koka;* drum-head, *mkatsilo;* drum-stick, *mtibo, mtimbo;* drum sounding-piece, *mnaka;* drum slung across shoulders, *tsanka;* drum-beat, *gundi,* &c.—see **Beat.** Various drums, *dombe, koka, garanzi, mpiningo, nambera, mchoma, mfinta, mgaga, mpanje, mgulugulu, pango, mpangula, kvenje, chimpazaza, kapobvu, chingulugulu.* See **Ngoma.**

Drunk, be, *ledza.*

Dry, *uma;* dry up, *tera, pwa, katula; kata;* dry at fire, *ambiza;* dry water off, *kamula;* dry in sun, *nyazika;* wither, *kofoka, kofu, kabvu;* hard, *kakata, kakatala;* throat, *dalazi;* thirst, *gwa, kazula;* shrivel, *pupa;* skin, *kwindimala;* dry season, *malimwe;* dry land, *mtunda; chinyazi; chibaba.*

Duck, *baka;* wild duck, *ng'ango.*

Dun for payment, *kakamira.*

Dung, *tubsi* and *matubsi; ubve; ndlowe, utogole,* animals.

Dusk, *kwechere; kokolo* (morn, eve, clouds, &c.); *sinsiro; kwa da.*

Dust, *pfumbi;* dust off, *sansa;* beat, *kunta.*

Dwarf, dwarfish, small and firmly knit, *kancherere; kabwerere; kalusere; kambirinji; kapwata; mngungungu* and *ngungungu;* also *lusere* and *ukancherere, mcherera;* be dwarfed, *kwimbimala.*

Dwarfs, *nika* (chiefly black); red, *chezula;* dyes, *libinda, mchesulo, nkunga, kundwe.*

Dwams (Scotticè), *chipemba; kufooka, topa.*

—o—

Eagle, fish-eagle, *nkwazi;* hawk, *chuombankanga.*

Ear, *kutu;* of wheat, *ngala;* ear-ring, *ndolo.*

Early morning, *mamawa.*

Earnings, *nsapule.*

Earth, *ntaka; dote;* land, *dziko*—see also **Clay, Clod.**

Earthquake, *bingu, chibomezi.*

Easement, do, *nya, nia.*

East, *ku-mawa.*

Eat, *dia, mdiedo,* eatable, *dibwa, chidio;* in morning, *susula;* with front teeth, *kungudza;* off stalk, *puzulira;* without teeth, *mung'unya, bwambwaira, ntuntuntu;* relish only, *sinka, tsinka, nsinka;* without sauce, *sipa;* off bone, *kabvula;* fast, *de de de;* with rust, *kungudzika;* into holes, *fumbwa.*

Eaves, *matsa; mataya.*

Ebony tree, *pingo* and *mpingo.*

Echo, *namalowe.*

Eddy, *kwekwe.*

Edge, *mcheu; mpepete; mkao* and *nkao; mguma; mbali; bao* (of *matete* cloth); *uji* (of knife); *tsetse* (of precipice).

Eel, *mkunga* and *nkunga.*

Egg, *dzira; maika.*

Eland, *nchefu.*

Elastic, be, *tamuka.*

Elbow, *chigonogono; chikongono.*

Elder brother, *mnjirache;* also sister of sister.

Electric eel, *nyesi.*

Elephant, *njovu;* small, *kambirinji;* without tusks, *nyungwa;* trap, *chere.*

Elephantiasis, *machinjiri.*

Elsewhere, *mwina, kwina.*

Embarrassed, be, *kungwa.*

Embrace (conjugal), *funkata, fukata.*

Embryo, *mluza; mabsulu; lilusa.*

ganga.

Endure, *pira* or *pila; pima riza;* endurance, *mapirira.*

Enemy, *amaliwongo* (plu.)

Energy, *kangalala, -ama, gangalama.*

Engagement, pledge, *chikole.*

Enlarge, *futuka; fumula; wesula.*

Enough, *kwana;* going all r *ntupsya.*

Entangle, *kolana; pomboza; mboneza; sokonekera; bvinganika*

Enter, *lowa; pita; gwibidi, gwidimira; malowero.*

Entertain, *sangula; dauza.*

Entreat, *pemba, pembedza.*

Envy, *njiru;* be envious, *dumb*

Epidemic, *chikuku* and others.

Equal, *kwana,* &c.; *malinga; n*

Erect, *dzongo; poli;* of mane, *ka lala, kangalama.*

Eruption, *mbulo, libuka,* med.

Escape, *pulumuka; tawira; dzuka;* escape-hole of mice, *m mduli.*

Especially, *malinga; maka-mal*

Espouse, *toma.*

Establish, *kazika.*

Esteem, great, *kuza.*

Eunuch, *mtonga; gojo* (*vid.*)

Euphemistically, *pipiritsa.*

Evaporate, *pwera.*

Even, *ku-nga-kali*

pwata ; and others. Falls,

r, masala (vid.)
ar, be, *simbwa ;* familiarity,
chinyengo.
, gulu ; pfuko—see **Tribe.**
e, *chirala ; njala* (hunger).
s, be, *mveka ; chuka ; buka ;*
iri.
upiza ; kupu ; mkupizo.
ri ; kutari ; patari ; far away.
hirongwe.
magala ; minda (gardens).
n, *umba* (to mould).
be, *kanirira ;* holding fast,
, ka ; as bow, &c., *kakamira.*
rom food, *sala ku dia.*
, manga ; string, &c., *kola,*
ith *kolera ;* with glue, *mama-*
ow-string, *kunga ; zenga ;*
iza, mlimbo (fastener); fasten
neka.
nafuta ; be fat, *nenepa ;* of
nona ; fat-bellied, *mvyu ;*
d fat, *pvemwe, mpwemwe.*
:, tate ; atate.
n, *mkwamba ;* (old) *kono ;* two
chirundu.
e, *malemalema ;* be fatigued,
—see **Tired.**
liwongo ; chifukwa ; mfukwa ;
ed, *ntuna ;* find fault, *fukira ;*
nga.
opa ; ntentemera (shake) and
, teche teche and *tekemera ;*
ithout visible cause, *tukutwa*
nyuma ; fears, *maopaopa ;*
cowardice); *mantente ; chi-*
kawa ; dzidzi.
r, *ntenga ;* also general
tail-feathers of bird, *mzimbi ;*
, mchocholoło ; of arrow,
crest, *tsumba ;* feather head-
nyuni ; to feather arrow,

, wo-panda mpamvu ; zizira ;

lietsa ; chereza.
va ; feel for, *ambasa ; sisita ;*
the feel of sand or gravel,

, his, *mnzache ;* that fellow,

ship, *chianjano.*
, -kazi ; woman, *nkazi ;* hen,

&c., *tadzi ;* she, *msoti, mkota ;* aged, *kolo ;* feminine qualities, *chikazi.* See **Woman.**

Fence, *mpanda ;* live fence, *guta,* and *nkadze* (plant); fish-fence, *donga ;* game-fence, *chinga ;* fence round plants, *bambala.*

Ferret, *mtulu ; chikakaka* (?).

Ferry, *ambutsa ;* hire, *chabwato ; chirongwe.*

Festival, *mpwando.*

Fetch, to, *ku-dza nacho ; ku tenga ;* fetch a compass, *bendama, benda-benda.*

Fetter, *tangadza.*

Fez, *msuli* or *nsuli.*

Fibre, *nkosi* (strand); *konje,* plant with very strong fibre.

Fiddle, *mngoli.*

Fierce, be, *kalipa ; zandama, zanama ; gamba ; zaza ;* fierceness, *ukali ;* fierce thing, *chimkali ;* look, *mapokopoko, ku tuzula.*

Fig, *mkuyu* (tree); *nkuyu* (fruit).

Fight, *nkondo* (war); *ndeo* (strife); fight together, *menyana, gazana, pandana ;* fight fiercely, *sitana ; unda ;* &c., &c.

File, *tupa ;* to file, *kwechesa ; kwichisa, kwichi ;* file teeth, *anga* (notch).

Fill, *dzala ; dzaza ; sasita* (flour, &c.); make full, *eza.* See **Full.**

Film, *kungu.*

Filth, *ubvundo ; ubve ; udio ; litsilo* (on body).

Fin, *chirimba.*

Find, *peza ; tola ; koma ; kumika, kumi.*

Fine, be, *koma ; kaso* (beauty); be small, fine, *nyakata ;* fine rain, *chiwawa.* See **Drizzle.**

Finger, *chala*—see; little finger, *kanense.*

Finish, *marisa ; ta, tera ; tsiriza ;* finish and work off or let go, *sudzula ;* finish off, *soloka ;* close up, *tsekereza ;* consume, *lala ;* finished, *pe ! te !* also *psiti ;* finishing, *mtero, matero.*

Fire, *moto ;* set fire to, *atsa, koleza,* &c.; firewood, *nkuni ;* fireplace, *mkumbaliro ;* fire-stick, *mpeko ;* to fire a gun, *gundumula, timba, tibula, omba, mfuti ;* firing off, *kafulidwe, toh ! pi ! tu !* to fire the bush, *tenta chiri.* Fire-fly, *chipanipani* or *chimpanipani.*

Firm, be, *limba ; gang'a ; gagalala ; dzandza ; kalambala ; tunduza* (resist firmly) ; *kwingimala* (firm and stout) ; *nzanda, nga, ga, gwa, kwi, nji, ndi, nde, nja* (binding firmly), *mba, chili* (firmly encircling).

Firmament, *pa-mlengalenga, kogolo, nenere, tambo.*

First, *amba* (begin) ; *tsogolo* (before) ; first-born, *mwana-wa-mafuta, mwana-wa-chisamba ;* first taste, *somola, lawa.*

Fish, *nsomba ;* catch fish, *edza,* also *sodza ;* fish-fence, *bvero, donga ;* trap, *bio ;* basket-trap, *mono ;* fish-spear, *momba* or *muomba, chikolongwe*—see **Spear** ; hook, *mbedza, mpala* (large) ; net, *chabvi, ukonde ;* fishing-rod, *mtepa ;* fish-smell, *lvumba ;* fish-tail, *chipsepse* — see **Nsomba.** Fish-eagle, *nkwazi.*

Fissures, *pi pi !* See **Crack.**

Fist, *nkonya ; chikonde ; soko,* blow ; front knuckles, *nchinku.*

Fit, be, *enera ; nga* (like)—*vid.*

Fix, *pana, panika,* between. See **Fasten.**

Flag, *mbendera.*

Flame, *kwiri ; chirangali.*

Flap, *badika, chibadi ;* to flap about, *pupa ;* as with a fan, *kupiza ; kupuza ;* flapping in the air, *kapakapa.*

Flash, *psetima ; pse ! psye !* See also **Shine.**

Flat, be, *dikama, dika ; tasama, tasa ; tiwama, tiwa ;* be level, *tera ;* press flat, *teza ; tewama ; gwa* (fall) ; flat and open, of a vessel, *sadama ;* flats, *matasatasa, mativatiwa, ntiwa,* flat land, *mnanzi ;* flat sides, *pampaale, banti, panti* (*ku panta*) ; flat rock, *tantwe ;* flat board, *chimbira ;* flat, *pata, cha, tya tya tya ; pusu* and *pusuka* (of grass), as *wanda ; kusu, kwankwa, kang'ang'a* (dead) ; be flattened, *takalala.*

Flatter, *diepetsera.*

Flatulence, *tupwe.*

Flaw in iron, *ntenya.*

Flay, *sadzula,* &c.

Flea, *ukuku ; utitiri.*

Flee, *tawa.*

Flesh, *nyama ; mnofu ; chankwiru* (meat) ; *tupi* (body).

Flexible, be, *tepa* ; *tifuka, tifu* ; *tepula, tepu ; lopa* (*nsaru ya lopa*) ; *kotu kotu ; bveru* (wavy) ; *fewa ; oloa* (soft).

Flight, *mataviro ;* of bird, *purrr.*

Flintlock, *mtalanje ;* flint for gun, simply *mwala.*

Flirtation, *chasa.*

Float, *andama ; beruka ;* gather on top, *engeza ;* a float in fishing, *kafumbvu ;* float for fowls, *zikwerezo ;* floating, *yanda ;* floating plant (spec.), *chiruru ;* flottage, *ziandamo.*

Flock, *kuga ; kamu,* &c.

Flog, *kwapula.*

Flood, *chigumula* (carrying down) ; *nsasa,* spreading.

Floor, *pansi* (below).

Flour, *ufa ;* flour-water, *ntimbvi, msunje.*

Flow, *enda.*

Flower, *duwa ;* flower of hemp, *kanduwa ;* flower-bird, *namtsadzande,* &c.

Fluctuate, lap, *gabvira.*

Fluffy, teased-out cloth or bark, *mabvubwa, lifusu.*

Flute, *chitoliro, chipyoliro.*

Flutter, *kapakapa ; papa, papara ;* flutter down, *pepeyuka ;* of heart, *supuka, supu.*

Fly, *uluka ;* as sparks, *tamuka ;* a fly, *nchenche ;* lion-fly, *kango ;* honey-fly, *pasi, tongole ;* fly that lays *mputsi* worm, *unyamputsi.*

Foam, *tobvu.*

Fog, *nkungu.*

Fold, *pinda ; pinya ;* fold up, aside, *kundula ;* fold arms, *pikiza, kumata ;* wings, *kuma ;* fold across, *pingasa ;* folding, *mfunya, pindi.* A fold for flocks, *kola.*

Foliage, be full in, *pomba ;* of grains, *kondwa ;* creepers, *anga,* &c.

Follow, *tsata ; londa ;* follow up, *londola ;* follow after, *kwala ;* follow close, *ndodza, ndondodza ; ndo ;* at distance, *kumpira ;* one after another, *ngondima ;* following, *malondalonda.*

Folly, *tsiru ; tsedwe ; udalu* (unnatural) ; *mbuli ; uchirekwa ; ku pusa.*

Foolish, be, *pusa ; siruka ; pulukira ; pololera, polopoteka ; dzedzeduka ; simbwa ; lamwa* (*vid.*) ; foolhardiness, *nsunga, mapumdi.*

pazi; commonly *mwendo*
ootprint, *takadzo.*
chifukwa (because); *kwa* or
. (for); do for, *-era,* mood of
), *-ira,* &c.
d, *letsa; sumulula.*
, *mpamvu;* force through, *pa-*
take by force, *tonda, tondeza;*
do or to go, *pfupfuluka.*
ambuka; oloka.
ead, *mpumi, chipumi.*
(blacksmith's), *chipala.*
t, *iwala;* forgetfulness, *chifa-*
nd *ufamtima, chiiwalo.*
ve, *kululukira.*
of tree, *panda.*
, *mapangidwe.*
ne, *mwai;* be fortunate, *dala.*
rds, *mtsogolo; champumi;*
ba.
r-mother, *machewana; mlera.*
udio, &c.; to make water
vula.
d by the way, *ntodwa.*
h day, *mtondo.*
nkuku; with ruffled feathers,
; with short legs, *kambwata,*
vata.
ukandwe.
nents, *nswanswa*—see **Crumbs**;
t of pot, *pale.*
e, *mbwalizo.*
be, *fulula;* freedom, *ufulu,*
freeman, *mfulu;* freely, *ulu-*
e.
ent coming, *kodokodo; zolo-*
e accustomed); crowded, *pi-*
iringu.
, *-wisi* (green); *tsopano* (new).
d, *bwenzi; samwali* and *tsa-*
mbale; mlemu; nkweni; mko-
lamu; friendship, *chibwenzi,*
chikonzi; make friendship,
chibwenzi. Friendlessness,
.
ten, *opetsa.*
e, *mponje;* make a fringe,
; *kua nyenje.*
chule; large, *tesi;* long-
zonde; mwana-wa-mpambe,
frog.
, *kwa,* &c.
, *tsogolo;* (*ku*) *mimba; ku*
front teeth, *pandu;* put in
sogoza.

Froth, *tolvu; pobvu; malobvu;* spittle, *mate.*

Frown, *ntsinya;* to frown, *ku gwa tsinya.*

Fruit, *chibalo; chipatso;* fruit-stone, *mpulumo.*

Fry, *kazinga; tsotsorotsa;* frying fat, *tsaka.*

Fuff, *fofololo.*

Fugitive, *wo-tenga.*

Full, of *ufa,* &c., *pa, ba, mbu, fu, tolowa;* of water, *gaba, nde, ndende-nde* (brimful), *nsendende, memenere, mere-mere;* basket with beans, nuts, &c., *wa;* full of people, *ti, po;* full of things, *to;* tight, as full bag, *gugurr;* full-bellied, *pwemwe, kumwe, temwe;* full-grown plants, *gadu gadu;* also *kalambala;* be full tight, *ku njunja, kwa, tezi;* to fill, *ku dzala;* be many, much, *churuka.*

Fun, *pwete; jenje; ku-sewera; ku-sekera.*

Fungus, species of, *boa; kanyenda; ng'oma-ya-kalulu; kutu-la-kamba; kachofu; ndiakamba; tale; mwanku-ngu; nsongambvi; nyonzwe; mbuzi-churu.*

Funnel, *kafambira.*

Fur, *ubwea.*

Furnace, *ng'anjo.*

Furrow, *mchera.*

Further on, go, *pitirira.*

—o—

Gad-fly, *mzaza.*

Gag, *puwa;* a gag, *ndende,* also *nkwinchi.*

Gait, *mu-* or *maendedwe.*

Gallantry, *chasa* (*vid*).

Game, *ku sewera, masewera* — see **Sewera**; *mchombwe, nsuwo,* &c. Game (hunting), *nyama.*

Gap, *chipata; mpata; danga;* gaps, *nyalangazi.* See **Interstices.**

Gape, *yasama, yasa; asama.*

Garden, *munda; mgunda; magala;* old, *tsala;* fresh, *mpanje;* small, *chigunda;* garden-patch, *chilele.*

Gargle, *kuchamitsa.*

Gasp, *ntuntuli; chipupumoyo.*

Gather, *sonka* (assemble), *sonkana; tunda* (war, &c.), and *jia; kundika,*

kunka (grain, &c.); *vunya*; *punga* (herbs); *kungula* (gather off, harvest, &c.); *psera* (sweep together); *ola* (gather away); *kwe*, *psye*, *pse*, *bona* (gathering at a mourning); *ujidwe*, gathering for war; gather up, *kwinyiza*; gather and take away, *kokola*.

Generous, *wo-patsa*; *wo-mveka*.

Gentle, be, *fatsa*; *fewa*; *fulika*; *lula*; also *lera*; *ge!* gentleness, *chirere*, *mlere*.

Get, *tenga*; *gwira* (hold); get out of, *psantuka*; get up, *dzuka*; get fast away, *psyalanga*; get off, *pudzuka*, *pudzumuka*; escape, *pulumuka*.

Ghost, *mzukwa*; *amanda*.

Giddy, be, *tenguka*; giddiness, *chizungulire*.

Gift, *mtulo*; *mpatso*; *chaufulu*; *chaulere*.

Gills, *malaka*.

Ginger, *chikasu*; touch 'gingerly,' *nyaika*.

Girdle, *lamba*. See **Belt**.

Girl, *namwali*; little girl, *butu*; *katsimba*; girl's house, *tsimba*; *mtsikana*.

Give, *patsa*; *ninka*; *pereka*; give for nothing or as a prize, *fupa*; give another to sell for one, *daiza*; give enough, *fitsa*.

Gizzard, *ntutumbwa*.

Glad, be, *sekera*; *kondwera*; *tsangalala*. Gladness, *sangala*; *chimwemwe*.

Glade, *dambo*.

Gladiolus, *pombo*.

Glance, quick glance, *chenjera*; to glance or swerve off, *tadza*, *sembereka* and *tsembereka*, *tsemba*.

Glare, of eyes, *tong'ola*, *tong'o*; *tonola*; *tuzula*, &c.

Glass, *kaliloli*.

Gleam, *chezima*; *panima*; *twanima*; *twa*; a gleam, *ng'ali*, and *mngali*, *mwenje*. See **Shine**.

Gleam, *palasa nkolokwa*.

Glen, *tipwa*.

Glide, *nyesera*; *nyerereka*; a gliding line, *tawa*.

Glitter, *ng'anima*; *ng'anizira*; *walima*; *penima*; with *chezi*, *wali*, *peni*, *ng'ani*. See **Shine**.

Glue, *chika*; *chinanda*; *uliroliro*; *manandi*; be gluey, *nanda*; *lenda*; gluey substance, *ulenda*.

Glutton, *mpompo*; *chimbombo*; gluttony, *madiadia*.

Gnash, teeth, *tafuna*.

Gnaw, *checheta*; *chetula*, *chetu*; *bubudula*, *bubudu*; *kukukuta*, *kukutu*; *kungudza*, *kungudzula*; *chodo*, *puputu*; *puputi*; *kabvu*.

Gnu, *nyumbu*.

Go, *muka*, *mka* or *nka*; *enda*; go away, *choka*; go on, *pita*; go in, *lowa*; go back, *bwera*; go before, *tsogola*; go after, *londa*, *pandula*, *tsata*; go out, *turuka*; go on, *tsrula*; go forth, *tundula*; go round, *kwetera*; go away (lost), *mwala*; go back a little, *fumula*; go down stream, *sinduka*; go about, *tandala*; go to walk, *enda-enda*; go quickly out, *psanga*, *psaluka*; go forth to one's hurt, *sembuka*; go off (trap), *fumba*; going from place to place, *chala chala*; going where not wanted, *matsandi*; go, *kweye*, *tiye*, *tie*.

Goad, *tosa*; a goad, *mtoso*.

Goat, *mbuzi*; *gogo*; *kaboko* (*vid*).

God, *Mulungu*, *Lezi*, *Mpambe*, *Chista*, names given to God from natural phenomena, just as persons are named from attributes (the natives do not grudge individuality); not attributes put for God, nor powers of nature exalted into God, but God Himself, chiefly called Mulungu, spoken about and thought of as characteristic, personal, and active. The chiefs have several names, and the mode of naming outside objects such even as Europeans (more remote from their thoughts than God) shows the groundwork for the naming of the Divine Being.

Gold, *chikudu*; *ndalama-zo-fiira*.

Gong, *lupaso*.

Good, *bwino*; *ku-koma*; *ku-lama* (not eaten or broken); goodness, *ukoma*. Goodwill, added to a bargain, *malenze*. Good-bye, *tzazika*.

Goose-flesh, *nsungu*.

Gorge (a pass), *mpata*, also *pakugwa*.

Gossip, *manenanena*; *za-m'kamwa-m'kamwa*—see **Kamwa**.

Gourd, *chiko* (cup); *guda* (quiver, jar); *chipfulu*, and *chifulu*, *mfulu* (large round jar, no handles); *mpo-*

nda (small, rattles); *ngawa;* and others.

Grain, *mapira, chimanga, mchewere,* &c., see. A grain, *dede; diso, maso;* grains of maize ready for pounding, *tsokwe;* grain-store, *nkokwe.*

Grand, *-kulu; tatao; ku-pambana.*

Grandchild, *mdzukulu.*

Grandfather, *mbuye.*

Grapple, *kanganira; gwirana.*

Grasp, *kanganira, kakamira, umirira; gwira.*

Grass, *udzu, maudzu;* tall grass, *tindi;* village grass, *kansinsi;* falling into grass, *soka,* also sow in grass, *sokamika;* fresh grass, *msipu;* river grass, *dumvi;* for thatching, &c., *tsekera;* for salt, *chedza;* bunch of, *chikosi;* bracelet, *chisangwi;* trodden down, *mande;* unburnt grass, *chilala, mambala, limbala.* See article **Udzu.**

Grasshopper, *dzomba;* small, *chitete;* large red (emperor), *chiwala; iwalangulu.*

Grateful, be, *simba.*

Grave, *manda* and *muanda.*

Gravel, *nsokolowe;* be gravelly, *tsokoya.*

Gravy, *msuzi.*

Graze, as bullet, *tsetsula,* =*tse; pfeula, pfemba, pfe; psya, psa, pya; sembereka.* Graze cattle, *dietsa, busa.*

Great, *-kulu; tatao.*

Greed, *umpombo; udiadia* or *madiadia,* gluttony; *unku; ng'ona-ng'ona;* greedy person, *mpombo, nkafi; ng'una;* be greedy, *susuka, kulidwa* (selfish), *mana* (hard), *lusa* (greedy of).

Green, *-wisi;* greenness, *muwisi, liwisi,* &c., *likuwi;* greenness of youth, *ndolo* (*ku-dolola*); green maize, *mondokwa,* green nuts, beans, *ndolo* and *nkonje;* green grass, *msipu,* also with *wisi,* the colour green.

Greet, *sadzikana,* or *tsazikana* (farewell); *lankulana* (meeting); *moni,* &c.; greetings, *chanza.*

Grey hair, *imfi; imvi.*

Grief (leanness), *chinani.* Grieve, *dandaula, unguluma; dukidwa mtima;* to vex, *tula, zanga, sautsa;* grieving, *kadandaulidwe; wirula.*

Grind, *pera;* grinding, *pfu pfu!*

Grip, *gwira;* with tongs, &c., *pana; fumbata; nama,* gripping.

Gristle, *chicherechere.*

Gritty, *tsecherewe;* be gritty, *tsokoyoka.*

Groan, *bula; zuma,* and *dzuma;* under a burden, *chima.*

Grooving, *mbo; chemba.*

Grope, *fufuza; ambasa; tantaniza; papasa;* groping, *gumi gumi.*

Ground, *ntaka; dote; pansi* (on the ground); ground-nuts, *ntedza* (green, *manduwi,* and *mandolo*); also *nzama.*

Grow, *kula;* grow to maturity, *sinkuka;* grow up, *sunza, sunzula;* also *sonjola;* grow up quickly, *solomuka, solomu;* of child, *kamba;* grow old, *kalamba.* Growth of hair, *chisumo;* white growth on skin, *mamba.*

Growl, *tuluma; ntulu.*

Grudge, *mana.*

Gruel, *pala; palala;* sweet beer, *chiperepere.*

Grumble, *ng'ung'uza; nyenyalira; nyanyala; dungula, dungulula; dandaula.*

Guana, *mng'anzi.*

Guard, *chinjika; teteza; sunga;* remove guard, *chinjikula;* with medicine, *tsirika.*

Guess, *lota;* a guess, *mwambi.*

Guide, *perekeza.*

Guinea-fowl, *nkanga; nkawena.*

Gullet, *nkuiko; kolingo.*

Gum, *maliroliro; ulimbo; chinanga; chikano.*

Gums, *nkama,* and *ngama;* with no teeth, *nguluzuma.*

Gun, *mfuti;* short, *kambula;* long, *ntalanje;* gun-barrel, *mluli.* See **Mfuti.**

Gurgle in swallowing, *kakachira.*

—o—

Habit, *chizolowezi.*

Hack, *dzadzada; gagada;* hacks, *zagade;* hacking, *chi-,* and *ugagada.*

Had it not been for, *seli* (*sa-li*).

Hail, *matalala;* one, *talala; matalira.*

Hair, *tsitsi;* sometimes *ubwea;* hair-cutting, *chimeto, chidede, chicheche, mpala* (all off), *mjenjemero, nkodobola;* fresh, *nsimu;* cut in patches, *kodobola;* hair small and strong, *kambidza.*

Half, *teka* (half-cup); half-cooked, *pima*; half-full, *tika*, *tikama*, *titika*; half-red, *tunduwira*, *tumbirira*; half-extended wings, *papalala*; half *mpimbi* (measure).

Hammer, *komera* (hammer in); *goma*; *gunda* (bark-cloth); *panta* (hammer out); *sula* (metal); a hammer, *nyundo* (from *gunda*).

Hand, *dzanja*. Hand over, *pereka*. Handful, of thread, *nsama*; of cotton, *mazwezwe*.

Handkerchief, *lenso*, *mlenso*.

Handle, of knife, *chikumbu*; of cup, *mkobo*; *makwerekwere* (handles), *makutu*; handling, *chimanjamanja*.

Handsome, be, *koma*; *ching'anda*; *kongola*; *kaso*.

Hang, *pachika*; up, *kwekamika*, *kweka*; *manika*; hanging down, *nkota* (*ku-gwa nkota*, to hang the head), also *zholi*; all round about, *kwerepeta*, *kwerepete*; hanging mane, *yalaya*; hang over, *kobama*, *koba*; loose, *tendebsya*.

Hank of thread, *mtapo*.

Hansel, a pot, *zindula*. See *somola*, *lawa*.

Happen, *gwa*.

Happy, be, *sangalala*; *kondwera*, *sekera*, &c.; happiness, *chimwemwe*.

Harass, *lemia*. See **Annoy**, &c.

Harbour, *doko*; *chikombero*.

Hard, be, *uma* (also dry); *limba* (firm); *bvuta* (difficult); *kanga*, *kakala*; *kakata*; *pimbidzala* (hardened); *wamba* (by fire); *talala* (oppressive); *mana* (stingy); hard belly, *gugululu*; hard, *chang'alanga*, *ga*, *pi*, *gwa* (of throat); hardness, *chikulukutu* (*vid.*); hard-breathing, *kololozi*, *mpumu*; uncooked, *mbaliwali*: *ku-uma* can be used coextensively with 'hard' in English.

Hartebeest, *ngondo*.

Haste, make, *mangupa*; *fulumira*; *banza*; *kangaza*; *pampuka*, *pampu* (of excitement); haste, *changu*, *chikadzakadza*, *pambu*; speed, *liwilo*. See **Hurry**.

Hat, *chapeu*, and *chipeu*, *chipewa*.

Hatch, *fungamira*; *bwatamira* (sit).

Hate, *da*; each other, *dana*; hatred, *ndeu*, *chidano*, and *udano*.

Haunts, *bindi*.

Have, *kala nacho* (*nalo*, &c.); *nacho*; &c.

Hawk, *nankabai*; *chimpangwi wombankanga* (large); *perepetu kozi* (small); *kapakapa*.

He, *iye*; *a-*; he-goat, *tonde* (male), *mpongo*; he himself, *yeb mwe*, &c.

Head, *mtu*, and *mutu*; *pa-* back of, *chankongo*; long head, *ngo*; headache, *ching'alula*; man, *mbiri*, *mkulu*, *mwini-mudzi rembwe*; -ship, *umbili*; head-(*luinga*, *mnyoni* (feathers); head- *nsangamtu*; head-wife, *ku t* head of grain, *ngale*, *ngalale*, (millet); head of boil, *nguma*.

Heal, *chira*; *pola* (wound); over, *polerera*; heal over top, *fu pukusa*, *tukusa*.

Heap, *unjika*, *unga*; *tundu* together, *kusa*, *kokola*; *sanjika* up); a heap, *mulu*, *mbua*, *t nsuo*, *tutu*; *matumba*, *matutu* (l mounds); heaped, *tololo*, *tolo*.

Hear, *mva*, *mvera*; be heard, *ma*; *mveka*.

Heart, *mtima*; without heart *doloka*, *chifantima*; hearty, *fum* games), *konda*.

Heat, *moto* (fire, hot); intern *ku*, *bebe*; *tu*; *mafundi*; to heat, *pitsa*.

Heavens, *tambo*; *kumwamba*, *nere*, *kogolo*.

Heavy, be, *lema*, *lemera*; bi *ng'ena*, *neng'ene*; *ndoyama*, *n* heavy with sleep, *guntira*, *sinzir* See **Tired**.

Heed, *samala*; *labada*; pa heed, *pulupudza*.

Heel, *chidende*, *chitende*, and *ch nde*; sitting on heels, *manyun masuswa*, *nyunyuma*.

Heigh-ho, *heya*.

Height, *tawa*; *mtali*; *dzulu*.

Helm, *tsichiro*; helmsman, *ma*

Helmet, *chikopia*.

Help, *tandiza*; *tangata*; *che pokola*; help to carry, *tengeza*; to, often the causative of the helping (*nsima*), *mtanda*.

Helve, *chikumbu*; *mtengo*.

Hem, *pindila*; *banyira*; *gun* miniko; *gwinzira*; *kwidziru*, *kwi*

kwizira, kudzira; kua; a hem, *mchen,* &c.

Hen, *nkuku; tadzi* (*la nkuku*).

Hen-house, *tanga; chipwere.*

Her, *iye, m'* (objective).

Herald, *lalika; mlalika.*

Herb, *mpobvu.*

Herd, *busa; kusa;* a herd, *kamu, kuga,* &c.

Here, *apa; pano; kuno;* in here, *umu; lino,* &c.; *pompa;* here and there, *nsompera-nsompera, ntoleka, gumi-gumi* (as blind man); *ndala-ndala* (running); *dwache dwache,* &c.

Hernia, *tong'ola; ndumu.*

Hero, *kaboko; nkabvu; mpandu,* &c.

Hew, *lika.*

Hiccough, *chidikwidikwi; nchiruchiru* and *chirichiru; ku-dikwira;* also *gwiko, gwikira,* &c.

Hide, *bisa; miza; zembeza; tsengeza* (something behind); *sachiriza* (in one's hand); *sokamika* (in grass); be hid, *bisala, bisama;* hide and seek, *bisalirana;* hiding, *kwi! upsyalangyo.* A hide, *chikopa; mkupo; chikulwo.*

High, be, *tali; tanimpa.*

Hill, *piri; chitunda.*

Hinder, *letsa; sumulula; pinika; chenjeneka.*

Hippopotamus, *mvu;* young, *chiranga;* trap, *chera;* fly, *mpese.*

His, *chache,* &c.

Hit, *koma; goma; menya; kudula; kung'unta; kupudza;* hit without force, *nzundula, nzunzunda; chinja; lasa,* with arrow, bullet, &c., wound; hitting, *ku, gu, pi, je* (stone, or bone, with arrow); *pebvi* (bullet), *wi* (**i*), *dzwa.*

Hitch up, *kwecheza, kweche.*

Ho (breathing), *ho.*

Hoard, *kundika; kumbula.*

Hoarse, be, *sasa.*

Hobbled, be, *tangadza,* ma- and *ntangadza.*

Hoe, *lima;* lightly, *sosa;* round, *lambula;* surface, *kusa;* here and there, *sosola;* where bush is scant, *fumba;* hoe up a patch, *fumpa, putula* (also a hard place); hoe away clods, *gumpula;* hoeing, *malimalima;* a hoeing, *dima;* a strip, *mchocho;* surface, *che;* a hoe, *kasu;* old hoe, *msichiri;* large, *mdzedze;* wooden, *goo, hoo,* and *chigoo.*

Hog, *njiri.*

Hold, *gwira;* hold fast, *kakamira, kakatamira, umirira, pamba;* holding fast, *ka, gwi.*

Hole, *una* (*mbewa*); *nkwimba* (in tree, *gondwa, njoka; dzimba,* very large); *mpaka, mpako* (in tree); *mpanda* (in tree); *panga* (in rock); *mkapa* (under a bank, crocodile, &c.); *mwawa* (ant-hill); *muna, mina* (*mbewa*); *chinkunu* (*chiswe*); *dzenje,* a pit or hole dug; hole or nest, *fuga;* nest of mice, *masa; mala;* hole in cloth, &c., *chidoo, chipoo, chiboo; maboo;* gap, *chipata;* in fence, *nkalo;* gap in tooth, *mpenya;* through grass, *mleka; mpanda* is used for pipe or reed; *panga,* for den, rabbit's hole, &c.; *nkwimba,* for bees.

Hollow, *dzodzobola* (out); *tendeula* (round); *fenkuka* (be hollow inside); *goba* (adze out); *kalima* (hollow stomach); *boba* (cheeks); a hollow (dell), *tipwa; mpawa;* hollow fruit, *chipwafu;* bank, *ngwalo; bo! fenku!*

Homage, do, *lamba; gonja.*

Home, *kwatu, kwanu, kwao; banja;* home-born, *mbadwa;* drive 'home,' *tiba;* 'come home' to one, *kolera mtima.*

Honey, *uchi* or *njuchi;* honey-fly, *tongole, pasi;* what is on the bee thighs, *nsinda;* honey-guide, *nsadzu.*

Honour, *lemekeza; kuza; chimbikiza;* noun, *chilemerezi.*

Hoof, *podo; pondo; chibodogolo* and *chipodogolo; chigabadiko.*

Hook, *kowa; kweka, kwekamika; kola;* a hook, *nkowe;* fish-hook, *mbedza.*

Hoop, *chidondo.*

Hop, *njonja;* hopping, *njomingo.*

Hope, *lingalira, ndingalira.*

Horn, *nyanga.* Hornbill, *nkakamira* (?).

Hornet, *mabvu; mabvukomola.*

Horse, *kavalo.*

Hospitable, be, *pota; danza.*

Hot, be, *tenta;* inside, *tukumira, tukutira;* bore with hot iron, *psedereza.*

Hough, *katsindo.*

House, *nyumba;* banja; tsana.

(wife's); square, *ngome;* little houses, *masanje;* in ceremony, *ndagala;* left by death, *masie;* small hut, *nyumba ya garu;* boys' house, *msuo;* girls' house, *tsimba;* confinement, *chikuta.* Household, *mbumba;* (also *banja, tsanu, vid.*); household utensils, *katundu.*

Hover, *tambatamba; kapakapa; uluka-uluka.*

How, *bwanji;* how about? *nanga;* how many? *-ngati;* how (say), *tani.*

However, *koma; tsono (vid.)*

Howl, *ua; buula; gumira; chibuulo.*

Huch! *tingo.*

Huge, (za) *tatao.*

Hum, *bua; boma; bvoma;* humming, *chibumo, chibumiro.*

Humble, be, *fatsa.*

Hump, *mundu;* *manunda; dundumuli;* be humped up, *tulumba.*

Hunch up one's shoulders, *tubvumuka.*

Hundred, *dzana.*

Hunger, *njala.*

Hunt, *saka; sodza;* a hunt, *buwa;* hunter, *nsodzi, chipalu;* hippo-hunter, *mkombwe*—see also **Skill**; hunting-dog (wild), *binzi.*

Hurdle, *chika; mbwalizo; makangala.*

Hurry—see **Haste**; *tamanga; sadiza-ku; kangaza,* urge; *tunduwira,* haste to marry.

Hurt, *pweteka;* greatly, *tula; bvulaza* (wound); *lasa,* hurtful insect, &c., *kalombo;* be painful, *wawa,* &c.

Hush, *susuza.*

Husk, *koko, makoko; madea, gaga;* grains with husk adhering, *nkusu, li-* and *mankusu, nkufi* and *mankufi; koa;* take off husk, *senda, koola, sadzula,* &c.

Hut, *nyumba;* temporary, *tsasa, masasa*—see **House.**

Hyena, *fisi; ndimbandiani; tsekandimpinde.* There are other names for the hyena, as also for other beasts of prey.

Hymn, *nyimbo.*

—o—

I, *ine, ndi-.*

Ichneumon, *nyenga;* ichneumon-fly, *mbembereze.*

Idiot, *tsedwe*—see **Mad.**

Idle, *wenge-wenge;* idleness, *ulesi.*

Idol, *chitunzitunzi.*

If, *ngati; nkana; nkati; nkasa kuti; u-ka-ti,* &c. (*vid.*); *nkani; kapena; kala*—see.

Ignorant, be, *pulikira.*

Ill, be, *dwala.* Ill-luck, *tsoka;* ill (bad), *ipa, udio.*

Illumine, *yeretsa.*

Illustrate, *faniza; danza.*

Ill-will, *njiru.*

Image, *chidanzo; chitunzitunzi.*

Imagine, *lingalira.*

Imbecile, *chitsiru.*

Imitate, *tsanza.*

Immature, be, *pumbwa; puzwa; polota, polozwa; ntema.*

Immense, *tatao.*

Immerse, *biza; bi! mbi!*

Impale, *someka ku tsonga.*

Impatience, *duku.*

Impede, *chenjeneka; chedwetsa* (delay).

Imperative, *i-, ta* (*q.v.*), and simple verb.

Impertinence, *upongwe.*

Impious, *mpwayo; chimtuku.*

Implore, *pembedza; gwira myendo.*

Imply, *pitiriza.*

Impossible, be, *ku-sa-ta,* or *teka.*

Improve, *konza-.*

Impudence, *chimtukutuku.*

In, *mu; m'; momwe*—see **Mu.**

Inattentive, be, *dzedzeduka.*

Incentive—see **Incite.**

Incite, *sonchera; tukusa; kwapula; pampula.*

Incline, *pendama; tadzama.*

Income, vulg. med., *mabuka.*

Increase, *kula; tunda* (numbers, or strength); *lama* (as cattle, &c.); *chiruka* (be many); *chinyiza* (add to); *nyeta, nyeka* (of sore).

Incurve, *funga.*

Indeed, *-tu; indetu; -di; bas; mati.*

Indian hemp, *chamba.*

Indifference, *mpwayo; wo-sa-samala; nsunga; ku simbwa.*

Indigestion, *mchedwe.*

Indistinct, *zia.*

Individual, *iye-iye.*
Indoors, keep, *fisa; bindikiza, bindi.*
Infant, *kanda.*
Inform, *taula, uza.*
Ink, *tinte.*
Inner wall of hut, *tala; mnyendo.*
Innocent, prove, *sangula; samba.*
Inquire, *funsa.*
Insane, be, *aluka;* insanity, *tsedwe, chitsiru,* &c.
Insect, *ntete; kalombo; mbeu.*
Insert, *someka;* sting, *nyera.*
Inside, *m'kati, pakati; m'bwalo;* inside of roof, *nsodzi.*
Insipid, be, *suluka, siruka; zizira.*
Insolence, *dumbo; punzo; mwano; chipongwe; ku nyonya.*
Instinct, *ndota.*
Instruct, *eruza; fotokoza; pfunzitsa* (teach); *langa* (also punish); instruction, *mwambo, chilango;* instructor, *tsamwambo, namkungwi* (at ceremonies).
Insult, *pyopyolola; lalata; punsa;* an insult, *msobwe, mlalato.*
Intent, be, *folelera;* intent following game, *u-* and *makanganjiri, makanganyama;* look intently, *chigaga, dwi.*
Intention, *dala; lubvu.*
Intercept, *tsekereza.*
Interlace, *pika, pikirika; bika;* interlacing, *made.*
Interpret, *nenera.*
Interrogative, *kodi? ko?*
Interrupt, *dula mau.*
Interspace, *kangalama; ntalanga,* spaces.
Intersperse, *pakiza, -ana.*
Interstices, *nyangalazi;* make with, *pangala.*
Intertwine, *pika, pichirika; kokeza; kolana; pomba; pomboneza.*
Intestine, large, *nchofu.*
Intimate, be, *folorera.*
Intractable, be, *kanga.*
Intrude, *zundira;* one who intrudes, *mzundi.*
Intrust, *kulupirira; pereka* (give).
Invade, *tsira nkondo.*
Invent stories, *nang'amula; lakatula.*
Invite, *itana.*
Ire, *mkwio.*
Iron pit, *mtapo;* sound of iron falling, *gwembere.*
Irrelevant, *pambali.*
Irrigation, *mchitsirira; matsirira.*
Is, *ndi; li; m'; n'*—see **Ndi**; is it not? *kani?*
Issue, *turuka; palapala; fulifull;* seed, children, *mbeu.*
It, *iye, chi, li, u,* &c.
Itch, *abwa; nyanya; kakata; nyerenyetsa; pfia;* itching, *pfi; ka;* the itch, *mpere;* itch bean, *chitedze.*
Ivory, *nyanga* (tusk); *njobvu* (elephant); ivory ring, *koza.*

—o—

Jar, *mbiya; mtsuko.* Jar (bird), *nandzikwi, nkuzikuzi,* and others, a variety.
Jaw, lower, *nsagwada* (angle of jaw).
Jealousy, *nsanje.*
Jeer at, *sinjirira.*
Jest, *seketsa.*
Join, *lumikiza; lumaniza;* join one's self to, *pachila, patikira;* joining, *maluma.*
Joint, *mfundo; chifunde, msukundu;* of meat, *mapalo;* of body, *malungo;* be out of joint, *guluka.*
Joke, *nang'amula; seketsa;* a joke, *kaseketsa; njete; pwete.*
Journey, *ulendo.*
Joy, *tsangala; chimwemwe; ku kondwera.*
Judge, *pungu; kazembe.*
Jug, *chigwanda; ndumu.*
Juice, *madzi; mwazi; chitononi.*
Jump, *lumpa; tumpa;* as frog, *mamata, mata;* jump about, *njutula, njutu-njutu, nju, judula, judu; du; pinimini; chigaliga;* jump out, *sontoka, kombo.*

—o—

Keel, *nzalo.*
Keep, *sunga; kundiza; kumbula;* keep on troubling, *tindisya.*
Kennel, *nyumba ya garu,* used for small hut.
Kick, *tsalima; tazima.*
Kidnap, *famba* and *fwamba.*
Kidney, *impsyo* and *mpsyo.*
Kill, *pa; kanta* (*vid.*); kill game, *sodza.*

Kiln, *makuochera.*

Kind, be, *koma mtima;* kindness, *nsisi;* kinds of, *kamu* (*makamu-makamu*); *mtundu: gulu* (*magulu-magulu*); *msau; mikuo-mikuo; mbeu-mbeu*, &c.

Kindle, *atsa aka: koleza; sonkeza; pekesa, peka*, with fire-stick; *paliza.*

Kindred, *mbumba.*

Kingdom, *mbumba* and *ufumu;* king, *mfumu*—see **Chief.**

Kingfisher, *kanchengwe*, &c.; king's dish, *tesi, nkaka*, &c.

Kiss, *psipa; psopa.*

Knead, *kanda; kandabsya; kanyangula; kanya; godobsya; godobsola.*

Knee, *bondo.*

Kneel, *gwada; gwagwada; gogoma.*

Knife, *mpeni; nkalamanja* (large); *lupanga; chikombero* (curved); planing and carving tool, *ncherero;* handle, *chikumbuko.*

Knit, *ruka:* well knit, *kanambala* —see under **Dwarf.**

Knob-carrie, *ndodo* (stick).

Knock, *goma; gunda: bunta; kunta: bomonta; pumunta; pamanta: gogoda; kukuta* (as bone on floor); against, *puntwa* (stumble), *putudwa, nzunzunda;* off, *tetula, nukula, nokola, pukulula* (dew); also *punga* (*mame*, get dew on one's person); down, *pufumula; gwetsa* (make fall); out, *gulula; omba, gompa pa mlomo* (with knuckles on the mouth); *go! gu! bu! pu* (soft)—see **Beat, Hit.**

Knot, *lunza;* of muscles, *kwemba;* tie slip-knot, *funtira;* a knot, *mfundo, chifunde, ufundu;* knot in a tree, *pudu, chifuduba, chipudugwa*, and *chipundugwa.*

Know, *dziwa;* do not know, *kaya;* knowledge, *nzeru, udziwa;* knowingly, *dala;* make known, *ladika.*

Knuckle, fist, *nkonya;* knuckle off maize, *tong'ola.*

Koodoo, *ngoma.*

—o—

Labour, *nchito; mazengo; basa.*

Lack, *panda* (be without); *sowa* (want, miss); perewera (too little).

Ladder, *makwerero;* chikwerero.

Laid, be (grass), *pusuka, pusu.*

Lair, *nkwimbwa; panga; mbuto* (place).

Lake, *tamanda;* broadened stream, *ndambanda.*

Lame, be, *punduka* (*myendo*); *dibama, chikama*, halt.

Lament, *lira; maliro.*

Lamp, *nyali* (from *wala, aka*).

Land, *dziko* (country); to land, *sulira, kokeza, kwecheza:* landing-place, *doko, chikombero;* land-slip, *chigumuchire.*

Languid, be, *topa; lezi; go go go!*

Lap, *gabvira, gabvi; katira, kati:* lap with hand, *kapwira; gabira: lapuka, lapu; lapira lapi*, tongue of flame; *teku.* The lap, *mpeko*—better, *nchafu.* Dewlap, *tebewerebwe.*

Large, be, *kula; tupa;* in body, *takata;* full, *pwempwe;* large eyes, *psyokola*—see **Great.**

Lark, *kokomola.*

Larvæ, *mbozi.*

Lash, *kwapula;* a lash, *chigoti* and *chikoti.*

Last year (*chaka*), *cha-pita.*

Laugh, *seka; kakadira, kakade, ka ka!* laugh at, *seketsa; jeda; jedetsera; sinjirira* (mock); laughter, *pwete* (fun); *jenje, chikaka* (cachinnation); *pwepwete.*

Lay, *ika; ikira* (lay eggs); *ala* (spread); *goneka;* lay upon, *popera; sanjika; pachika;* as grass, *kuwa, wanda;* lay grass flat, *salika.* Layers of curls, *mapali.*

Laziness, *ulezi; ukata; ku chedwa*, delay.

Lead, *tsogolera;* a leader, *kazembe, tsatsogolo, chirongola;* leader of, *tsa-:* leading-string, *chigologolo;* make go in front, *tsogoza.* Lead (metal), *mtobvu, chumbu.*

Leaf, *tsamba;* broad, *kwale: makwata;* boiled leaves, *terere;* leaves in water-jar, *mabviko;* maize, *makowa;* bean, *chitambe;* stem leaves, *kowa.*

Leak, *ka; nyonta; donta;* leaking, *yoyo.*

Lean, be, *onda; kua; nyolola* (sickly); *dzunda; wonde - wonde* (*onda*); leanness, *mkwale.* To lean, *edzama, -eka;* upon, *tsamira; tsama:* tadzama; press upon, *tsimbirira;* lean

over, *kusuka, pendeka, penuka, seama; chingama.*

Leap, *tumpa; lumpa; tu!* leap out, *sontoka;* as sparks, *tamuka;* landing after leap, *jigaliga.*

Learn, *pfunzira* and *punza, punzira;* learner, *mpunza;* learning, *upunzi.*

Least, *ng'ono* (little—see **Grammar**).

Leather, *chikopa;* leathern belt of any kind, *lamba.*

Leave, *sia* (abandon); *leka* (desist); *weruka* (when work over); *tsatsala; tsazika* (bid stay), *siiza;* leave food over, *ika kamba;* food left, *mkute;* leave the path, *paluka;* leave the rest, *panduka;* house left, *nyumba ya masie* (by death); be left alone, *suwa.*

Leech, *msundu.*

Lees, of oil, *posi, biya, mpsempse;* of beer, *mpima, chidikwidikwi.*

Leg, *mwendo; mpondero;* of fowl, trotter of goat, &c.; *chiboda; msongolo.*

Lemon, *lindimu.*

Lemur, *changa.*

Lend, *bwereka.*

Length, a length, *tawala; tawa; tawo;* distance, &c., *utali, kutari;* length of back, *msamba;* lengthen out, *solola, tulula; tanimpitsa.*

Leopard, *nyalugwe; njuzi,* small species; large, *chisuwi.*

Leprosy, *kate; mamasa; konye.*

Lessons, *mapunzitso.*

Let off, arrow, trap, &c., *psatula.*

Level, be, *dikama; tiwama; watama;* level, *tse tse tse, tya tya tya,* or *tia tia tia;* level along, *tanta; udikama;* make level, *wanda, watamitsa.*

Lever, *chikula, pikula;* a lever, *mpiko, mchikulo.*

Lice, *nsabwe;* eggs of, *mina.*

Lick, *seteka; nyambita; lapira.*

Lid, *mvundikiro* or *chibvundiko.*

Lie, *nama;* a lie, *bodza; namiza.* To lie down, *gona;* back, *sadama, gadama,* and *sanama; gadula, gadu;* as crocodile, *bamba;* heaped together, *tundumala;* lie without mat, *gundulira;* lie spread, *alika;* lying down, *chigonere;* as flap, *patika, pati;* as grass, *kusu;* on ground, as iron, &c., *gwenje;* on belly, *chamfufumimba;* lying well and easily, *teke.*

Life, *moyo;* *mwazi* (blood); *mlopa.*

Lift, up, *nyamula; tukula; weramula;* lift up and carry, *pitula, piti; pitsula, pitsu;* lift off, *alukula, gabadula, gambatula, nyandula, andukula;* lift to one's head, *senza;* lift down from one's head, *tula,* another's head, *tuza, tukusa;* lift and transfer, *tunsa;* lift down, *pitula.*

Light, be, *era, yera; wala* (shine); *tsanguka;* light, *mbe;* light through, *perete;* give light, *mulika, munika;* light fire, *kolera, koleza, sonka, sonkera, aka atsa, pala, paliza; kwe!* Be light, not heavy, *leruka, leru; pepuka; tukuka, -udwa;* be light-footed, *zanzuka;* lightness, *mpepu*—see **Shine,** bright.

Lightning, *njazi.*

Like, be, *nga; fana; lanza, landana, danza, tsanza* (copy); *tenga;* liken, *faniza, fanikiza, erekeza, tsatiza;* like as, *monga, ninga, ninga ngati, konga,* &c.

Limbs, *malungo; nkongono;* limb of tree, *mtambi.*

Lime, *ngombe, swakala* (eaten with tobacco); lime-shells, *ngumbwa.*

Limit, *malire* (boundary); *nsonga* (end); *matero* (finishing of land, &c.)

Limp, *chikama, chika; dibama, diba; tsimpina, tsimpi; chinkama.* Be limp, *nyongonyeka;* limp, *lipiti, ulesi.*

Line, *mzera; mfunde; mlongo* (people); *mkukuziri* and *nkukuziri; banga* (or spot); of many coming, *tawa;* many in a line, *ngondi;* in a line, *ndandanda, go go go, cha, pya pya, psa psa psa, dununu;* lining out, *undandalidwe;* lines of the lash, *mkwikwizimba;* draw a line, *lemba.*

Linger, *chedwa; zengereza; lindalinda; diza,* &c.

Link, *kola; koloweka;* be linked together, *kolana.* See **Intertwine.**

Lintel, *kotamiro* and *mkotamiro.*

Lion, *mkango;* lion's mane, *brule.*

Lip, *mlomo;* lip-ring, *pelele, ntona.*

Lisp, *chilimi.*

Listener, *kamvere.*

Little, *ng'ono;* a little, *pang'ono;* be too little, *perewera; ka-,* sing., *ti-,* plu., diminutive; *makomera,* little offered for all.

Live, stay, *kala*: life, see, *kala ndi moyo*.

Liver, *mpafa*.

Lizard, species of, *buluzi*, *nambuluzi*: *gulo*, small; *chirigwankwa*, blue; *msambulu* or *mswambulu*, large, striped, eats *tonje* cotton plant; *churuzira*; very large, *kasale*, *gondwa*, and *ng'anzi* (eaten); *mbalansenga*, small crocodile; *zenjezenje*.

Load, *katundu*; swung, *kazozo*; calico, *mtulumba*—see **Burden**. To load a gun, *sopera*, *panga*; to load a canoe, *pakiza*.

Lock, *funga*; a lock, *mfungulo*; locking threads in weaving, *ufungo*.

Locust, *dzombe*.

Loft, *tsanja*; *dzulu*.

Log, *chikuni*; *chitsiya*; *chigo* (?).

Loins, *makalo*; loin-cloth, *tewera*, *mpindo*.

Loiter, *zengereza*.

Lonely, be, *suwa*; *dwi!*

Long, be, *talika*; *tanimpa*; *tawalika*; long ago, *kale kale*; long for, *tatira*, *pupa*, *lakalaka*, *suwa*.

Look, *ang'ana*; *ona*; look at, *bona*; look up, *eramula*; down, *godwama*, *godwa*, *erama*, *ngongondima*, *ngolongondima*; ahead, *sonjola*; peep, *zuzumira*: spy, *zondima*; around, *unguza*, *nganganga*; on this side and that, *jejema*; back, *cheula*; after, *konkoza*; keep, *sunga*, *konza* (*ang'anira*), *imira*, *samala* (*ona*); fiercely at, *psopola*; looking steadily at, *chigaga*, *dwi*, *so*, *chidu*.

Loop, *kwekamika*; a loop, *kwekwe*.

Loose, loosen, *masula*; *kanganula* (loosen what is firm); *panula* (as pincers); *funtula*; *fungula* (what is fastened); *kungunula*; *liputula*; *yeyeka* (of something loose and flowing); *sekesa*, *seza* (stopper, rings, &c.); be loose, *sera* (rings, &c.), *seru*; *kunguna*; *kucha* (shake, rattle); *kwetemuka* (loose and broken); loose, *tebwerebwe* (hanging); *tendebsya* (as string, &c.); *gwembelembe*; *wede* (waving, shaking), *debe*; *ulendi* (soft and stringy); loose-limbed, be, *lobodoka*, *lopoto*, *wodoka*; flexible, *duka*—see; tie loosely, *sakaika*; *mfuntula*; loose earth, *pfule*. See **Shake**, &c.

Lop off, *sadza*; sadzula.

Lord, *mbuye*; *atate*. See **Chief**.

Lose, *taya*, *tayika*; *mwaza*, *mwazika*; *kulula* (lose power or heart); *sokera*, *sochera* (lose one's way).

Lost, be (also lose, above), *mwala*; *pwira*; *sokonekera*.

Lot, *ula*; *ombeza ula*, cast lots.

Louse, *nsabwe*; *nyena*, egg.

Love, *konda*; *anja*.

Low, *pansi*; *chapansi*; lower, *tsitsa*: *teza*; *gwetsa*; lowering of voice, also *matero*, *chakugwa*, &c.

Luck, *mwai*; *mpume* (*rid.*)

Lump, *mbulu*; *mpua*: *nchinchi*: *ntonga*; *pfundo*.

Lunge, *pupu*, *mapupu*.

Luxuriant, *kondwa*; *tatatata*.

—o—

Mad, be, *erula*; *aluka*; madness, *misala*, *njete*, *tsedwe*, *minjirinjiri*, *ching'ang'a*, *njukwa*.

Maggot, *mputsi*, *mpunzi*, large; common term for all creeping things, *mbozi*; also *namputsi*.

Maiden, *namwali*.

Maim, *punduka*; *punduka myendo*, lame; *punduka maso*, blind.

Maize, *chimanga*; species, *kagolo*—see **Chimanga**; green maize, *nambawisi*, *mawisi*, *maperemanga*; also *chikota*, stalks; green maize pounded and roasted, *ngongome*, *namtibale*; a cob with grains off, *chikonyo*; maize harvest; *chikunko*.

Make, *panga*; manufacture, do, *omba*; *pa*; make into, *esa*; make difficult for, *laka*; make great fault out of little cause, *tondoza*; a make-shift, *chidambaya*.

Male, *-muna*; man, *mwamuna*; *yimuna*, *cha-chi-muna*, &c.; *umuna*, *chimuna*; a male, *mpongo*, and *umpongo*, male; he-goat, *tonde*; male buffalo, *lambwe*, *ungwe*; elephant, *nkwinyimbi*; *mpoto* (of *ngoma* and *mbawala*); *mpangala* (of *nakodzwe*); hippopotamus, *mpangwe*; baboon, *nchimbo*.

Malice, *njiru*.

Maliet, *mgomo* (*mgomero* and *chikomo*).

Malt, *chimera*.

Man, *mwamuna*.

dzenje ; chenjerere.
ness, *upande.*
od, *ubwamna ; umuna.*
tealing, *chifwamba* and *chi-*

-mbiri (*ambiri, zambiri,* &c.); *nkani ; mtindi ; namtindi ;* (confused and passing); pread); *tu tu tu* (carrying, in *to* (together); *pi pi pi ; bi bi u.*
chizindikilo ; chidziwitso ; of on ground, *chidiko ;* in cut and tattoo, *mpini ;* footprint, *chilembedwe,* marking; *lemba* mark boundary; to mark,

age, *makwati : makopo ; ulio ukwati ;* married woman, ; one who marries into anllage, *mloka.*
w-bone, *pokoto ; chipfupa.*
, *kwata.*
godola, gobvola ; a mash, *chido, msinjilo, chinkodo, chingogodo.*
mzati ; mtondoti ; mlongoti.
r, *mbuye ; bambo* (father); aster of, *mwini* (owner of, *sa-,* as *tsabuwa,* leader of

mpasa ; long mat, *mpinde,* (of *bango* reed); *mfumba* of *mlaza*); old, *tsetse ;* rough, *ula* and *chipondwa ;* with face a, *tsetse.*
, *kwatana ; kwana ;* and other *-ana.*
r, *kantu ;* pus, *finya, mafinya ;* atters worse, *tindudza.*
e, *bvundalala.*
-nga- ; may be, *ku-nga-kale,* ay, perhaps, *kaya, kapena,* tc.
, *mdzabwe ; chafutsa.*
ire, *esa, eza ; linga ; pima ;* a , *mwezo, mpima, msoma.*
nyama ; chankwiru.
tor, *nkoswe.*
ine, *mankwala ;* science of, *ga ;* medicine wood, *mpinjiri ;* ecting, *chambu ; ku tsirika* (to with medicine); for causing y thieves), *chikululu ;* for pain, *ere ;* for snake-bite, *chivumulo ;* for hunting, *nkombo ;* for stealing, *tsemba ;* med. for inhaling, *lifukisi.*

Meek, be, *fatsa ; fulika.* See **Gentle, Quiet.**

Meet, *komana* and *kumana ; kumika, kumi ; peza* (find); *tola,* 'pick up'; *tolana* (find one another); of paths, *pera, perana ;* cause to meet, *pereretsa ; pereretsu* (meeting); *chindunji* (meeting with by accident); meet with in way, *kwera.* Meeting, *mlandu.*

Melt, *sungunuka ; tsama* (iron); *enga,* make fat, &c., by melting.

Memory, *ku kumbukila,* to remember.

Men-stealing, *ku-famba.*

Mend, *konza.*

Mention, *lumbira ; lumbiza ; chula.*

Merchandise, *malonda.*

Merciful, be, *kulula* (*mtima*).

Mercury, *liwira.*

Mercy, *nsisi.*

Merriment, *masekaseka.*

Mess, *chiponde ;* of cooked beans, *makata,* &c.

Message, *mtenga.*

Messenger, *mlindi, wa-mtenga* or *ntenga.*

Metaphorically, speak, *pipiritsa.*

Mica, *munyu.*

Mice, young, *nsepa ; nsepetera ; mbewa,* &c.

Middle, *-kati ; chirikati ; mpindikati* (middle child in order of birth); *panda ;* of hunt, *dindi ;* of stream, *tanda ;* midst of, *pakati ;* inside of, *m'bwalo mwa.*

Midwife, *mbazika.*

Mild, grow, *kululuka.*

Milk, *mkaka* and *nkaka ; mawere* and *maere* (mother's); also *maziwa,* mother's milk; to milk, *ku kama* or *psinya nkaka.*

Milky-way, *mlalang'amba,* or *mlerang'amba.*

Millet, *mapira ; sumbwi, kamnunko,* &c. See **Mapira.**

Millstone, *mpero.*

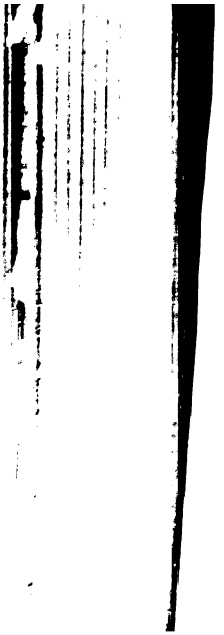
Mimic, *tsanga ;* mimicry, *chidanzo.*

Mind, use *nzeru,* or *mtu ;* or *mtima.*

Mine, *bzanga, changa,* &c.

Mingle, *sanganiza,* &c.

Minnows, *bwerezere ;* shoals, *unji ;* kinds, *matemba, chitumbwi, chidombe.*



...nya; miss hold, *puluza* missing what one expect...

Mist, *nkungu, chikungu; chiwawa, chifufu; mauluu*...

Mix, *sanganiza; sokaniza* (stir) and *godobsola* (mix *kandabsya*, mix clay, flour water; *kanda*, knead; mi... *konekera*; in confusion, *pw likitira*.

Moat, *mcherenje; chemba*...

Mock, *jeda; seketsa;* moc... *te, chimsobwe*.

Moderate, of heat, *kuzum*...

Modest fare, *chakudia cha*...

be modest, *nyala*.

Modesty, *manyazi*.

Moisture, *mnyonto* and *chi*...

Mole, *namfuko*. Mole-hi... *tulu*.

Money, *ndalama*.

Monkey, *pusi;* old monk... *no;* species of large monkey (black, much fur).

Month, *mwezi*.

Moody, *guiko; dwi*.

Moon, *mwezi*.

Morning, *mawa;* early, *m*... Morning star, *ntanda*. ... *mawa*.

Morsel, *ntongo*.

Mortar, *mtondo*.

Mosquito, *udzudzu; mbudu*.

Moss, *ndere*.

Near, be, *fupika ; andika* (*fupi, pafupi, kufupi*).

Neat, be, *sisira ; donza ;* neatness, *kaso, dongo.*

Neck, *kosi.* Necklace, *timbwa ; kongo ; mndendere ; chikong'ontera ; chinganda.*

Needle, *nzingano ; kasinje ; kanyenda ; ntumbula.*

Neighbour, *mnzache,* &c. ; *mnansi ;* neighbourhood, *chinansi, ubwanansi.*

Nerveless, *lipiti.*

Nest, *chisa ;* mice, *gulu, pfunka* (the nest in a mouse-hole) ; also *mala, masa* (bee cells = *masa a njuchi*) ; hen's nest, *fukwe, fuga ; mbuto, malo.*

Net, *ukonde ;* for fish, *gombe ;* fish, fastened with stones, *koka ;* to net over, *anga, kolera, boberera ;* net round, *kanjirira.*

Nettle, *kwisa ; kanyanyame ;* and *nkwisa.*

New, *tsopano ;* newness, of earthen pot, *monjo ;* new-comer, *mtsatsi, mlambi.*

Next above, *msa ;* next month, *tombongale ;* be next to, *patikana, andikana, wina mnzache,* &c.

Nibble, *sinula ; bebeda* and *bebedula ; budula* and *mbundula.*

Nice, be, good, *koma,* &c.

Nicotine in pipe, *nkonda.*

Niggardly, greedy person, *pongwe.* See **Miserly.**

Night, *tsiku ;* night-time, *usiku.*

No, *iai, ai, -i.*

Nod, *sinza ; odzera ; guntira, guntima.*

Noise, make, *pokosa, pokosola ; sokosa ;* as rain, rapids, &c., *titima, kukuma, kokoma, ku ku ku ;* a noise, *pokoso ;* of running, *kuputu, kupulu ;* walking in grass, *kwa kwa, tswa tswa ;* breaking, *byada ;* noise of pots together, *guludu ;* new pot, *monjo ;* of mourning, *magua.* See others under their respective words. To go noiselessly, *nyampira.* See **Creep.**

Noon, *msana* and *usana.*

Noose, *gango* and *kango ; kwekwe ; jigololo.*

North, *mpoto* (*ku mpoto*).

Nose, *mpuno* and *mpfuno ;* to blow nose, *mina.*

Not, *si ; sa* (in composition with *a,* and in perfect and imperative of verb) ; *nka, nki* (*vid.*), *-je, -ji, -be, -bi.*

Notch, *jeba ; chemba ; gomba ; wangula ; anga ;* a notch, *mjebo, ntera, majebo.*

Nothing, *chabe ; nyenkwa ; bi! -je, -be ;* there is nothing, *ku-li-be ;* for nothing, freely, *olere.*

Nourish, *lera, leza ;* with food, *chereza ; chiritsa.*

Now, *sopano,* or *tsopano, tsompano.*

Nozzle of bellows, *kafambira.*

Nudge, *kodola.*

Nurse, *lera ; sunga ; nyenga ;* dandle, *susuza ;* nurse in sickness, *dwaza, anganira,* &c. ; *fukata* (hold in arms) ; a nurse, *mlezi.*

—o—

Oar, *nkafi ; gombo ;* oarsmen, *alemu.*

Oath, take, *lumbira ; laula ;* an oath, *mawale,* and *maale* (*vid.*)

Obeisance, do, *lamba ; gonja ;* obeisance, *chirambi.*

Obey, *mvera.*

Observe—see **Look,** &c.

Obstacles in path, *mpinganjira.*

Obstinacy, *uchisi.*

Obtain food in scarcity, *suma.*

Occupied with, be, *fololera ; sakata.*

Ocean, *nyanja yei-kulu.*

Odd number, *mpambo.*

Of—see various connectives, *wa, ya, cha, la, a, za, kwa, ka, ta,* &c.

Off—see various verbs with termination *-ula* and *-uka* (also *-ola*), which in most cases mean off : hair, be eaten or taken off, *kungudzuka ;* also *-utsa, -udwa,* &c. ; off and away, *nde!*

Offering, *nsemba ; nsembe ; mtulo* (gift).

Officer, *kazembe ;* sent to apprehend, *ng'omba.*

Offspring, *mbeu.*

Often, *kawiri-kawiri ; kapiti-kapiti ; kanyinji ; kambiri.*

Ogre, *ntentemya ; chiruwi,* &c.

Oil, *mafuta ;* anoint with oil, *dzola, paka, kwakwatiza ;* oiling, *kwa! pi!* oil running down, *diuli ;* oil-seed, *chitowe.*

Old, past, *kale* (*wa-kale,* &c.) ; grow old, *kalamba ;* old hoe, *sichiri* (*nsichiri*) ; old man, *mkalamba, nkwi-*

nyimbi (disrespectful, also old animal); old corn, *nkuwiku;* old age, *nkalamba;* older brother, *sibweni, mnjirache,* &c.; that which is old, *nkumbi;* to grow up, *sinkula.*

Omen, *mpingu.*

On, *pa;* on back, *kumbuyo;* on top, *msa;* on top of back, *pamsana, posana;* above, *pamwamba.*

One, *-modzi;* at one, *pamodzi;* one (indef.), *-ina;* one's self, *-dzi-, -bzi-, eka, yeka,* &c.

Once, *pamodzi; kamodzi.*

Onion, *sabola; kacholo.*

Only, *eka,* &c.; *koka.*

Ooze, *minima, mini.*

Opacity in eye, *ng'ala.*

Open, *tsegula;* as ring, *kanula;* as pincers, *banula, panula;* as eyes, *penyula, pinyula;* open up, out, *gambatula, gabadula, gambula* (as of lid, or anything adhering); as animal, *pangula, tumbula;* open a path, *fumbula;* open up, *futula, futukula* (unfold, &c.); open, uncover, *bvundula, bvundukula;* open up, *kondowera; bandakula; zivula:* be open-mouthed, open back, *sadama, sanama, sanamula;* open, enlarge, *tundumula;* open, *mberembendu, pululu* (clear), *sesu, wa* (away), *ngwiro;* be open, cleared, *tetera;* open as a flower, *teteka;* open place, *ku-yere;* openings in fence, *njuli;* and others.

Opponent, equal, *mnzache,* &c.

Oppose, *tsutsa.*

Oppress, *sautsa, tonda, tondeza; tunduza, tundumiza;* be oppressed, *tondwa, tsendera (mtima), dwa.*

Orange, *lalanje.*

Ordeal, poison, *mwabvi.*

Order, put in, *dongosola* and *longosola.*

Ore, *mpala; ntale.*

Organs, fem., *myini.*

Orphan, *msuwana.*

Other, *-ina,* &c.; *ena;* other people, *eni.*

Otter, *katumbu; kawiri-kawiri; mbiti.*

Ought, *enera; bwenzi* and *mwenzi.*

Out, go, *turuka;* outside, *panja, kunja;* many verbs in *-ula;* get out of, *psantuka.* Outwit, *chenjeza, chenjerera; punza,* pundiza.

Over, to the other side, *patseri;* go over, *tsenjera;* more than, *pambula.*

Overcook, *pseza, psyetsa; pse.*

Overflow, *sefula, sefu;* overflowing of, *zezu, tsasa.*

Overgrown, of path, *zia, ziyeziye.*

Overhanging, *ukofukofu.*

Overseer, *mbona;* of village, *tsakamizi; tsa-,* with other words.

Overturn, *gwedula; gudula; gubuduza; gulumuka; gadula; santula; pikula; pitikula; chikula; terula; likula, dikula, liku.*

Owe, *kongola.* See **Debt.**

Owl, *manchichi; kadzidzi; gulukutu.*

Owner of, *mwini-* (*mwini-mudzi,* &c.; *mwini-kutu,* that which hears in the ear); *eni-, tsa-:* ownership, *umwini.*

Ox, *mfule* (*ya ng'ombe*).

—o—

Pack, close, *tsendera* and *tsendeza;* pack a canoe, *pakiza.*

Packet, *chikunje.* See **Bundle, Parcel.**

Paddle, *chapa; kapa; palasa:* a paddle, *mchapo; ngombo; chapa* (paddling); with hand, &c., *kubvudira, kubvu.*

Pain, have, *pweteka; wawa;* sharp pain, *mjiji, mjiji;* twisting, biting, scraping, *potola, luma, cherera;* beating, splitting (as headache), *dumula, ng'alula.*

Paint, *paka;* noun, *utoto;* iron paint, *ngama.*

Pair, *kwiri.*

Palm, cocoa-nut, *mngole:* fan, *mgwalangwa* (*ngwalangwa, magwalangwa*), *mlaza,* young fan-palm; *mwale,* and young tree, *kanjedza; mvumo,* young tree, *gulo,*—both also species of fan-palm; palm leaf (fan), *msomo;* palm-wine, *uchema.* Palm of the hand, *chikato.*

Pan's pipes, *nyanga.*

Pancreas, *pamba.*

Panic, *teke-teke; mtenyatenya.*

Panting, *pume; papafu; nkweza.*

Paper, *chipeperu; kalata.*

Pare, *maere.*

Papyrus, *kancholo.*

Parable, *ufanizo ; chifaniziro.*

Parallel, be, *kwakwana.*

Parboil, *futsa ;* vegetable parboiled, *chafutsa.*

Parcel, *pfunja : pukusi ; mpaka ; mtambala ;* of Indian hemp, *mfani.*

Parchment, *mabvalanguo.*

Pare, *wenga* and *enga ; engula ; engulula ;* whittle or pare, *cherera, chereula ; psepsula, pse ; lengula ; tse.*

Parrot, *chinkwe.*

Part, *leka, lekana ;* take part from, *tsapula ;* parting of grass, *mpuzi ;* parting of ways, *malekano.* A part, *teka ;* three parts, *ntalu.*

Partake of hospitality, *pota.*

Particles, *misere ; ndede ; mtama ;* of burnt grass, *nkungulupsya.*

Partner, *unda.*

Partridge, *nkwali :* species, *chizinziri, chipwiriri.*

Pass, *pita ;* pass by, *sempa, punda, posa, pambana, pambula ;* pass through, *pyola, potyola, posola, poso ; sera,* through, between, or under ; through the bush, *soka-soka ;* passing round to other side of, *tsenjera ;* passing by, *chalu.*

Pasture, *msipu, mpobvu* (green).

Patch, *badika ; bekera ;* take off, *badukula ;* a patch, *chigamba ;* wooden patch, *nguli.*

Patella, *mpande.*

Path, *njira ; tala ; kabande ;* new path, *makasi ;* border path, *mseu,* also fresh, broad path ; highroad, *kwalala.*

Patiently, wait, *fatsa.*

Patter of drum, *pata-pata* — see **Beat** ; of feet, *kuputu,* &c.

Pay, *lipa, lipira ;* pay wages, *fupa, supa.*

Payment, *dipo ; malipo ; chila, machila :* for nothing, *tayo ;* for blood, *chamwazi ;* for ferry, *chabwato ;* fare, *chirongwe ;* for *malonda, utengo.*

Pea, *kabaifa.*

Peace, *mtendere ; tebwe.*

Pearl, *ngale.*

Pebbles, *nsangalawe.*

Peck, *jompa ; gompa ; sompa ; gumpa ; jompola ; joba.*

Peel off, *kalula ;* peeled and smooth, *kulukutika.*

Peep, *suzumira.*

Peeping of chicken, *piye.*

Pelican, *bvuo-bvuo.*

Pen, *kola, tanga.*

Penis, *mbole.*

Penny, *koberi* (Portuguese).

Pensive, *pe.*

People, *antu* (*muntu*) ; *mbumba.*

Peppercorn, *kacholo ; sabola.*

Perfect, *mpumpu.*

Perform, *chita, panga.*

Perfume, *ndawi.*

Perhaps, *kapena ; nkati ; kani ; kapa ;* also *kaya, malinga ; ku-nga-kale.*

Permanent, be, *bindikiza.*

Pernickety, *donzo.*

Perplex, *danganya ; takalira ; bvuta.* See also **Confuse.**

Persecute, *zunza ; sautsa ; bvutitsa ; zanya.*

Persevere, *pirira ; kanirira ;* perseverance, *kama.*

Person, *muntu ;* one, *wina ;* personality, *umuntu ;* be clean in one's person, *sisira.*

Perspire, *tukutira ;* perspiration, *tukuta.*

Persuade, *kopa.*

Pervade, *fala.*

Perverseness, *mpulumpulu ; mliri.*

Pestilence, *chaola.*

Pestle, *munsi.*

Petition, *mapempo.*

Phial, *nsupa ; gwati.*

Phlegm, *makololo.* See **Mucus.**

Physic, *mankwala.*

Pick, *sompa ; tokosa ;* a pick, *mtoso ;* pick up, *tola ;* pick up scattered things, *lakatula ;* pick up stitches, *totokola ;* pick out, *kolowola, kodobola, totola ;* pick off, *gumpula, gadabula, gadamula, yangatula.*

Piece, *chidutswa, nusu* (of cloth) ; *chitsiga* (of log) ; *ntuli* (of flesh) ; *kantongo* (of *nsima*), and so on ; piece of work, *malinga ;* piece of cloth, *pesa ;* 8-yard piece, *golwa ;* take piece out, *kaula, kau ;* to piece together, *lumikiza ;* the pieces of a gun, *pfua.*

Pierce, *kwika ; zika ; pfika ; twika ;* with *kwi, zi, pfi, twi ;* pierce into, *boola, doola, poola, pooleza ;* pierce through and through, *pyola ; soma* and *someka,* put into ; pierce bag, *pwetsa, pwidza ;* sting, *peseka ; bo !*

do! also *zikizira* and *dzika;* piercing grass, *nsanu.*

Pig, *nkumba; nguluwe.*

Pigeon, *njiwa; nkunda* (dove).

Pile, *kunkira; unjika.*

Pilfer, *funta.*

Pillow, *mtsamiro; katawala.*

Pimple, *chibubu.*

Pin, *ntolo.*

Pinch, *tsina; kodobola;* pinch axil buds, *fula.*

Pipe, *kaliwo; ngunda, ntuntu* (bamboo, water); *mpewa* (gourd); *kachimbo* (as *kaliwo*); also *mtete;* pipe-stem, *bisa;* pipe-bowl, *kafambira;* a hastily made leaf-pipe, *kapote* and *kandudu;* also of *chikonyo.* Pipe or funnel, *kafwambira.* Pan's pipes, *lingwere;* sound, *kweru.*

Pit, *dzenje;* game, *mbuna;* plants, *pando;* of red ant, *ukuru*—see **Hole**; *yo!*

Pity, *nsisi;* what a pity, *pepa.*

Place, *ika; kazika; tereka; tsitikiza;* a place, *mbuto, malo, muiko;* place to place, *mtungatunga;* where reeds are cut, *masenya.*

Placenta, *chibalilo.*

Plague, *chaola.*

Plain, *tipwa; kugwa; chigwa; dambo* (glade); *tsetse.*

Plait, *pika* and *pichira; pikula made; tiwa; bwinga;* plaits, *made;* upright plaits in basket, *ukomo;* plaited ring of elephant's hair, *kauli.*

Plan, *umange.*

Plane, *salaza; pala; fembula; pfu, fe, ke ke.*

Plank, *chibandwa; badungwa; chibaningwa; magome; tabwa.*

Plant, *bzala* and *dzala;* by cuttings, *oka,* also transplant; *panda; taya;* a plant, *mmera,* also *mbeu* (seeds); plants round villages, *mkadze* or *nkadzi, goloka* (large sort of euphorbia (?) tree common at the River), *mlombwa.*

Plantain, *mdzikwa.*

Plash, *bwaza;* and break and eat, as enemy in gardens, elephants, &c., *pokola, popota;* plashing, *kapakapa.*

Plaster, *mata; myata; zira;* noun, *chimatiro;* to smooth and plaster, *kulunga.*

Plate, *mbale;* wooden, *mbidzi.*

Platform, *paka;* of earth, &c., *gua, guo;* also *chiguo;* of sticks, *utao;* shelf, *nsanja.*

Platter, *mbidzi.*

Play, *sewera;* play on an instrument, *omba;* one who plays, *pango, kanyereza;* the one who beats the drum at a dance, *tsagulu; omba ng'oma.*

Pleader, *panda;* also advocate, *nkoswe.*

Please, *konda; lamwa; seka;* pleasure, *chimwemwe* and *umwetumwetu;* please, and hence get, *jedetsera.*

Pledge, *mkole* and *nkole; chigwiriro.*

Pleiades, *nsangwe.*

Plenty—see **Much, Many**; season of plenty, *masika.*

Pleurisy, *chilalo.*

Plod, *limbvirira.*

Plot, *chiwembu.*

Pluck, *dzula;* fruits, *cha;* fowl, *kudzula;* here and there, *sosola;* also *kosola;* easily plucked, *kupu.*

Plunder, *funka; wawanya,* &c. See **Steal.**

Plunge, *bvuadza* (*bvuwadza*); *bvu! bviika, bvi!* plunge spear in, *sopa;* stone, *diali!* dive, *bira, mbira.*

Pods, cotton, *kabaifa;* bean, &c., *nkonje.*

Point, show, *sonya* and *sonyeza:* point towards, *loza;* point an arrow at, *tanda;* pointing, *munye.* To sharpen, make point, *songola, psonyola;* a point, *nsonga;* pointed, *psonyo, psyolima, psyoli* and *pyoli:* pointed stick, *dzodzoda;* a goad, *ntoso.*

Poison, *ulembe; mwera; chaola; ululu;* arrow, *kombe;* ordeal, *mwabvi.*

Poke, *tosa; tokoza; dogoda; dogoza; soma; tonya; donya;* poke hair, *toma; dabwiza, -ira, -ika;* poke out, *donyola; dogodola;* poke into ashes, *filisa.* A poker, *mchokoto.*

Polish, *kuula; tuula.*

Politeness, *ulemu; kame,* polite expression, *inde kame.*

Pomp, *ukulu; mpamvu.*

Pomum Adami, *nkwiko.*

Pond, *tamanda.*

Pool, *tamanda; tawale* (in the dambo flat); *dowe* (wet and marshy);

pool in river, still, *pote;* deep stream, *tanda; dombe; dziwe* (widened).

Poor, be, *sauka; siruka,* having become poor; *umpawi.*

Pop-corn, *chipulipuli.*

Porch, *mbande; banda;* verandah, *konde.*

Porcupine, *nungu.*

Pore, *chiboo.*

Porridge, *nsima;* porridge of rice, &c., *chiyodo, godo;* porridge pot, *ntalo;* stick, *mtiko.*

Portion, *meza; teka;* take portion, *tapa;* apportion, *gawa.*

Position, *mkalidwe, mterekezedwe.*

Possessor, *mwini; tsa-.*

Possible, be, *teka.*

Post, *nsichi; ntondoti, mtolongo, mzati,* central house posts; door fastening post, *nakapimbi.*

Pot, *mpika; ntalo; mbiya; chimpuli* (narrow neck); for brewing, *fululilo.*

Potato, *mbatata,* convolvulus *batata;* other roots used, one *buye,* like potato.

Potsherd, *mpale* and *napale; naperenga, natserenga.*

Pottage, *mbuyu; chigodo; chipukuso.*

Poultice, *sinika.*

Pound, *sinja* (general word, but properly = *tibula*); *konola* (hard grains); *gada* (grains broken, but not yet soaked); *tibula* (after soaking the grain now called *mpale; tibula chimera, ufa,* &c.); *tyula* or *chula, sinja* (=*konola*); *dudula, gugula, gogoda* (when some hard *mpale* remains in the *mtondo,* also when little and grain scarce); *kobvola* and *gobvola* (soft things like *terere, fodia,* &c.); also *ponda* (of soft things; *ponda mwabvi*); pounder of *mwabvi, mapondera; dzodzoda, kumunta, pumunta, pumudza* (special kinds of pounding and beating); *gundula, mgundu* (of hard grains); *punyungula* (pound slightly); *sokola mpale; du! di! kono! tyu* (bran, &c.), *gu! go! tibu!*

Pour, *tsira;* pour out a little, *dontokeza;* pour gently off, *teteka, tetekula;* pour off, *tsanyula;* pouring little out, *tyoli;* out of narrow-necked vessel, *dibwira, dibwi;* beer, *fulula;* pour a little in, *konka, konkeza, dolika, doli;* come pouring in, *kutuka;* from one into another, *sintula;* pouring of water, *pu; pi! gugululu;* pour out into, *kutsula.*

Pout lips, *sunama.*

Powder, *wonga; onga;* flask, *mtete;* horn, *liwengwa.*

Power, *mpamvu;* have power, *gangalama, gang'a;* powerless, *lebvu; zi.* See **Tired.**

Practical skill, *mberengula.*

Praise, *tamanda; tama; amika; simba; bona* (*vid.*)

Pray, *pempera; popera; pembedza; lomba;* prayer-hut, *kachisi;* pray! *mali;* prayers, *mapempero.*

Precipice, *pompo; tente.*

Precipitate, be, *pampuka, pampu.*

Present, be, *kala* (with *pa,* &c.); *onekera.* A present, *mtulo; chaufulu; chaulere; usimbwe.* To present, *onetsa, dziwitsa.*

Preservation, *mlamo;* escape, *pulumuka;* preserved, be, *lama.*

Press, *psinja, psinya, psinyata, psidirira, psitiriza, pfinya, pfi! pye! psye! pya! psi! msi! nsi! msa! pseta, psedereza, psede,* pressing behind upon; *timbirira, tsimbirira, tsindiriza,* also *kanikiza* (press, press in, urge, compel); *tsendera* (press into); *chinyinta* (press down, also strain); *sinda* (press down), also *psepsereza, ponda, pondereza;* press flat or level, *teza;* with finger, *sina, sinika, tonoza;* between finger and thumb, *tikita, tiki;* between, *puaniza;* thread, *perera;* press out, *psokola, psukula;* out soft things, *kufula;* pressing down on, *mati;* press smooth, iron, *sita.*

Prevent, *letsa; letsetsa; chenjeneka;* protect, *teteza;* come between, *tsitikiza; dzudzula;* by medicine, *pinitsa.*

Prick, *twika, twi! kwika, kwi! soma.* See **Pierce.**

Pride, *dama* and *lidama; dungu.*

Prison, *goli* (slave-stick, *vid.*); prisoner, *wa-m'goli, mkoli, wa-mndende; perezo* (Portuguese).

Private, *pa-mbali, chinsinsi, chimfimfi;* privy members, *makalo, machende.*

Prize, give, *fupa;* noun, *champoto.*

Procrastination, *ntanta ;* person, *mntanta.*

Prone on one's belly, *mfufumimba.*

Prop, *chirika ; chirikula.*

Prophet, *kasisi, mlauli ;* prophesy, *laula (vid.)*

Protect, *chinjika ; tsitika ; teteza ;* by cuddling, *fungata ;* with medicine, *winda.*

Protrude, *tony'ola, tonola, tony'o ; tuzula* (eyes) ; *dumula, dundumuli.*

Proud, be, *nyada ; demvuka, demvu ; susata ; sata.*

Proverb, *ntanti.*

Provisions, *mpako ; kamba.*

Provoke, *puta ; palamula ; songa ; nyonya ; tosa* (poke) ; quarrel, *kolera mlandu ;* provoke more, *tundudza.*

Prow of canoe, *mnso.*

Puberty, *tsimba ;* arrive at, *ku-gwa-tsimba,* of girls ; grow up (generally), *sinkuka, msinku.*

Pudenda, fem., *nyini.*

Puff, *pepera ; pemera ; pe ;* puff out, *tumula.*

Puff-adder, *mpiri.*

Pull, *koka ; kwe ;* along, *kwekweta ;* out, *tulula, tolola, kulula, kumula* (of joint, root), *kumu, dukula* (by root) ; out of, *solola ;* off, *pulula, pululu, kwamula* (as broad leaves) ; up, *zula, tupula, dzula ;* as clothes, *kwinya, kwechesa ;* away a little, *fulumula ;* asunder, *kukulula ;* down from, *tsakamula.*

Pumpkin, *dzungu ;* young, *chipokolo ;* leaves, *mkwani ;* flowers, *chiruwe ;* slices of, *chinyenyero ;* species of, *chitanje, muangasira.*

Pungent, be, *kolera ; nyung'unya.*

Punish, *langa.*

Punt, *palasa ;* punting-pole, *mponda.*

Pup, *nkanda.*

Pure, *wo-sa-bvonongeka,* &c. ; *ngwiro ; dika.*

Purpose, do to no, *tundula.*

Pursue, *londa ; londola.*

Pus, *finya.*

Push, *kanka ; tunya ; sunta ; sintuza* (change place of) ; along, *tsenseneza, ndondola, ndondodzera, mandondodzedwe ;* a boat, *ponda ;* push through, *ompola ;* in, *tsomeka* and *someka, tsokomeka ;* as a rafter, pasira ; endà together, *gumikiza ;* in tight, *tomeza ;* over, *terula ; de !*

Put, *ika ;* upon, *sanjama, sanja, msanta ;* in, *pisa, lowcza ;* to, *patikiza ;* above, *pachika ;* to one side, *kunzula ;* aside grass, *famula ;* into mouth, *dawira, dawi ;* together bundle, *gumatiza ;* earth round, *kulira ;* loads into, *pachila ;* out eyes, *kolopola, tsokola ;* arrow in string, *pingiridza.*

Putrid, be, *bvunditsa, chibvunde* (smell), *mvunde.*

Puzzled, be, *dodomeka : lepera ; kungwa,* &c.

Python, *nsato.*

—o—

Quaff, *gugudira ; kukulira, kukudira ; papira.*

Quake, *ntuntumira ; techemera.*

Quantity, great, *tika-tika.*

Quarrel, *tsutsana ; fukana : tetana ; ipirana ; dumbana ; gambana ; longolola ;* quarrelling, *chimtupsano, chimtutsano, wau.*

Quench, *zima ;* be quenched, *lala, zirala, pi !*

Quick, *msanga ; kwe kwe kwe ;* be quick, *mangupa, mangu ; changu ;* quick exit, *psyanga, psalu, pyalango ; pepeka ; pepu ;* quick walking, *ndungwa, tugwama, tumbama.*

Quiet, be, *deka ; fatsa ; pera ; tontola ; singa ; tetewala* (sit quiet, give in) ; *pumula* (rest) ; *kuzumuka* (become quiet, still) ; quiet, *chete, pe, nje, teke, likwi, pwimpwi, guiko, duka, bvumbumalu, ndungwi.*

Quill, *mkaliro ; ngololo* (of porcupine).

Quiver, *tetema, tetemera ; njenjema, njenje ; nyetu-nyetu.* A quiver, *nchenje* and *mchenje, podo, guda.*

—o—

Rabbit, *kalulu.*

Rack, *mbwalizo.*

Radial, of roof, *paso.*

Radiate, *tangalala.*

Rafter, paso.

Rags, *nsanza ; mansanza ; malenze ; chigudu.*

Rain, *mbvula* and *mvula ;* heavy rain, *mvumbi ;* rainy season, *dzinja ;* early rains, *kokalupsya, chisesalupsya* (*chikokalupsya, chikwapalupsya*); *mkokomo ;* light rain, *maululu ;* rain upon, *bvumba ;* sound of rain, *mkokomo ;* sweeping rain, *mpepe.* Rainbow, *uta-wa-Mpambe, uta-wa-Lezi.*

Raise, *kwera, kweza ;* raise voice, *kweza mau ; tukula,* lift ; raise gun to shoulder, *sanika ;* raise threads in weaving, *pfekula ;* raise voice, *gamba ;* raise head, *eramula.*

Rake together, *kokola ;* rake out, *palasa.*

Ram, *mpongo* (*ya bira,* or *ya nkosa*); to ram a gun, *sopera, sopa ;* ram in, *tomeza ; tondeza ; tsendera ;* ramrod, *lijanga, msopero.*

Ransom, *ombola* (*dombola* and *lombola*); a ransom, *dombolo, chira, chiripo.*

Rashness, *tuku.*

Rat, *kozwe.*

Rattle, of reed, *nakambe ;* for legs, *tseche ;* rattling of bows, *gwebede ; pepeta.*

Rave, *bwebweta ; lakatula.*

Ravine, *chemba, chipata,* &c.

Razor, *lumo.*

Reach up, *kalamira, kali ; fika.*

Read, *werenga.*

Ready, make, *panga ; komala ;* be ready, *psya ;* ready to start, *paka, pachila.*

Real, *-eni* (*zeni-zeni,* &c.) ; *ona* (*zoona,* &c.) ; *-di.*

Realm, *ufumu.*

Reap, *senga ; meta ; mweta ; kwapa ; kunka ;* hook, *chikwakwa.*

Rear, as horse, *kalamira.*

Reason for, *ma-,* &c., with mood in *-era* of verb—*e.g., machokero,* pretext for going.

Rebound, *goma ; nzanda, nza ; nzandamuka ;* also *zandamuka ; njanja, njanda ; chinja ; tyalamuka ; chang'alang'a ;* of bullet, *ntadza.*

Rebuke, *tsutsa ; dzudzula ; sumulula ; amuka.*

Receive, *landira ; pochera.*

Reciprocally, mood of verb in *-ana.*

Recklessness, *mapundi.*

Reckon, *werenga.*

Recline, *tseama.*

Recluse, *nkungwa.*

Recognise, *zindikira.*

Reconciliation, gift, *malonje.*

Recount, *longosola.*

Recover, from illness, *chira ; kongodza ;* from faint, &c., *tsitsimuka.*

Recur, *bwerera ; bwerezera.*

Red, be, *fiira ;* as sky at dawn, *ngwezuma, ngwezu ;* be half-red (of cloth dyed), *tunduwira ;* red, *psyu, piriwiri, pyo, pyu ;* a red glow, *cheza ;* red-hot iron pressed in, *pse ;* red cloth, *mlangali, nkanzo.*

Redeem, *ombola ;* redeemer, *muomboli, mombolo.*

Reed, *bano ; bango ;* species, *dzogo ;* hollow reed, *psipe.*

Refresh, *kabvu* (flowers).

Refuge, *pobisalira.*

Refuse, *kana ;* grumbling, *nyanyala ;* refusal, *makani.*

Refuse of grain, *madea.*

Refute, *tsutsa.*

Regard, *samala.* See **Care.**

Region, *mpimba.*

Regret, *lapa ; kalanga ;* sigh, *foya ;* express, *pepa.*

Regular, *dwache dwache* (intervals).

Rehearse, *bwereza, longosola.*

Reign, *lowa ufumu.*

Reins, *tondolo ; chigologolo.*

Rejoice, *kondwera ; sekera ; sangalala* and *tsangalala.*

Rejoin, *bvomera ; anka.*

Relate, *werenga ; longosola ; fotokoza ; kamba nkani.*

Relationship, mother-in-law, *umpongozi ;* brother with sister, *chirongo, ulongo ;* younger to older (brother to brother, or sister to sister), *upwache, chipwache,* &c. ; older to younger, *unjirache,* &c. ; also many other words in *u-* and *chi-.*

Release, *masula.*

Relent, *kulula mtima.*

Relinquish, *leka, sia.*

Relish, sauce, vegetable or meat, *ndiwo.*

Remain, *tsala ; kala ; tsatsala ; tsotsa* (for a time, so many days) ; what remains, *kwimbi ;* cause to, *tsaza ;* remaining in one place, *kuya, go go go.*

Remember, *kumbuka ; kumbukila ;* remembrance, *chikumbo.*

Remind, *kumbutsa.*

Remorse, *kalanga ;* murder effect, *dziwanda* (*vid.*)

Remove, *samuka ; sunta,* &c.

Renew, (?) *kumbutsa.*

Repeat, *bwereza.*

Repent, *lapa.*

Report, *mbiri ; bvuma ; mbukiro ; umvana ; lapa ;* report exaggerated, *mbirinjira.* See **Add, Slander.**

Representations, of animals in the ceremonies, *chinyao* and *zinyao.*

Reproof, *kalango ;* reprove, *langa.*

Rescue, *pulumutsa.*

Resemble, *lanza* and *danza ; fanana ; tenenga ; chilanzi ; chidanzo.*

Resign to fate, *tetewala.*

Respect, inspire, *tondoza ;* respect mistakenly, *kokomeza ;* prefix of respectful address, *ku-, a-, che-.*

Respond, *bvemera ;* in singing, &c., *pokoleza, pocherezana ;* by groan of assent or dissent, *dzuma ;* response in singing, *chaira.*

Rest, *puma, pumula ; mpumo ; chipumire* has been and continues resting.

Restless, *taka-taka ; psalu-psalu ; chalu-chalu ;* be restless, *palapata.*

Restrain from, *letsa ;* from fighting, *teteza.*

Return, *bwera ; fumfunuka.*

Reveal, *bvumbulutsa.*

Reverence, fear, *techemeza mau.*

Revile, *ipitsa.*

Revive, *tsitsimuka, mtsitsimuko ;* with food, *chereza.*

Reward, *fupa ;* noun *chifupo, mpoto* (wages, pay).

Rheumatism, *sweka malungo.*

Rhinoceros, *chipembere.*

Rhythm—see **Beat, Drum.**

Rib, *ntiti.*

Ribbon, *kwambala.*

Rice, *mpunga.*

Riddle, *mwambi.*

Ridge, of a hill, *mtani ;* of garden, *mfeni ;* of tree-trunk, *mchancha ;* rig, *mtumbira.* See **Mound, Heap.**

Rift, *ng'amba.*

Right, *bwino ;* be right, *koza ;* righteous, *lungama.*

Rim, *pepete ;* mkombero ; bottom, *mkwasa ;* round inside and opening out, *mtundumulo ;* round a hut, *pambo*—see **Edge, Border ;** *mbali ;* bent rim, *kowa.*

Rind, *koko ;* cane, *mnjere ;* gourd, *chibadi.*

Ring, *mpete ;* circle, *gango ; ngogo ;* grass, *kata, nkata ;* skin on end of bow, *nsala ;* iron, *nkwinjiri, ndendele* (also wood). Ring, sound of pot, *nya ;* ring bell, *omba chingalangala.* To form a ring, *mpambo, ndandanda* (*i.e.*, line) ; *zinga* (surround), *zungulira* (go or be round).

Rinse, *chukucha.*

Rip, *tumbula.*

Ripe, be, *cha ; psya ; kwima ; komala ; kalambala ; bvundalala* (matured), *bvundika.*

Rise, *uka, dzuka ; nyamuka ;* as smoke, *fuka, kodo, tolo ;* dust, *pa pa :* suddenly, *supuka, kapatuka ;* rise up out of, *bvumbuluka, sokoloka ;* of sun, *turuka, sanja, semuka, semka* (also of moon).

Risk, run, *kaika.*

Rivalry, *mtumpsyano,* &c.

River porterage, *chiambutso.*

Road, *njira ;* broad, *kwalala, chinjira.*

Roam, *tandala, ndalandala.*

Roar, *bangula ;* thunder, rain, &c., *kokoma, kukuma, titima, ku ku ku.*

Roast, *kazinga ; tsotsorotsa ; ocha : psya ; pfa !*

Rob, *awanya ; pamba ; bera.* Robber—see **Thief.**

Rock, *mwala ;* flat, *tantwe ;* boulder, *dwale ;* precipice, *pompo.* To rock, *ngwendula, -uma ; ndengula.*

Rod, *nzimbo.* See **Staff.**

Roll, *kunkulira, kunkuniza ; bvimbinika ; gubuduka ; gudumuka ; ngulungunda ;* roll over, *pidikula ;* roll eyes, *galamuka ;* rolling along, *guli guli ;* rolling about, *bvimbiri ;* 'rolling rapidly,' *kwalula ;* roll on the ground in mourning, *bulumunda ;* roll in the mouth, *bulumunya ;* roll lips, *mulumunya, mung'unya ;* roll up, *funya, piringa ;* fold, *pinda ;* roll between finger and thumb, *ting'inda, tikita.* Roller, *mchiro.*

Roof, *chindu ;* shed, *nsambakuo.*

Rook, *ukunguluwi.*

Room, *malo* (space, place); *nyumba* (house); *chipinda* (inside room); make room, *patsani malo;* roomy, *takata.*

Root, *mtsitsi; mzu* (and rootlet), *muzu;* root of, base of, *tsinde;* various edible roots, see Dictionary; *nyumbu.*

Rope, *chingwe;* for fish-spear, *ugoza.*

Rot, *ola; bvunda; futwa, fumbwa,* wood; *sukusa,* eggs; *sasa,* food, &c.; *nyotsoka,* string; *ufumba.*

Rough, *kakala;* as hair, grass, &c., *nyakalala, nyankala; nyenchera; pololera;* bush, &c., *wirima; nsa!*

Round, *bulunga* (*mbulunga, chabulungire, kambulunje*); wind round, *tserenga;* pass round, *lambalala;* go round, *kwetama, kwete* (whirl, stir, bind round, about), *kutira, kuti; zungulira, zenenga; zinga;* roundness, *mpumpu;* round and clear, *ndende;* cut round, *tendeula; te! bzya!*

Rouse, *utsa; puta;* rouse to no purpose, *tundula;* rouse without wounding, *tunduda.*

Row, *mfunde; mpambo*—see **Line**; in a row, *ntolo;* stand in a row, *tandalika, ndandalika; nda!* Row a boat, *palasa.*

Rub, *sisita; tsula; tuula; kula* (rub and polish), *kuula; sikisa, fikisa* (with fingers or hand); together, *kwecheza, kweche,* also *kwichesa, kwesa, kwesana;* rub down, *kala, pera* (grind), *peresa;* rub off, *tsangula, tsulukuta, sansira* (sweep off), *psupula, pukuta, pukutula* (also rub dry); rub a skin to soften it, *fufuta, fukuta;* with oil, *dzola, dzoza, kwakwatiza;* rub smooth, *kulunga;* rub out, *fafaniza;* rub spindle on thigh, *kosa;* between finger and thumb, *tsing'inda, tsikita; chikwi, lia, peche peche; kwa, kwi, kwichi.*

Rubbish, *zinyalala;* heap, *mpuwe;* in flood, *makochezi.*

Ruffled, be, *pirula, piro; peruka, peru,* as water; *nyaka, nyakalala.*

Rugged, be, *kakala.*

Ruminate, *jigula.*

Rumour, *mbiri;* rumoured, *mveka* (heard), *buka; pita m'kamwa-m'kamwa.*

Run, *tamanga; limenya;* away, *tawa* (and as creepers), *mbala;* over, *sefuka;* together, *kongoka;* a race, *esa* or *menya liwilo;* tread, *didima, di di;* of birds, *ndondola;* run fast, *njonjola;* of herd, *kuputula;* up into hand, *tsotsotsera;* running, *matamangidwe, piti piti;* running knot, *nkopolera; cha!* 'Run' of mice, *mleka.*

Runnel, *mlola; mchera; kumbika, kumbika.*

Rush, *kwaluma, kwalu* (water, men, &c.); *vunga* (wind); rush off in haste, *zunza;* rushing water, *nkwenkwe.*

Rust, *zimbiri;* white, *nkungu;* be covered with, *timbirira.*

Rustle, *wereza; wayula; kwakwalala, kwakwalatsa; tswatswata; se! kwabsya! gwebede! tywala! soka-soka! tswa! pwepwete! pechete* (bows and arrows), *mkuku* (grain, &c.)

Ruthless, *nkarwe.*

—o—

Sacking, *chiguduli; dewere.*

Sacrifice, *nsembe.*

Sacrum, *mfumvulo; mfupfutu* (*mfufutu*); *mkolokolo;* of bird or fowl, *nsunzu.*

Sad, *chisoni; suwa* (*vid.*); *dwi!*

Safe, *sungika.*

Sagacious, *luso.*

Sails, *matanga.*

Sake of, *chifukwa; liwongo.*

Sale, *malonda.*

Saliva, *mate.*

Salt, *mchere;* salt-works, *kulo;* earth, *chichere, mchalo; makanga; chikungu;* make salt, *enga.*

Salute, *lankula;* salutation, *moyo,* and *moyoni, moni.*

Same, *-mwe* (*emwe, zomwe,* &c.)

Sand, *mchenga;* sand-bank, *gua, guo.*

Sap, *chitononi; madzi, mwazi, nkaka,* all used.

Sapling, *nteta; mkwankwa.*

Satiety, *kwintira, kwinti.*

Satisfy, *kuta;* enough, *kwana.*

Saucy, be, *nyaika.*

Save, *pulumutsa* (cause to escape); *ombola* (ransom); *teteza* (protect); *chinjikira* (come between).

Saviour, *wa-ku-pulumutsa; momboli.*

Savoury, be, *kolera.*

Saw, *cheka ;* a saw, *mcheka, soroti ;* sawdust, *mfufu, mfumbwe.*

Say, *ti* (*ku-ti, a-ti, ti-ti*, &c.) ; *nena ; chula* (pronounce) ; *lankula* (speak) ; *tene, tere* (say so) ; saying, *kuti* (that) ; say more than truth, *diepetsera* (see **Slander**).

Scab, *nkanambo ; nkungwa ; nkoko.*

Scald, *futsa* (food) ; *tsupula* (skin off).

Scale, *bamba* (fish) ; *nkamba* (tortoise) ; *gaka* (crocodile) ; scales, *mamba.*

Scan, *unguza.*

Scant, *perewera ; sowa ; chepa ; tenenga* (of clothing).

Scar, *bazi ; chipsera* (*chipsyera*), *chipsyazi.*

Scatter, *mwaza ; waza ; mbwera ; ng'ondola ; balala* and *balalika* (as people, &c.) ; seeds, *fesa ; fasula ; teteka* (split and scatter) ; apart, *fumula, fulumula, bvundumula ;* as grass, &c., *lakatika ; sakalali, tabsya, mpupuluzi* (people), *mbwe ! twe ! yolu ! te te !*

Scent, *pfungo.*

Scheme, *ndingalira.*

Schism, *ku panduka*, &c.

Scissors, *chisola.*

Scoff, *jeda.*

Scold, *tuzulira.*

Scoop out, *kolong'onza*—see **Scrape** ; scoop up, *tsakata.*

Scorched place, *mbala.*

Scorn, *nyoza ; unyansi* (disgust).

Scorpion, *karisi* and *nankalizi.*

Scout, *mzondi.*

Scowl, *nyinda.*

Scramble, *kalakata.*

Scrape, *pala ; kala, kalira ;* out, *kolowola, kolokota, fulumula, kolong'onza ;* together, *kokolola ;* off, *kokotola ;* with finger, *kodola, kolosa ; palasa ;* as hen, *palapasa ;* as dish with forefinger, *komba ;* with feet, *kwea, ku ku !*—surface in hoeing, *chemula ; peresa ; tse ! kwe ! tse !* scrapings, *mapaliro, chipaliro, makokota.*

Scratch, *kanda ; kalira ; kalula* (thorns) ; *makanda ; ke !*

Scream, *pfuula.*

Screen, *tsitika.*

Scrip, *mkopa.*

Scrub, *tsula.*

Scud along, *tsetsera.*

Scuffle, a, *ndeu.*

Scurf, *mfumbwe mfumbwe.*

Scuttle, as **Scud**, above.

Sea, *nyanja.*

Seal (wax), *pula.*

Seam, *msoko.*

Sear, *sita.*

Search, *funa.*

Season, *nyengo ; chaka* (year) ; this season, *makono ;* rainy, *dzinja ;* dry, *malimwe ;* of plenty, *masika,* or *chandakanamatondo ;* returning of hoeing, *mbwera.*

Seasoning, *tendo ; nsinjilo.*

Second quality, bran, *tawaya.*

Secrecy, *nchinchi ; chimpsimpsi ; chinsinsi ; chimfimfi ;* secret parts, *mpeto ;* secret instructions, *malindi.*

Secretary-bird, *ng'omba.*

Secretion, at corners of mouth, *mpweni ; ncheni ; chikwenene ;* foam, &c., with heat of sun, *chipemba.*

Section, *pande* (slice of pumpkin, &c.) ; *chidutswa.*

Secure, *tebwe* (with peace) ; *limbitsa* (make fast).

Seditious, be, *kwimbwizana ;* also *dumbana.*

Seduce, *nyenga ;* seduction, *chibwa.*

See, *ona ; penya.* See **Look.**

Seed, *mbeu ; ntanga* (pumpkins) ; *maso* (seeds, eyes) ; cotton seeds, *nasa ; mpulumo* (fruit stone).

Seek, *funa ; pala* (court) ; *tsata* (follow) ; *kwala* (seek after).

Seem, *fana, nga.*

Seer, *mlauli ; bwebweta.*

Seethe, *tereka.*

Seize, *gwira ; famba ;* with tongs, *panira.*

Select, *pala.*

Self, *-chi-, -dzi- ; eka, emwe*, &c. ; *mwiniache*, &c.

Selfish, greedy, *susuka ;* stingy, *mirua.*

Sell, *gulitsa.*

Send, *tuma ; tumiza ;* send away, *inga ; buluka ;* send commands, *kambira.*

Senile, *nkalamba.*

Sensation, with heat of sun, or excessive eating of meat, *chipemba ; chitukutuku*, heat.

Sense, *lunta ; nzeru.*

Senseless, *chitserekwete ;* be senseless, *ku panda pache ;* faint, *komoka.*

Sentinel, baboon, &c., *kanjoma.*

Separate, *lekana ; fumula ;* from, *paluka, pakula, pandula, patuka ; senyenta ;* from below, *seruka ;* to one side, *tantula ; balaluka ;* out, *fesula, funyulula ; pambana ; balalika ;* separating, *chipalu, balu, mpandu ;* separately, *dwache dwache*, &c. See **Here** and **There.**

Serpent, *njoka.* See **Snake.**

Serrated, make, *anga.*

Servant, *mtumwa ; wo-tumwa ; wo-imika.*

Serve, *imirira ; tumikira.*

Sesamum, *chitowe.*

Set, *tereka, terekeza ; ika ; kazika ; santa ; tsitikiza ;* load on head, *twikira ;* pots together, *palichiza ;* set forth, *tanda ;* set dog on game, *sakiza ;* set free from, *sadzula ;* set up on end, *amutsa ;* set fire to, *sonka, koleza ;* set trap, *cha ;* set trap off, *fusula, fumpula, fampula ;* set off, begin, *tanga ;* set off on journey, *lawira ;* setting of sun, *pati ! do !*

Settle, *kazika ; deka ; dika* (water) ; settling down, *dichi.*

Seven, *zisanu-ndi-ziwiri*, &c.

Sever, *dula.*

Several, *zina*, &c.

Sew, *soka ; msoko ; pwi !*

Shabbiness, *usiwa.*

Shade, *tsitika ;* shade one's eyes, *unikira ;* noun, *ntunzi*, and *mtunzi.* Shadow, *ntunzi.*

Shaft, of spear, *tsukwa ;* of arrow, *bano.*

Shake, *gwedeza, gwedera ; takata* (body, &c.) ; *tetema* (as reed, &c.) ; *sekesa, takasa, pukusa, tekesa ; tsukunya, pukunya, tekenya ; kweteza ; tengesa ; tekemera ; pepeta* (in basket, and *peta*) ; up and down, *tepula ;* shake out, shake cloth, one's self, &c., *kutumula, kunta, kufula, kutula* (of a basket, &c.) ; shiver and shake, *ntuntumira, ntu ntu ! teche teche ;* roll and shake out, *ungula ; timbwidzira* (walking or dancing) ; of leg rattles, *bviri-bviri ;* of water in a bottle, *gubvi*, also *kucha, kuchamitsa* (and of potatoes in a pot) ; shake out, *kuchula* and *kuchumula ; kutamitsa* and *kuchamitsa ;* of an arrow in flight, *peyama, epama, epa, pea ;* shaky, *gwebe ; te ! dzi dzi ! tepu ;* shake down or off, *pakasa, pakasika.*

Shall, *-dza-.*

Shallow, be, *tapwira* (of a pool) ; *mpale* (stream) ; of a dish, *sadama* (lie open) ; *tasalala* (flat).

Shame, *manyazi, mnyazi ; unyalapa ;* put to shame, *nyaza ;* shame of a man whose wife leaves him, *nkululu ;* shamefastness, *mnyalo.*

Shank, *msongolo.*

Shape, *makalidwe.*

Share—see **Part.**

Sharp, be, *twa ; songoka* (pointed), also *psolima, psonyoka ;* sharpen (grind), *nola, watika ;* by rubbing knives together, *tenjera ;* sharpness, *nkutwa, unoledwe, uchete ;* sharp-tasted, *dzaluka.*

Shatter, *dzwadzwadika.*

Shave, *meta ; senga ; kudzuka ;* all hair off, *kumbula, kumbu ;* round, *jejemera, je je je ; mwe ! pi !* Shavings, *mapalopalo, mawa.*

Sheaf, top sheaf in thatching, *nsandu.*

Shear—see **Shave.**

Sheath, *banzi ; chimache*, its sheath. Sheathing-leaf, *chikwate.*

Shed, *kumbi, banda, tandala* (of grass). Shed blood, &c., *ketsa.*

Sheep, *nkosa ; bira ;* sheepishness, *ugodwa.*

Shelf, *nsanja ; paka ; tandala.*

Shell, *nkono ; nkombe ; koko* (pod, &c.)

Shelter, take, *usa ; bvama ; fama ;* to shelter, *tsitika.*

Shepherd, *mbusa ; mweti ; mdietsa.*

Sherd, *pale.* See **Potsherd.**

Shield, *chikopa ; mkupo ;* to shield —see **Shelter**—*tsitika.*

Shift, *sunta ; fendeza ; tunsa ; futuza ; pfutuka ;* shift about, *palapasa.*

Shine, *wala ; ng'azima ; ng'anima ; nyezima ; nyetima ; psetima ; yetima ; chenima ; chezimula ;* give light, *mulika, munika ;* shining flame, *nganda ;* shining through, *mberenti mberenti ;* shine or gleam of water, *dembama, dembeka, demba ;* shine of sky red,

bvi)—see **Fire.** Shoot up, *ra ;* quickly, *solomuka ; mmera ;* young shoots, *pom*

Short, be, *finimpa ; pere pika, fupi ;* short, of clot *ndenga, kamjanja, mnjanja,* be short and stout, *kwindim* ness, *mfupi, chidukwa, udun*

Shot, *malisao ; masao.*

Should, *bwenzi* or *mwenzi.*

Shoulder, *pewa, mapew mapuzi ;* shoulder-blade, *p palo, lipambo ;* back of sl *manyembe ;* slope over shoul *mera ;* high shoulders, *manu*

Shout, *pfuula* (and *fuula*) *la ; kua ;* a shout, *chikua, mkuo ;* shouting, *malira, wo* cry, alarm, *ntungululu.*

Shove, *kanka ; tsenseneza.*

Show, *sonyeza ; onetsa,* &c. body in dancing, *towera.*

Shred, *nyenyera ; lenzula ; mavubwe.*

Shrink up, *tsunyata, pua* (*-aza, -aniza*).

Shrivel, *pua ; kwinyata ; pup pupa ; kafoka.*

Shrub, species, *bwazi* (for st *chanzi* (bad smell).

Shudder, *fulikuta.*

Shut, *tseka ; bvundikiza*—see **C** shut in, *tsekereza ; kukutiza,* w house, *kukuliva ;* lips, *putama, ma* (pout) ; eyes, *tsinzina,* with *tinyala, tinya ;* hand, *funya, fumb* shut together

kolola ; skinning, *mkupuliko.* A skin, *chikopa ; kungu* (human) ; *nguo ; chikuluo ;* skin on top, *koka ;* white skin of wound, *mbala ;* hard skin on nails, *nkalula ;* scab, *nkanambo ;* on milk, &c., *nkoko ;* skin disease, *chipere*—see **Ntenda.** Under skin also *nkweya.*

Skirt round, *lambalala ; paza.*

Sky, *tambo ; kogolo ; mnenere* and *nnenere ; pamlengalenga ; pamwamba.*

Slack, be, *gwedera ;* slack, *tebwerebwe.*

Slag, *kabvi* and *makabvi.*

Slander, *namiza ; bweka ; gogodeka, gogodira ; neneza ; sogoda ; dokota ; bwendula ;* to say more than the truth, *diriza, dierekeza ;* slander, *ukadiri, ugogodi, mseche, chibwebwe, kadidi, unenezo, mchinyulira, ku dia mseche.*

Slant, *pendeka, pendama.* See **Slope.**

Slap, *panda ; tibula ; tidzimula.*

Slaughter, *ganda ; mapaapa.*

Slave, *kapolo ; ndondo ; bichu* (Chikunda) ; *mntemba* (household) ; *mdzakazi* (female) ; slave-stick, *goli ;* slavery, *ukapolo, chikapolo,* &c.

Slay, *gaza ; ganda ;* place where animal is slain, *polambo.*

Sleek and well, be, *tsungula.*

Sleep, *gona ;* while sitting up, *odzera ;* noun, *tulo ;* deep sleep, *tulo tambiri ;* sleeping-place, *mbuto ; malo ;* sleeping-bag, *mfumba ;* sleep-dust, *mantongo ;* of the limbs, *sasamira ;* when the circulation returns, *sasamula.*

Sleight of hand, *tsenga.*

Slice, *pande ; ntuli.*

Slim, be, *tepa.*

Slime, *ndere ; manandi.*

Slip, *terera ;* slip along, *tsetsera ;* down, *tserereka, tsetsererera ; tsetseremba ; tsetseruka ;* through, *serera ;* draw along (*vid.*), *seta ;* slipping and sinking in sand, *fukunyula ;* slip as axe or hoe, *puluza ;* slipperiness, *terezi ;* down throat, *nyudu.*

Slippers, *nsapato.*

Slope, *pendama, pendeka ; lamba, lambi ; gomera, goma ;* as grass, *kusu ;* a slope, *nsetse ; kwawa.*

Sloth, *mchedo.* See **Delay.**

Slough, *tsuwo, tsuwi.* See **Cast off.**

Slow advance sweeping, *nye.*

Sly, be, *chenjera.*

Smack—see **Slap.**

Small, *-ng'ono* (smallness, *ungono,* &c.) ; make small, *pyopyolola ;* small-bellied, *tatima, tati ;* be small and stumpy, *kwimbimala* — see **Dwarf ;** small-talk, *ku cheza, chikamwakamwa ;* small rain, *pfuli-pfuli ;* small trees, *ukwe.* Smallpox, *ntomba.*

Smash, *swa ; pwanya ; pwepweta.*

Smear, *paka.*

Smell, *pfungo ; mnunko ; chipunga* (which one catches) ; of animal, *chifente ;* crocodile and leopard, *chikwikwiziri ;* of unwashed body, *nkwinkwiziri ;* a whiff, *kachi, kachiza* (to whiff past), and *kapi ; pu!*—have a smell, *nunka ;* to smell, *nunkiza ;* smell where animals have been, *chipemba.*

Smelt, *tsama.*

Smile, *mwenyu ; mwetu.*

Smite, *tibula.* See **Beat.**

Smith, *tsachipala.*

Smoke, *fuka (fukiza, fikirira, fuchirira, fwichirira) ;* smoke tobacco, *koka fodia ;* rise as smoke, *tolo!*

Smooth, be, *salala ;* to smooth, *kulunga (e.g.,* floor of house, road, plane bow) ; *kulungiza* (smooth and wide) ; rub smooth, *kulukuta ;* smooth out, *ongomala ;* press smooth, *sita ;* cut smooth, *tendeza ;* smooth by smearing, *zira ;* smooth over, *fafaniza ;* smooth, *se! gada! mya! tiriri! site ;* smooth and clean, *tipita, tipi.*

Snail, *nkono,* also shell ; *nkoko ya nkono,* and *nkombe,* snail-shells.

Snake, *njoka* (see) ; *mbobo* (grey) ; *chamkoko* (large) ; *kasongo ; mbubvi* (water) ; *chisanga* (by streams) ; *chirere, ntonga* (two heads) ; *nsalulu ; nalikakuti* (small brown) ; *mamba* (cobra) ; *songo ; chipatamasamba ; mpiri* (puff-adder) ; snake-poison, *ulungu, ululu.*

Snatch, *kwakula ; kwatula ; kwa ; sompola.*

Sneeze, *etsemula.*

Sniff, *kwemba ; fentera, fe ;* without sniffing, *mcha.*

Snore, *gulumuza ;* snoring, *nkonono (ku liza nkono* or *ku omba) ; tirrr, dirrr.*

Snort, *poma ; pemera ;* with rage,

penga, *fenga*, *pemba*, as the rhinoceros (hence *chipembere*).

Snout, *saso* (broad).

Snuff, *kwemba*; *femba*; noun, *lifule* and *fodia*; snuff-box, *kunto*, *mtete*, *ntekwe*.

So, *motere*, *potere*; *choincho*, *choinchi*; so! *e!* so-and-so, *ngana* (*langana*, *changana*, *kungana* at So-and-so's).

Soak, *bviika*.

Soap, *sabao*; *sabuni*; use also ashes *pulusa*, or *bwazi* fruits.

Soar, *lenga-lenga*.

Sob, *fentera*.

Socket, remove from, *gulula*; *msiye*, socket, a ball-and-socket joint being *msukundu*.

Soft, *fewa*; *olowa*; boiled, stringy, *tepetera*, *tepe-tepe*, *terera*; limp, *nyong'onya*; as of a sick man, done out, *tabsya*, also of soft mud, *tapsya*; soft with water, *nyata* (*nsima*, &c.), *nyembetera*; as vegetables, *sawa*; soft and juicy (as fruits), *poa*; soft to touch, *ofuma*, *ofu*, and pressure, *tofuka*, *tofu*; pressed in, *tiwama*, *tiwa*; soft and wet, *tota*, *mtota*; soft movement (as ant queen, blister, &c.), *nenjema*, *nenje*, *lenje*, *nye-nye*, *nje*; soft, not hard grown, *ndema*; soft and many, *kufuka kufu*; soft and withered, *fowa*, *fota*; make a skin soft and flexible, *fufuta*; soft, loose in joints, *lobodoka*, *lubudu*, *lopoto*; soft to the feel, *myada*, *mya*, *myu*, smooth, *tipita*, *tipi*; and flabby, *tusi*; and broken, *dodoloka*; soft falling or thrown against, *pamama*, *pamu*, *pama*; soft and gentle in disposition, *fatsa*; eat soft things, *monyola*; gentle, *lera*; *se! zi!*

Soil, *dote*; *ntaka*; *madote*, *mauma*; dry, *lifumbi*; rich alluvial, *dimba*, moist, *mnyonto*. To soil, *bvononga*; *ononga*; *sukira* (be soiled); *ipira*, *detsa*.

Solitude, *undeka* (my); be solitary, *suwa* (without companions).

Some, *ena*, *-ina* (*zina*, &c.); something, *kantu*, *china*; some one else's, *kamwini*, *chamwini*.

Son, *mwana* (*wa-mwamuna*). Son-in-law, *mkamwini* and *nkamwini*.

Song, *nyimbo*.

Soon, *msanga*; *tsopana* (now); soon does, or goes, *sa-diza-ku*——.

Soot, *mwai*; *mtsidi*; lines, *mirega-rega*.

Soothe, a child, *susuza*; *leza*, *lera*, nurse; *tontoza*, quieten.

Sore, be, *pweteka*; *wawa*; a sore, *bala*; small sores, *mala-mala*; *mauka*; all over, *magawagawa*.

Sorghum—see **Millet**—*mapira*.

Sorrow, *chisoni*.

Sound, *omba*; of rain, thunder, &c., *kokoma*, *mkukuma*, and *mkokoma*; of metal struck, *ngwi*; of bell, *mlio*; firm sound, *gagalala*; gnawing, *chichecheto*; of pounding, *tsi*; of walking, *di*, *gu*; and others under various heads; the sound is not so much represented, however, as the idea—onomatopœia is really scarce; sounding-piece of drum, *taka*. Sound and well, *ndendelele*.

Sour, be, *sasa*; bitter, *wawa*; *dzo!* sourness, *kambi*.

Source, *magwerero*.

South, *kunsi*; *mwera*.

Sovereignty, *ufumu*.

Sow, *dzala*, *bzala*; sow in bush, *sokeka*; sow broadcast, *fesa*.

Space, *malo*; between joints, *tawa*; gap, *danga*; below a stand, *kwikwiziri*, *kunguzi*, *dembereze*.

Span, *nusu*.

Spark, *ntete*; struck, *tso*; *chipalipali*.

Speak, *nena*; *ankula*; *ti*; speaking, *manenanena*; speaker, *panda*.

Spear, *ntungo*; large, *ngamo*; with notches, *nsakadza*. See **Ntungo**.

Species, *mtundu*, &c.

Speech, *mau*; a speech, *nkani*; make speech, *kamba nkani*; *manenero*; *makani*.

Speed, *liwilo*.

Spend time, days on route, &c., *gona* and *gonekera*.

Spider, *tandaude*.

Spikes in fish-basket, *mvuma*; *chipanda* (hidden).

Spill, *gabvikira*; a spill of wood, *chipando*.

Spin, *pota*; *sansira*; a spinner, *pota*.

Spirit, *mzimu*; *amanda*. Spirited, be, of a dance, *kondewera*.

Spit, *labvula ; pemera, pe !*

Spite, *njiru ;* be spiteful, *dumbwa.*

Spittle, *malobvu ; mate ; dobvu.*

Splash, *tibvula ; kubvula ; pabvama ;* splashing, *nyembsa, tabsya, mbsie, mbve, mve, mvye ; kubvu, pubvu ; chikudukudu.*

Spleen, *ndulu ; nyongo.*

Splice, *pambanitsa ; lumaniza* and *lumikiza ;* a splice, *maluma ;* splice string, *tibirira, ndundulira.*

Split, *ng'amba ; ng'alula ; balula* and *palula ;* split open, *walika, didimuka, pulikira, teteka, nyindula, chenama, chenula ;* split off from, *kauka, pandula ;* splitting, *mbalu, pi ! di ! ng'a ! ng'alu, te ! pwi ! twe ! po !* split fish, *nkombiro.* Splinter, *kaperere.*

Spoil, *ononga ; bvononga ; sakaza ; ipitsa ; zanga ;* to spoil a person, *pumbsya ;* despoil, *funka ;* stealing, *chimanjamanja.*

Spool, *njinga ;* heavy, *goo.*

Spoon, *chikombe ; chipande ;* snuff-spoon, *mbengo.*

Spoor, *chikuo ; pono ; bande* (track); of hippopotamus, *mko ;* run, *mleka ;* of large game, *kupu.*

Sporran, *njobwe.*

Sport, *sewera ; pwete ; chimwemwe.*

Spot, *banga ; litoma ; liwala ; toto, matoto ;* to spot, *toma, tomeza ;* a place, *mbuto.*

Spout, *fentula.*

Sprain, *pukunyula, psukunyula, psokonyola ; dzunguinyula ; kongonyoka.*

Spread, *ala ;* to dry, *anika ;* forth, *tamba ;* and occupy, *tondeza ;* spread out, *tambsya, sasuka,* and *sasatula, tangalala* (as radii), *tasama, tasalala, tasika* (flat); *fuka* (as smoke); over, *tawa* (as creepers); with hands, *papasa, papasula ;* wings, *papa ;* legs, *angalala, tambasula ;* spread over, *sambala, fala, tawe-tawe, taye-taye ;* of a wound, *nyeka* (also of fire consuming); *takanya* (wound); be spreading, *kufuka ;* water, *pfwalanti ; yambakata,* wings; mat, *chialire ; mwa* (scattering); *balala ; nte* (river); *nduwi ; pe ;* open, *chibani ;* spread report, *lalika.*

Spring, *lumpa ; tumpa ;* as spring of trap, &c., *fusuka,* india-rubber, &c.; spring forth, *tumpuka* (of anything hidden, to come to light, be heard about, also as plant springing up); *puka* (spring forth as leaves); *mera* (spring, as shoots); springing without sowing, *mankokwe ;* springing, *mpsipa.* Spring, *dzinja* (rainy season). Spring of water, *chitsime ;* rock springs, *makali ;* springing water, *chikolowondo.*

Sprinkle, *kapiza ; futira* (flour into pot); *konka* (water in dribblets); *kwizira ; mfutifuti ; waza.*

Sprout, *puka ; mera ; teteka ; bukula ; njonja, njo, njo !* a sprout, *chimerera.*

Spur, *chirimba.*

Spur-winged goose, *tsekwe.*

Spurt, *pfuli-pfuli, pfa ; pfulika.*

Spurtle, *mtyakulo ; mpukuso* (beans).

Sputter, as fat, *tsotsorotsa.*

Spy, *zonda ; zuzumira ;* a spy, *nzondi.*

Square sides, *banti-banti, mabanti ;* house, *ngome.*

Squat, *mamata ; utama.*

Squeeze, *psinja* (*psinya* and *psinyata, pfinya,* &c.); *kanikiza ; chinyinta ; psanta ;* head squeezed, hinder parts exposed, *psatatira ;* squeeze out, *psukula, psopola, kolopola ;* with fingers, *timbirira, tikita ; psa ! mfe ! ti !*

Squirrel, *gologolo.*

Stab, *zika ; twika ; kwika ; twi ! kwi !* See **Pierce.**

Staff, *ndodo ; ngolomondo ; mkulumbizo ; mkongodzo ; mtindizo.*

Staggering, *nzandi - nzandi ; malombo.*

Stain, red iron, *kundwe.*

Stalk of leaf, *mkomboti ;* pumpkin, *mtibo ; nkonyo ;* stalk of grain, *pesi ;* sweet, *msinde.*

Stammer, *dodoma ;* stammering, *matutu, chibwibwi ; chimeme.*

Stamp, *guguda ; ponda ; pamanta ; mgugudo.*

Stand, *ima ;* standing, *chi, ji ;* stand in a row, *tandalika, nda nda nda ;* standing water, *dowe, dombe ;* a stand or shelf, *chipaka, msanjo.*

Star, *nyenyezi ;* morning star, *ndondwa ;* Pleiades, *nsangwe.*

Stare, *tong'ola, tonola ; chigaga, dwi, chidu.*

Start, *dzidzimuka ; lokola ;* start off, *pakasa* (*pakatsa ulendo*).

Statement of case, *njio.*

Stature, *msinku ; utali.*

Stay, *ima ; kala ;* behind, *tsala ;* in one place, *fulika ;* indoors, *kulungira ; bindikiza ;* stay over a time, *tsotsa.*

Steadfast looking, *ga ga ga ! chigaga, chingongo ; dwi, chidu, so.*

Steal, *ba ; pamba ; famba ; fwamba* (kidnap) ; *funta ; funka ; fumfula, fufunula ;* secretly, *kwakwabaya ;* by medicine, *tsenga*—see **Rob.** Steal along, *ng'yang'yama ; wenda*—see **Creep**, &c. ; stealing away, *kapyero.*

Steam, *fukiza, fukirira ;* noun, *lifukisi ; utsi.*

Steep, *cholima ; psolima ; tsetseremba ; tserereka ;* steep place, *pedi, pompo, tseri ;* steep slope, *mtsedzere ; twitu ! njo ! chiri ! chirinji.* To steep in water, *bvika.*

Steer, *pondero tsikiro.*

Stem—see **Stalk**—*mtengo ;* leaves, *makwaule ; makowa ;* of pipe, *balazi.*

Step, *ponda ;* step out, *anzula ;* delicately, *tang'a - tang'a ;* lightly, *yansu ;* firm, *di ! gu ! tumbama,* &c., as chameleon, &c., *nyang'ama.*

Stick, *mata, mamata, matata ;* be sticky, *nambuka, nambu, nyamba, nandula ;* stickiness, *mnyambi.* Stick into, *tsomeka* and *someka* (stick on a bit of a jar, *tsomekeza*) ; *tomeka ;* stick upon, *tsama ;* in a gap, *pata* (also *tsundi, vid.*) ; *jinya, jima* (stick to bottom of river, &c.) *vid. ; pfika, pfi ; fi ; tsakamira, tsaka* (upon or in) ; *pwi ! tsa !* stick fast, *umira*—see **Pierce.** Stick, a, *ndodo*—see **Staff** ; split stick, *mpano, mpani* (roasting meat, carrying loads, &c.), *chipaniro ;* small sticks, *nchocho, tsatsa, tyole ;* sticks and straws, *makochezi.*

Stiff, be, *uma ; makayala ;* stiff to bend, *nga nga nga.*

Still, *chete ;* wings still, *kuma ;* staying still, *jede ;* still part of pool, *ndambambanda ;* still - born, *mpolo, polozwa,* &c.

Sting, *luma ; peseka ; dzika ; peterera ; nyera ;* a sting, *mbola.*

Stingy, be, *mana.*

Stink, *bvunda* (rotten) ; stinking, *mvunde.* See **Smell.**

Stir, porridge, *chakula* and *tyakula ; kweteza, kwe, kwete ; takasa ; tibvula ; timbwidzira ; bvundula,* foul ; *kupa* (*pala*), stir gruel ; *punga* (*pala*) ; *songa,* stir up ; also *puta,* incite ; stirring, *guru guru, gu.*

Stock of gun, *gumbwa ;* stocks, *goli.*

Stockade, *guta ; linga.*

Stomach, *mimba ; tumbu ; chifu ;* of goat, *kafucheche.*

Stone, *mwala ;* of fruit, *nsumbu. mpulumo* (*vid.*) ; *nkulungo* (for smoothing) ; stony bed of stream, *mapalazi.*

Stoop, *werama* and *erama ; kwama ; kotama ; polama, pola* (*vid.*) ; *tewama, tewa* (curtsey) ; *futika ; mkoa, mkoli, kolokoti.*

Stop, *leka ;* come to stop, *guma, goma ;* stop short at, *gunda ;* make stop, *sumulula ;* stopper, *ziwa, chiziwo.*

Store, *kundika ; kumbula ;* a store-basket, *nkokwe.*

Stork, *chumbu,* &c.

Storm, *namondwe.*

Story, *ntanti ; ntanu : mwambi : nkani ;* story-teller, *ntabwala.*

Stot, *njanda ; njanja ; ndamuka ; nja ! ncha !* See **Rebound.**

Straight, be, *lungama, lunjika ;* straighten, *ongola ; dzongola ;* straighten out, *ongomala ;* straighten back, *tinula, tinama, sanama ;* go straight on, *pitirira ;* straight down, *zama, jolika, joli ;* straight along, *tanta ; dzoye, dzoyera ; nzo, ji, ndunji, malunji.*

Strain, *cheza ; senyenta ; pfinya ; kang'anta* (beer, &c.) ; a strainer, *chichezo, tsungulo, sunso, kape.*

Strand, one, *kwambala.*

Stranger, *mlendo ; chilendo ; mlambi* (come to stay at a place).

Strangle, *potola ; kumula.* See **Twist.**

Straw, for drinking, *psipe : maudzu* (grass) ; sticks and straws, *makochezi.*

Stray, *sochera ; sembuka, sembuza.*

Stream, *mtsinje.*

Strength, *mpamvu ; nchirichiri ; chibwamna ;* without strength, *lepete.*

Stretch, *tamula ; tanula* (as india-rubber, &c.) ; *tanza ; tansa ; tambeya ;*

and break, *tumula;* stretch
mbalala; unfold, *tambasula,*
a, &c.—see; stretch on, or
tanta, tantalika; tawalika;
out, *funyulula, nyonzolola;*
in feeling, *tantamiza* — see
&c.; wings, *kangalala;*
t, *dzongola;* back, *sanama,*
, *tinula;* one's self up, *sonjola;*
, *tanda;* over, *tondeza, tonda;*
ver drum, *katsa;* out before,

w, *yoyola; yo yo; fesa; waza;*

e, *ndeu.*
te, *menya; goma;* with fist, *ba-*
, *pufumula;* with hoe, *gantula,*
strike into nest, *gubula;* too
y, *zundula;* harp-string with
kodola; strike with a rub,
la, *kwatsu;* strike, as match,
striking fire, flint, *kwacha,*
idwe; kwa! ba! bafa! strik-
stone, *mchamu.* Strike root,
tings, *oka.*
ng, *chingwe; luzi;* bow-string
her cord, *nsinga;* for trap, *ma-*
for hanging up, *kwerekwere;*
ng a bow, *chikungo* (*kunga uta*);
beads, *tunga,* for head-dress,

p, off clothes, *bvula;* thatch, *sa-*
leaves, *pulula;* bark, *kumbutu-*
rd bark, *kaula* (also scab and
hard things); *gambatula;*
off skin, *pfeula, pfelula, pfe!*
nkweya, strip off under parch-
kin); also *sadzula*—see **Husk**;
(bark); strips, *mzongo; mze-*
meat, *msese, msongo;* of reed,
; makangala; of bush, *mnjolo;*
tripped of leaves, *ngwalatira.*
pes, *mpyololo; manga.*
ve, *kanga, kangalika; kangana*
together); neither winning,
na.
ke, to, *sisita;* a stroke. See

ng, be (see also **Strength**), *ji-*
; kalambalala; ganka; kwi-
undudza; dzandzana; become
and well, *tsotsola; gwa! dzi!*
ii! ndi! ji! strong man, *chi-*
o, nkabvu, kaboko; strong
nsambula; beer, *moa wa ka-*
chasu; wrestling, *ujijiri; makagala;*
gang'a; strong person, *chikwindi, chi-*
tsiga, chipwindi; to be firm, *nzandа-*
ma.

Strophanthus, *kombe.*

Struck in the eye, be, *tobwa.* See **Strike.**

Struggle in death, *tata.*

Stubborn, be, *pulupudza* and *pulu-*
putsa; stubbornness, *punzo; mpulu-*
pulu; cheni.

Stuck, be, in a hole, *tsundiriza,* (*vid.*); stuck fast on, *tsakama, tsaka; tsama.*

Stuff in, *tomeza; tsendeza.* See **Ram.**

Stumble, *puntwa* and *pfuntwa; ku-*
mudwa; mpfuntwa.

Stump, *chitsa;* of a limb cut off, *chipulumuntira.*

Stumpy, be, *ngungumira* — see **Dwarf** (small and strong, short and stout).

Stunted, *bvukuku* (man or animal or plant).

Stupid, be, *pulukira; pusa; tsiru-*
ka.

Stye in the eye, *nsokera.*

Subdue, *lambitsa.*

Submit, *lamba.*

Subside, *tera; pwa;* also of wrath, *tera; tsika mtima; kuzumuka* (anger, heat, &c.)

Subsist, *lamira; chirira; chereze-*
dwa.

Substance, *chilengo.*

Subtle, *wa chinyengo.*

Suburbs, *miraga.*

Succeed, *ta; nga.*

Succour, *pulumutsa.*

Succumb, *olowera; tetewala; mari-*
zika.

Such, *chakuti;* such and such, *-nga-*
na (*changana,* &c.); *choinchi, zonzo,* &c.

Suck, *sipa, tsipa* (suck up); *psipa;*
tsopa (*dzala, pfupa*); *psonta, psonya* (drink little by little); *sonta; pipa* (drink); *psipsinya* (*zitsipe*); *mpsipsi-*
nta (sugar-cane, &c.); *dududzira, du*
du du (eggs); *pi pi! psi! pso! myo!*
mpsi! to suck with gums, *pulumunya,*
mulumunya; to suck the breast, *amwa.*

Sudden, arrive suddenly at, *mwa!*

sonto; appear suddenly, *bvumbuluka; solomu;* sudden exit, *psalu, bantu, ng'ondo* (of wild beast suddenly rushing out); *mbalambandu* (as *mwa!*); *mberembendu* (turning suddenly over); suddenly rising, *kwapu, kwapula, zunzuka; pampu,* sudden excitement; startle, *dzidzimuka;* sudden death, *chikomo, ntumbi.*

Suffer, *pweteka; wirula mtima.*

Suffice, *kwana; fikanira; nkazi wa ntupsya,* woman who makes little sufficient for all.

Sulky, *cheni* (refusing to go); *guiko; pwimpwi.*

Sum, *mawerengedwe.*

Summer, *malimwe.*

Summit, *mtu; nsonga.*

Summon, *lalika; goneka; malaliko.*

Sun, *dzuwa;* sunset, *sisiro, sinsiro; ku lowa kwa dzuwa, patira, do* (*dzuwa te te te te, do,* or *pati,* all day to sunset); sunrise, *ku-turuka, ku-semuka, semka,* also *ku-sanja.*

Sup, *suta; psonza; psonta.*

Supercilious, be, *nyalanyaza.*

Superintend, *ang'anira; konkoza;* superintendent, *pungu; kazembe; tsanchito.*

Supersede, *lowa manyumba.*

Supper, *mgonero.*

Supple, be, *tyoka.*

Support, *chirikira.*

Suppose, *ganiza; linganira; eseza.*

Suppurate, *tunda mafinya.*

Sure, *zo-ona; zo-limba; nditu.*

Surface, come to, *seruka.*

Surpass, *posa; pambana; sempa; pikula* (also interlace).

Surprise, *lapitsa, lapa*—see **Astonish**; *i! ho! heya! wa!*

Surround, *zinga; tserenga, tsere; zenenga;* with grass, *kukulira, kukutiza;* with earth, *kulira.*

Survive, *lama; pulumuka.*

Suspect, *fanikiza.*

Sustain, *chirira;* sustenance, *mchiro;* with food, *chereza.*

Swallow, *meza; gwinta; kwintira; kukudiza; gugudira; kakachira;* swallowing, *kowo* (*ko* * *o*); *gwinti, gwidi, kwinti, dichi, kakachi.* Swallow, a bird, *nantowi.*

Swarming, *bi; nyakatu;* a swarm, *kamu.*

Sway, *gwenduma, gwendu; tipa; tepa.*

Swear, *tukwana; laula; lalata; sokola, soko; lumbira.*

Sweat, *tukumira; chitungu; tukuta.*

Sweep, *sesa; psera;* sweep off, *peza, psasula, sansa, sansula, pse! se! psye!* swept off, *myu;* sweep away, *koka, kokolola, lambula, lambu;* sweep path open, *seula* (hence *mseu*); sweep, of water, *kwalula, kwaluma, kwalu; kwala-kwala;* sweep round, *kwecheza;* sweeping rain, *mpepe.*

Sweet, be, *tsechemera; nakama; napira; naka-naka.* Sweet beer, *utibi; chidukwi.*

Swell, *tupa; tumula, tumu; fufuma; uli! mbambamba* and *mbambanta* (of swollen limbs); *sasawira* (swollen breasts); *fula* (swell and form a head); *tukwi; nga;* swellings); *mbanyu; tumbama, tumba; kang'a;* puffed out, *fufumira.*

Swerve, *tseula; tsemba; femba*—see also **Graze** for *tse* and *fe; peyuka, peuka, peu,* swerve aside.

Swift flow, *kwaluma, kwalu;* be light of foot, *anzuka.*

Swim, *sambira;* swimmer, *nsambi;* float, *beruka, andama.*

Swing, *lendewera; zendewera; kapa-kapa;* up and down, *tiba;* a load, *zo-zo* (hence *kadzodzo*); *lende;* swing arms, *kwadzula, kwasula;* a swing, *deru, katungwe.*

Swish, *kwatsula, kwatsu; fwapa, fapa.*

Switch, *chapula* and *tyapula; kwapula; kwadza;* a switch, *nchole* (or *ntyole), ntyapula, mkwapulo, ngwalati.*

Syphilis, *chindoko.*

—o—

Table, *chipaka; gome,* &c.

Tack, *ntolo; chichiri* (peg).

Tadpole, *mbululu.*

Tail, *mchira;* of bird, *chitsukwa;* of crocodile, lizard, serpent, &c., *kombo;* of drum, *dingo.*

Tailor-bird, *nantambwi.*

Tainted, be, *sisima.*

Take, *tenga; punga, pungula* (take off upon one's person); *kwaya;* take

chotsa, *ola*, *oza* (carry away h, &c.); take away all, *kutsula*; way protecting medicine, *tsiri-* and various other reversives in take off, *sanjula*, *bvula* (clothes), *a*, *kungudzula*, *kungunula* (roof, *tumbutula* (bark, &c.), *kupula* fur, &c.), *mamatula* (what is on), *matula*, *matu*, *gabula*, *ga-* (what adheres), *kangaula* (what k on), *katsula* (skin of drum), take off from); take from off e, *pula*; take off portion of , *palutsa*; take up, *alula* (what ad), *erula* (what is strewed), ı (what has been laid down); p room, *tondeza*, *tonda*; take *tapa*; take a little, *kwasula*; re, *pala moto*, catch fire, *aka* take a bit out, *omola*, *omo*—see take some out, *pumpula*; take *sapula*; take a little, *nyakata*; o task, *dzudzula*; take out, *la* (bag, &c.), *ambala*, *bvuula*, (portion), *dikula* (root, stone), *a* (thorn); take out from, *pa-ıntula*.

-bearer, *kazi tape*; a tale, *nkani*. , *lankula*; *cheza* (conversation); *nkani*; talkative, *mtabwala*, *gongo*.

-tali (*mtali*, &c.); *tanimpa*; ass, *tindi*; grow quickly tall, ; the walking of a tall person ove the grass, *zochi-zochi*.

arind, *bwemba*.

, be, *zolowera*; tame beasts,

, of hoe or axe, *tsukwa*. juice of plant, *koma*. *tinta*.

ntula spider, *chindalandala*. , *mirimo*; *basa*; *nchito*. , *lawa*; *kolera*; *zaluka* and (of alcohol); taste first, *so-* taste little, *kwasula*; be taste- *luka*; first taste, *malopa*. o, *mpini*; *mpololo*; on fore- *amgumula*. t, *lalata*; *jeda*; *mjedo*. *msonko*.

a, *punzitsa* (*p-* and *pf-*). *ng'amba*; *chedzuka*, *kadzuka*, ; *tudzula*, *petsula*, *pedzula*, *su- la*, tear off; tear up leaf, *nyeza*; tear out, *kakatula*; *pokonyola*; *te! ke!* with *chedzu*, *kadzu*, *petsu*, &c. Tear (from eye), *msozi*.

Tease out, *lenza*; cloth, *nyedza*, *nye*; cotton, *lasa*, *sapa*, *tuwa*; teased-out cloth or bark, *mabvubwa*, *ma-bvwabwa*. To tease, annoy, *puta*, *jeda*, *zunza*.

Teeth, *mano*; front teeth, *mapa-ndo*; set teeth on edge, *yayamira*, *yai-yai*; show teeth, *nyinda*; *che-nama*.

Tell, *uza*; *taula*; *lamula*; *lalika*; tell about, *lapa*; *nenera*.

Temple-hut, *kachisi*.

Ten, *kumi*.

Tend, *weta*; *busa*. See **Look after**.

Tender, be, *fewa*; of fowl, *lobodoka*, &c.; tender plant, *ntema*.

Tendon, *mtsempa*; *uzingo*; *mtsindo*.

Test, *penda*; *esa*.

Tether, *tondolo*; *chiyologolo*.

Than, better, greater, &c., than, *ku pambana*, *ku-posa*, &c.

Thank, *amika*; *tama*; *simbwa*; *to-toza*; I thank you, *nda-kuta*.

That, *kuti*; *poti*; *chakuti*; *pakuti*; &c. That (demonstrative), *icho*, &c.; *uku*; that person referred to, *uje*; that person yonder, *uja*; *chija*, that thing, *liuje*, &c.; *uo*.

Thatch, *folera*; thatch an ant-hill, *bvika*; thatch a wall, *kukulira*; thatch with grass ends down, *mfumbwe*.

Thee, *iwe*, *u-*.

Theft—see **Steal**, **Thief**.

Their, *-ao*; (*wao*, *chao*, &c.)

Them, *iwo*, *a-*, *-a-*.

Then, *pamenepo*; *pomwe*; *ndipo*, &c.

There, *apo*; *uko*; *umo*; *konko*; *pompo*; *kumene*, &c.; *iko*, *ipo*, *imo*; there is, *chi-li-po*, *ku-li-ko*, *mu-li-mo*, &c.; there is not, *pa-li-be*, *mu-li-be*, *ku-li-be*, *pa-be*, *mwa-be*, *kwa-be*, &c.

They, *iwo*, *a-*.

Thick, be, *chindikira*; of porridge, *limba*; of a thicket, *tsitu*; grass, *puti*; lips, *saso*; body, limbs, *tuntu*; thick-ness, *mpipi*; thickly set, *tota*.

Thicket, *nkalango*; *chikanga*; *nsitu*; thicket-fort, *chiguta*.

Thief, *mbala*; *mkungu*; *mfunti*; *mpambi*; *lipambo*; by medicine, *mtsemba*; thieving, *unkungu*; *chi-*

baala (confirmed thieving). See **Steal.**

Thigh, *nchafu.*

Thin, be, *pyapyala* and *pyapyaza* (make thin); *papa; pipisetsa* (make thin); *pyopyolola; nyolola;* thin waist, *tatima, tati;* a thin beast, *mapalopalo;* thin below and fat above, *nzunda, nzu;* a thin person, *ligwandi; gwandira, gwantira, gwanti; psya, psa;* be thin as porridge with water, *nyata:* (*pyapyala* is used for things, cloth, wood, &c., &c.; *onda,* lean, is better for persons and *gwantira*).

Thine, *chako,* &c., in *-ko.*

Thing, *chintu; kantu.*

Think, *ganiza; lingalira; sinka; kumbuka;* think what to do, *tonga;* think, trying to remember, *pima;* stand thinking, *checherezi* (see **Pinga**).

Thirst, *ludzu.*

This, *ichi, ili,* &c.; this here, *chino, lino,* &c.; person, *uyu.*

Thong, *lamba.*

Thorn, *munga;* thorn-tree (*Solanaceæ*), *chilungwi.*

Thou, *iwe, u-.*

Though, *ku-ngo-kala; ku-nga-kale.*

Thought, *maganizo; ndingalira;* thoughtful, *dwi;* be thoughtful for, *konkoza, samala,* &c. See **Care.**

Thousand, *chikwi* (Chikunda); Mang'anja simply *o-sa-werengeka,* more than is counted.

Thread, *tonje;* threads, *made;* one thread, *nkosi;* one bit, *kundi;* thread before spinning, *sira;* spun, *chikombwa;* to thread beads, *tunga.*

Three, *-tatu* (*zitatu,* &c.)

Thresh, *punta; omba;* threshing-floor, *liwala.*

Throat, *mmero;* also *kosi* (neck); *kolingo,* trachea; œsophagus, *mmero; nkuiko,* the cartilage.

Throb, *dumula; dokola; tukula; bvukula; tula; ndumula; ndu, dumu, doko; mdumulo.*

Through, middle of, *pakati;* go through, *pyola;* through and through, *pinga-pinga,* &c.

Threw, *ponya;* down, *gwetsa, kuzumuka, tyakama, tyaka* (a load), *kapa;* away, *taya;* off and escape, *puzumuka;* throw one's self down dead-beat, *papalala;* throw into one's mouth, *bwira, bwi;* throw on anything soft, *pamula;* water, *kapiza, kapi;* throw up earth, *pfululutsa;* throw into grass, *soka;* throw wood, *ngumbungumbu; pi! pwi!* throwing over shoulder, *kapa.*

Thunder, *gunda, lilima, lindima:* roll, *kukuma;* thunderbolt, *mpezi; njazi.*

Thus, *choinchi; choincho; kotere; kotero; chino.*

Tick, a, *nkupa;* to tick, *te te te,* also *ga ga ga.*

Tickle, *tumbunya; timbwinya; nyerenyetsa;* itch, *abwa.*

Tidings, evil, *malodza.*

Tidy, be, *donza;* tidiness, *dongo, kaso.*

Tie, *lunza;* bind, *manga:* tie up loads, *gwebedezeka;* tie lightly, *yayika, ankasa, engesa, enkeza, sakaika;* tie hair bunches, *techera;* tie soft together, *kanyana;* ties of affection, *chimango.*

Tight, be, *tina;* tighten, *kanganika:* tight, *ti! njo!*

Tilt, *tsikula; pikula; winula.*

Timber—see under **Mtengo.**

Time, *ntawi;* space of, *mpindi.*

Timidity, *chintente.*

Tin, *seta.*

Tingle, *yayamira.*

Tiptoe, stand on, *ng'yang'yama; nyanyampira; nyenyamira; ng'yang'yampira; nyang'a;* rear, *kalamira;* stretch up to look, *sonjola.*

Tired, be, *lema; tondwa: topa; foka, fooka; kofoka; takwalala; lefu; tusi tusi* (with heavy load); the words *foka, kofoka,* &c., referring also to the effect of sun's excessive heat, as felt also by withered plants; that which one tires of, *sukira, ipira.*

To, *ku;* *kwa;* to and fro, *ndalandala, ndandalira;* running to and fro, *piringu-piringu.*

Tobacco, *fodia* (plant and leaf); juice, *chikonga;* seedling, *chiwamba:* half burnt, *makalapsa;* strong tobacco, *kanduwa.*

To-day, *lero; mlero; tsiku lino.*

Toe, *chala.*

Together, do together, verbs ending in *-ana; pamodzi; kumodzi; kwe* (all

together); *gwe* (put together); *tiba* (crowds together).

Tomato, *pwetechere; timati.*

To-morrow, *mawa; mangwana.*

Tongs, *mbaniro.*

Tongue, *lilumi; liraka;* of land, *chiromo.*

Tonic, *pundabwi.*

Tonsure (all round), *jemera.*

Tooth, *dzino, mano* (see **Teeth**).

Top, *pamwamba;* of hill, &c., *mutu;* set on top, *sanja;* put on top of, *psanta, pakama;* stick upon top of, *tsakama;* perched upon top of, *neng'ama, neng'a;* take off, *sanjula.* A top, *nanguli* (*chinguli*); *nagogo; ndondo;* in game (gourd-shell), *nsikwa.*

Torch, *muni; muli; nsakali.*

Torment, *sautsa; zunza,* &c.

Tortoise, *kamba.*

Torture, *pana mbano; ting'inda; zinga nzama; sautsa, zanga,* &c.

Tottering along, *gogodo.*

Toucan, *kope, mkope.*

Touch, *kudza; gunza; kunza; tadza;* lightly, *ankasa;* with getting, *kuluza;* always touching, *chimanjamanja.*

Tough, be, *gangalama; nzandamuka; kanga; nsita; nganganga.*

Towards, *ku; loza* (point towards).

Trace, *londola* (pursue).

Track, *bande; kabande; gumbu; mgwala; nsawe;* of mouse or rat, *nziwo.*

Trade, *malonda.*

Tradition, *mwambo.*

Trail, *msesera* (sweeping); *takadzo* (footprints); *kwebsya; kombo* (serpent); trailing plants, *makochezi.*

Traitor, *wo-perekera; wo-diokoleza.*

Tramp, *ponda;* down, *futa-futa;* about as elephant, *pokosola.*

Tranquil, *chete; bata.*

Transfer, *pazula.*

Transpire, *buka, mveka.*

Transplant, *oka.*

Trap, *msampa;* falling, *diwa;* large, *nkoka; kaboola* (catches leg); trap strings, *tanda; deka* (woven), also *goba* and *ngombero; chitumo* (mice); pit, *mbuna;* fence, *chinga;* fish-trap, *mono; chinjinji; wa-chinyumba* (leopards); *nyemba* (*mvu*, Yao), *chera.*

Travel, *enda ulendo;* about, *tandala.*

Tread, *ponda;* tread down, *bvuta, fufutika;* grass, *bvubvuta;* as grapes, *pamanta;* as leaves, *bzada;* frequently, *fumbula* (open up); soft mud, *tapwira;* softly, *nyanyata;* firm, *mdidi; be be be; di di; kupu.*

Treaty, *mapangano.*

Tree, *mtengo;* canoe, *mnjale;* covered with creeper, *tunduluzi;* long white fruit, *mbvunguti; mbwebwa*—see **Mtengo.**

Tremble, *ntuntumira; ntentemera; techemera; njenjemera;* trembling, *mantente, chinjenje, techeteche.*

Trench, *mchera; nkulo; chemba; mcherenje.*

Trial, *penda; chipendo* (ordeal poison).

Tribe, *fuko; gulu; kuja; mtundu.*

Trick, *tsenga.*

Trickling, *mdondorozi.*

Trifles, *mbereswa.*

Trip, *puntwa; kumudwa;* trip up, *psantangula;* tripping in wrestling, *ndale.*

Trivial, *za-chabe; zo-panda pache.*

Trotting, *cha! pupulu!*

Trouble, *sautsa; bvuta, bvutitsa; tindisya.*

Trousers, *malaya a myendo; tewera* worn like loose trousers, *gobo.*

True, be, *ona;* truly, *nditu, nteradi* (facts); *-di, kweni, kwedi* (*cheni, zeni,* &c.), *etu, -tu.*

Trumpet, *mpalaza; mpanza* (horn); *chimpanzanza;* to trumpet, as an elephant, *gamba, bangula.*

Trunk, of elephant, *chatso;* tree, *mtengo.*

Trust, *kulupira.*

Truth, *mtera; zo-ona*—see **True.** Common expression of strong asseveration, *ku-manda!* by the grave!

Try, *esa; penda* (by ordeal); *ombeza ula,* try lot; *ganga,* try strongly; *kanganira, umirira, kanirira,* try hard.

Tuck, *kwinda; funya; kwecheza.*

Tuft, *nyenje;* hair, *njombi;* hair tied, *nduta;* grass, &c., *chipfutu.*

Tug, *koka;* tug out, *kumula, kumu.*

Tumour, *mfundo.*

Turkey, *piru.*

Turn, *tembenuka;* round head, *cheuka;* back by way, *fumfumuka.*

bwerera m'njira ; turn back, *bwebvuka, bwebvu ;* as hare, wind, &c., *kwenta, kwetama, kweta ;* over, *pininguka, gubuduka, santuka ;* and the various actives in *ula ;* turn out a basket, *kutsula ;* inside out, *sanda,* hence turn into something else, *sanduka, sanduliza* (as *tembenuka*) ; *kutula, kutu ;* turn up edges, *nyakula ;* turn round, *pololola, potoza ;* turn up point, *gonyerera.* By turns, *nsompera nsompera, mmodzi mmodzi.*

Turtle, *nkasi.*

Tusk, *nyanga.*

Twang of bow-string, *kweche.*

Twice, *kawiri.*

Twig, *tsatsa ; mpangala.*

Twilight, *sinsiro ; kokolo.*

Twirl, *kosa ;* fire-stick, *peka ;* with finger and thumb pressing, *tikita, ting'inda.*

Twine, *poteza ; gonya, gonyerera ; pomba, pombeza ; piringa ; zerenga, zenenga,* &c.

Twinkle, *panima ; twanima.*

Twine, *mpasa.*

Twist, *pota ; potoza, pololola ;* thread, *kosa ;* one's mouth, *nyongolera* (see **Despite**) ; twist off, or round and off, *popotola, pombonyola, psokonyola, pokonyola, dzongonyola, dzungunyula, psukunyula, kongonyola, bzungunyula.*

Twitching of body, *malunga.*

Two, *-wiri ; (ziwiri, tiwiri,* &c.) Two-headed snake, *biritsi*—see also **Snake.**

—o—

Udder, *bere.*

Ugly, *ipa.*

Ulcer, *bala.*

Un- ; verbs in *un-* are frequently expressed in Mang'anja by termination *-ula.*

Unbind, *masula.*

Uncertain, be, *sasata.*

Unconcerned, be, *sembwedzeka.*

Uncooked, be, *fuwa ; pima ; pila.*

Uncover, *kutulula, kutula ; bvundukula ; punza* (reveal) ; *puntukula ; kunzula ; tambwa,* be uncovered (*vid.*)

Underdone, be — see **Uncooked** above.

Undergrown, *pimbidzala, pimbidzika* (hard and immature).

Underneath, *pansi ;* under stand, *nkukuziri.*

Understand, *dziwa ; zindikira ;* understanding, *lilukwa, luso,* &c.

Undress, *bvula.*

Uneven, *nsumpa ; chang'alang'a.*

Unfasten, *masula ; onjola* (of animal in trap).

Unfinished, *chikatikati.*

Unfold, *futukula ; funyulula ; pindikula ;* wings, arms, *kumatula ;* grain, *fasula ;* open up, *tambasula.*

Unfortunate, be, *sauka ; umpawi.*

Unjust payment, *tayo.*

Unhook, *kwekamula.*

Unlock, *fungula.*

Unloosen, *kungunula ; masula ;* a cluster of bees, *kufula.*

Unmarried, *mbeta.*

Unnoose, *onjola.*

Unobserved, *chidima.*

Unplait, *tiwula.*

Unplaster, *matula ; matukula.*

Unravel, *tombosola ; losola ; donyosola ; sokoloka.*

Unripe, be, *puzwa* (fall) ; *wo-sakwima,* &c. — see **Ripe** ; *nteta* and *mteta ;* unripe and soft, *ndowa ;* unripe beans, *nteba ;* ground-nuts, *ndolo ;* fruits, *madudwa.*

Unroll, *futukula ; piringula.*

Unroof, *pasula* (unrafter) ; *famula, falula* (unthatch—see **Thatch**) ; *sasula.*

Unroot, *zula.*

Unsettled, *mfakafaka.*

Unsharpen, *dambalitsilo.*

Unslept, *fuwa.*

Unsteady walking, *unzandinzandi.*

Unsticking, *matu.*

Unstretch, *katsula.*

Unstring, *kulula* (bow) ; unstrung beads, *mpulula.*

Untidiness, *mpwai.*

Untimely born, be, *polola ; polozwa ; nyonchola ; nyenchera.*

Untwist, *pomosola*—see **Twist.**

Unwashed, be, *kwanjira ;* unwashed smell, *nkwikwiziri.*

Unwind, *tombosola ; pombosola ; zenengula ; kumbutula ; kululu, kululira ; piringula ; mkumbululi* (unwinding).

Up, *haya!* climb up, *kwera;* rise up, *dzuka*, &c. See various verbs.
Upbraid, *tonza.*
Upon, *pa; pamwamba pa;* put upon, *sanja; msi, msa*, upon; and various verbs.
Upright, *chiri; ji.*
Upset, *gwedemula.*
Upturn, *dikula.*
Urge, *kangaza; kanikiza; kakamira; umirira;* of heart, *dukula, pampuka, pampu; tutuma;* urgency, *chikadzakadza, ukadzakadza, usanganganga.*
Urinate, *kodza; tsira mbvula.*
Useless, be, *wo-panda pache, chopanda pache*, &c.; become useless, *suluka, sukira;* a useless thing, *chigwembere.*
Utter, *lankula; chula;* rave, *bwebweta;* utter slander, *bweka;* utter a falsehood, *nama, nena bodza* (vulgar), *nya* or *bweka bodza.*
Uvula, *kalandira.*

—o—

Vain, *nyada; tifuka.*
Valley, *kwawa; tipwa; kugwa.*
Valves of shell-fish, *nkamba.*
Van, *gareta.*
Vapour, *utsi.*
Variegate, *pakizana.*
Vast, *-msinku.*
Vaunt, *nyada.*
Vegetable, *ndiwo, terere.*
Veil, *kwita; kutira, kuti.*
Vein, *mtsempa; mtsitsi;* swollen, *katsipa.*
Verandah, *konde;* -post, *nchanamira, nsalamira.*
Vex, *sautsa;* vexing, *mtunzo.*
Vibrate, *nte nte nte; nga nga nga.*
Victory, *chikungu.*
View, come into, *balamanta.*
Village, *mudzi;* large, *mzinda;* head, *mpala;* suburbs, *miraga.*
Virgin, *mtsikana;* one not danced, *muopi;* girl, *namwali.*
Visible, *walali.*
Visit, *enderana; cheza.*
Vital, *pa moyo;* hit in a vital part, *lasa chikomo.* See **Komoka.**
Vivify, *tsitsimutsa.*
Voice, *mau; liu.*
Vomit, *sanza;* as dog, *bzukula;* noun, *masanzi; majiguliro* and *jigula*, to vomit, as dog, dove, what is eaten, up again; *wo!*
Vulture, *muimba.*

—o—

Wad, *busa.*
Wages, *mpoto;* pay wages, *supa, fupa.*
Wail, *lira.*
Waist, *chiunu;* pinch at waist, *tina;* waist-band, *ndendere;* narrow at waist, *ning'a.*
Wait, *linda; embeka; diza; ima, imirira; suta* (in one place for a long time), *vid.* See **Stay.**
Wake, *uka; sinzula.*
Walk, *enda;* fast, *tumbama, tumba; kwatsa; tugwama; tubvu;* walk proudly, *demvuka, demvu;* walk through water, *kubvulira;* in soft mud, *tapwira, tapsya, tapwi;* slowly, *kondodza;* lightly, *nyang'ama* and *nyantama;* step lightly, *anzuka;* gently, *nyata;* with a stick, *psimpina;* with skinned legs, *talama, tazama;* as a coward, *wenka;* with difficulty, *bambanda;* naked, *padama; bambai* (heavily); *tang'atang'a* (delicately); one behind other, *tsogozana; di di! gu gu!*
Wall of house, *koma.*
Wander, *sochera;* as a blind man, *gugumira.*
Want, *sowa; funa; lirira; panda.*
War, *nkondo;* permitted in one's own land, *malindi;* war-cry, *chipomera, mchemo;* war-dance, perform, *angala;* war-dance, *chiangalo, tanze;* war-drum, *mgulugulu;* sound, *pindirimbinya.*
Warm, be, *tenta; funda; pitsa;* warm one's self, *ota moto; bebe be.*
Warn, *chenjeza; taula;* warning, *chilango;* give warning sound, *poma.*
Wart, *njerewere.*
Wash, *tsuka;* wash one's self, *samba; saula;* cloth, *kanta* (beat); wash off, *tsulukuta;* wash out, *siruka, suluka, tsukulika, serula;* wash face, *sukusula;* mouth, *chukucha.*
Wasp, *mabvu.*

Waste, *umbombo*.

Watch-tower, *dindilo, dindo*; watcher, *mlindilo, mlonda*.

Water, *madzi*; water-lily, *kakombo, kombo*; water-beetle, *nsambinsambi* and *chinsambisambi*; water-plant, *nyika*; water-grass, *chiredze*; water-melon, *dzembe*; water-fowl (species of), *wandipita*; water boiling, *windu*; water on the fire, *fofolola*; watery, *nyata* (*nsima*); of fruits and vegetables, *sawa*.

Wave, *weyula*; *yala*; *peruka, peru peru*; of feathers, *yapi yapi*; as grass, *pepetuka*; up and down, *gaduzika*; *weyu* (wavy motion); *peta*, bend; waving up and down, *pfikula, pfi*; wave away with hand, *kanka*. A wave, *nachire*; waves beating, *pu*; billows one behind the other, *nyondo, nyondo*; *funde funde*.

Way, *njira*; make way through, *pangula*; get out of the way, *tsituka*; highway, *kwalala*.

Wax, *pula*; *sera*.

We, *ife*; *ti-*.

Weak, be, *polola*; *pusa*; easily broken, *nyotsoka*; jointed, *lopotoka, lopoto*; soft, *tapsya, tapwi*; weakling, *lesi*.

Weary, be, *topa*; *tondwa*; *neta*; *nensa*—see **Tired**; wearisome, be, *sukira*.

Weasel, *likongwe*; *nsukunya* and *msukunya* (?).

Weave, *luka*; *bwinga*; different colours, *pikula*; weaving-rod, *panga*. See **Nsaru**.

Web, *mwalo*; *mnyalo*; of cloth, *chimbwi*.

Wedged in, *tsakamira, tsaka*.

Weep, *lira*.

Weevil, *nakafumbwe*.

Welcome, *cherezana*; *chedezana*.

Well, *bwino*; *tanzi*; *kome kome*; well then, *tsono*; well, yes, *nanga*; to do well, *koza*; be well-dressed, *samba*; well-made cloth, *chigogo*. A well, *chitsime*; welling up, *minini*.

Wersh, *zi!*

Wet, be, *katamira*; *katimira*; *katira*; *kati kati*; *nyowa*; wet and soft, *tepeta*; take surface wet off, *kamula*; wet place, *lowe, boo*.

Whale, *namgumi*.

What, *chiani*; what is it? *ndi chiani, ninji?* what kind of? *-tani?*

Wheat, *trigu*.

When, *pamene*; *mmene, mene*; interrogative, *liti*.

Whence, *kuti*; *kumene kuti*.

Where, *pamene*; *mmene*; interrogative, *kuti, pati*; *muti*.

Whetstone, *nolo*; whet, *watika, nola*.

Which, *-mene* (*chimene*, &c.); *-ti* (interrogative), *chiti*, &c.

Whiff, *kachiza, kachi*; *kapi*.

Whip, *chigoti* and *chikoti*; *mkwapulo*.

Whirl, *zunguza*, &c.; whirlpool, *pote*; whirlwind, *kabvumbula* and *chibvumbulu*; whirl round, as a bird, *zwe*.

Whisper, *nong'ona*.

Whistle, *mluzu*; *kweru, chikweru*; sound, *chinkowe*; a mode of whistling, *nzondi*; reed, *pso*.

White, *era*; *tuwa*; *dembama*; *dembeka*; *dembe, de, dee, mbu*; whiteness, *ndala*; white ants, *chiwe*; winged ants, *inswa*; beads, *chinuinui*; white man, *mzungu* and *nzungu*.

Whither, *kuti*; *kumene, kumene kuti*.

Whitlow, *kasule*.

Whittle, *psepsula*.

Whizz (bee, bullet), *ne*.

Whole, be, *lama*; *tunta*; *mtunta, mtutu*; wholeness, *tuntu, mpumpu*.

Why, *-nji, bwanji*, &c.

Wide, be, *kula*; widen out, *tamba* (of stream, &c.); *kangula*; *seza*; open, as vessel, *sadama*.

Widow, *nkazi wa masie*; also *mbeta* (*vid.*)

Wife, *nkazi*; head-wife, *tsanu*; *akazi ang'ono*, under wives.

Wild, *wa-tengo*; wild cat, *mwiri*; wild beast, *chirombo*; wild sown, *kadzimerere*.

Will, *-dza-*.

Wind, *tserenga*; *zenenga*; *piringa*; *kulunga*; bow-string tight, *kunga*; windings, *magonyo*.

Window, *zenera*.

Wine, *kachasu*.

Wing, *piko*; *kupe*; of hunt, *gowa, msongwe*; wing-sheath of large beetle, *majerejede*; winged white ants, *inswa*.

Wink, *kupira maso; twanima; menya chikope;* wink to, *kodola.*

Winning at ball, *chikombe.*

Winnow, *peta; pepula; senyenta; ululutsa.*

Wire, brass, *nsambo.*

Wipe, *tsula; pukuta;* off, *pukutula, tsangula.*

Wisdom, *ndota; nzeru; luso; lunta.*

Wish, *funa; kumba; pupa* (much); *sirira* (covet); *lirira; lakalaka;* a wish, *ufuni, chikumbo.*

Wit, *nzeru, lunta.*

Witch, *mfiti;* witchcraft, *ufiti;* witch-finder, *mabisalila.*

With, *ni; ndi; nacho, nazo,* &c.

Wither, *pua; fota; nyala; foka; kofoka; nyabvuka; nyabvu, mnyabvu; chinyalala,* withered grass. See **Shrink.**

Without, be, *sowa; panda.*

Withstand, *tundudza.*

Witness, *mboni, mbona.*

Wolf, *fisi* ('wolf').

Woman, *nkazi; chembere, nchembere;* womanishness, *ukazi.*

Wonder, *mbona; maere; tsenga;* do wonders, *lenga, tsengera, zembana; zo-lapitsidwa, zizwa.*

Wood, *mtengo;* firewood, *nkuni.* See **Mtengo.**

Woodpecker, *gogompanda.*

Word, *mau; liu.*

Work, *gwira nchito, basa, mirimo; omba,* work material, *omba nsaru; gunda nkwendwe;* work clay, *godobsola, kanyanya; kanda* (knead); working, *magwiragwira;* work-wart, *chikundu.*

World, *dziko; pansi pano.*

Worm, *mnyanta; nyongolozi; nyoka;* intestinal, *nyole; nyere;* species of, *impe.*

Worn-out, be, *lala;* worn-out hoe, *nsichiri;* cloth, *chigudu.*

Worship, *lomba; pembedza.*

Worth, be so much, *fa;* price, *mtengo;* worthless person, *mfo, wa chabe.*

Wound, *lasa; bvulala;* a wound, *bala, chironda, nkowo* (large); of arrow, *kwe!*

Wrap, *zerenga; zenenga; tserenga; vunga; fukusa; gudukiza; pininga; kuta;* round breast, *tsimpira.*

Wrath, *mkwio.*

Wrestle hard, *jijima, jijiri, ji ji ji;* wrestling, *mpfupfuluko.*

Wriggle, *piripita.*

Wrinkle, *kwinya; tsinya; nyala; tsunyata, tsunya;* wrinkles, *manya, mfunye, mkwinya, makwinya.*

Write, *lemba.*

Writhe, *piripita; puluputa.*

Wrong, do wrong to, *tula;* be wrong, *ipa.*

—o—

Yam, *peta, mapeta, chipeta; chirazi; mpama.*

Yard, *lupande.*

Yawn, *asamula, yasa.*

Year, *chaka;* this year; last year, *chaka cha-pita* or *cha dzulo;* next year, *chaka cha mawa;* before last, *makedzana.*

Yearn, *pupa, lakalaka.*

Yellow, be, *cheluka, tuuluka.*

Yes, *inde, e,* (respect) *ndawo.*

Yesterday, *dzulo.*

Yield, *lola;* noun, *mlola;* to yield little, *tsukuluka.*

Yonder, *muja, kuja, paja,* &c.

You, *inu, mu, -ku-.*

Younger, *wa-ng'ono,* &c.; young bird, *bunda, unda;* animal, *pfululi, mfufu;* his younger brother, her younger sister, *mpwache,* &c.; youth, *upale;* a youth, *mnyamata, nzombwe;* youngest, *chimarizira.*

Yucca plant, *mponjera.*

—o—

Zebra, *mbidzi.*

Zigzag, *kota kota.*

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